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THE

BAPTIST MAGAZINE

FOR

1836.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOL. XXVIII.

(VOL. XI. THIRD SERIES.)

SPEAKING THE TRUTH IN LOVE.—Eph. iv. 15.

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PREFACE.

If the motto of Samuel could ever properly apply to ordinary affairs, in completing this Twenty-eighth volume of the Baptist Magazine, it will be most appropriate; for, with grateful acknowledgments of Divine mercy, the Editors are bound to confess, that hitherto the Lord hath helped them.

During the past year especially, our denomination has been rendered more prominent, and the conduct of its affairs more difficult, by events which no human capability was able to anticipate or control.

As these events have transpired, the Editors felt that they were "the servants of all for edification," and, that whatever influence this organ of the body might have, was due to the advancement of union, and successful co-operation, in every useful undertaking. Its pages have therefore been open to friendly papers on every topic connected with Slavery, Religious Liberty, and Evangelical labours of all kinds. Every effort has been made to enrich the work with practical information; they have felt, and feel increasingly, the necessity of avoiding, as much as possible, vituperative censures, especially when directed against individuals, and public acts which cannot in the nature of things be altered: and if, at any time, they have seemed to err in this, it has been with a most sincere desire, which the Editors have never ceased to cherish, of securing their great design.

On the momentous question which relates to the divine authority of excommunicating slave-holders, as such, the Editors have reserved their opinion, in order that all parties may enter, and occupy with freedom, this open field for Scriptural investigation; and a hope is entertained, that this inquiry will be prosecuted so as to secure for all concerned in its decision the greatest possible advantage, with the exaltation of our common Lord.

The Bible Society question has been forced into the pages of this work rather prematurely. No discussion on this subject should have taken place in public, until the protest had been laid before the Committee of that Society; but since events, over which they had no control, have opened the controversy, the Editors hope that every effort will be made to conduct it with temperance and Christian charity; and, especially, that nothing may be done, or even attempted, which may injure an Institution, to which so many are indebted for the Word of life.

The Editors desire to express their sincere thankfulness for that liberal support which this periodical has continued to receive through the past year. This they are anxious that it should still deserve, partly for their own credit, but, principally, for the sake of those widows and orphans whose daily wants are too sparingly supplied from its profits.

These endearing objects of Christian sympathy have an interest in this work which is bound up in the welfare of all our churches. The Editors cannot cease to regard these objects of their daily concern with deep solicitude. They will therefore pray and labour for the peace of Jerusalem. For the brethren and fathers' sakes they will now say, "Peace be within thee!"

THE

BAPTIST MAGAZINE.

JANUARY, 1836.

ADDRESS OF THE EDITORS.

Goodness and mercy have crowned with their blessings the year which has just expired; and opened before us fields for future exertions in the work of God. May He, who has supported us through the past, kindly supply the wisdom and strength needful for every subsequent emergency!

Every man should raise his own Ebenezer, for each receives his own portion of divine munificence; but those who are influenced by Christian patriotism, and the love of souls, will acknowledge their peculiar obligations for mercies bestowed on the nation in which they live, and the church for whose enlargement they labour.

Our government has been supported, and the nation blessed with peace. Every public abuse has not been corrected; but reformation has advanced with solemn perseverance. Great questions of vital importance, both to church and state, have been discussed in the senate and amongst the people. Ireland has made known her sorrows and her sins; the compulsory establishment of England has been shaken; the colonial system has been forced forward in its approximation towards purity; slavery has uttered the groan of its last convulsion; and liberty has revealed, both at home and abroad, the nature of her manifold benefits: still, in all these changes, divine truth maintains its power, controlling the community so far as to give this land of gospel light a vast superiority over those which sit in darkness. These things reveal the hand of God. May it ever be visible to his servants, directing and supporting them through every difficulty; that reform may be the fruit of religious principle, and unfold the Redeemer's glory!

In the church, we have cause for humiliation before God; chiefly, because our gratitude and devotedness have been so disproportionate to our advantages. Admonitions have been repeated with awful frequency! Some useful labourers have died;* others

* Since this was sent to press, we have received the painful intelligence, that the Rev. William Newman, D.D., for many years an editor of this Magazine, and to whom all parts of our Denomination have been much indebted, has entered into his rest. His praise is in all the churches; but most, where his character was most fully known. May this solemn visitation produce an increase of watchfulness and devotion in all our hearts!

have been afflicted; our necessities have been daily revealed, and at times our follies: still, God has not left himself without witness. In some parts of our land he has graciously poured out upon our churches a spirit of seriousness and supplication. The means of securing a revival of his work have been consulted, and his direction earnestly solicited. For these things many have been grateful, and all the heaven before us brightens still with hope.

One proof of this advancing mercy is seen in the increase of mutual affection between the servants of our common Lord. Though great questions have still to be determined, the acrimony of discussion is diminished day by day. May the time soon come when saints shall feel that all their interests meet in the Redeemer's triumph!

Great advances have been made in all our institutions toward that generous co-operation by which alone great objects can be gained. In the support of missions to the heathen, in the diffusion of gospel light through our own land, in the improvement of religious education for all classes, in efforts to correct the evils of intemperance, in spiritual solicitude for the lower classes of society, in removing the encumbrances of debt from our places of worship, and in efforts to form the parts of our denomination into one united body; we recognize the good hand of God, producing greater zeal and conformity of exertion than have ever been known in former years.

A Deputation to Ireland have collected important facts, which are given in the Chronicle. Our conference with America is of great importance, both for our instruction and for the exercise of our fidelity. Our brethren have returned in peace; and through the difficult duties they had to discharge, God has graciously preserved them. From their reports much will be learned respecting the duty of our churches. We hope to understand from them how fraternal co-operation may secure the objects of perfect union without infringing on individual liberty. The united churches will anticipate with no ordinary interest their meetings in June; and years to come will be employed in strengthening the band of their mutual affection, by labours of love and mercy.

The increase of spirituality in our churches demands peculiar attention through the present year. Advantages are multiplied all around us. That spirit of reviving piety, which is seen to move in so many circles, must not be insulted by neglect. It descends both on members and people to confirm the promises of grace. God, who commanded the light to shine out of darkness, is already shining in their hearts. He is thus addressing every one of his servants, in the language of ancient prophecy: "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

Scarcely within the history of man, have so many great affairs been placed within the reach of zealous piety. Ireland implores redoubled help. The dark villages at home have multiplied their supplications. The increased population of our towns and cities, and especially of the metropolis, requires a larger supply of spiritual instruction to meet its necessities. Education, extending itself through all classes of the community, demands a minis-

try not only pious and evangelical, but disciplined in sound learning, and competent to guide the public mind. Large and flourishing churches should send off colonies of their members to form new churches; our colleges at Bristol, Stepney, Bradford, and Abergavenny, be more liberally supplied with the means of preparing our rising evangelists for their future work; and all our churches, in the spirit of mutual love, become integral and component parts of the Union. The east and west are ripe unto the harvest; millions of slaves in America entreat our mediation between them and their mistaken oppressors; the sufferings which call for our sympathy, in the scenes of our own missionary labour, are neither few nor small. With these, and other claims like these, we have still to demand the liberation of the church from compulsory exaction at home.

Thus, brethren, the year which now opens with the beam of hope, spreads before you claims for activity that are innumerable. By these, it would stir us up to exertion, and raise every Christian soul to the elevation of devotedness.

In these diversified and glorious objects every Christian, as the Spirit shall direct him, is left to choose his own peculiar labour. But God requires from each self-consecration. Men are needed for such occasions, whose generous zeal can relinquish earthly gain and exaltation, to occupy the post of danger, toil, and perhaps, for a time, dishonour. The claims that press upon our churches now, demand the spirit of ancient prophets. Let the churches raise their united prayer to God, and much time will not pass away before their mantles fall. Then, Jordan shall divide before us—crooked things shall become straight—rough places plain—the glory of the Lord our God shall be revealed—and "all flesh shall see it together, for the mouth of the Lord hath spoken it."

With warmest desires to render this Periodical increasingly useful in advancing every interest in the Denomination, the editors cast themselves entirely on the mercy of God, and the friendly co-operation of the brethren. They will thankfully receive all communications of general and denominational interest; suggestions for the improvement of public measures, or for the advancement of individual piety; and inquiries that may serve to elicit truth; reserving to themselves, of course, in the use of what may come before them, that discretion which is necessary for securing the confidence of their constituents.

In duties which require so much wisdom and perseverance, no one should presume; but the editors feel their sufficiency to be of God.

May his promised blessing never be withheld! Doctrines will then distil like dew; and comfort descend, through the smile of our Father, like light from the gold-burnished eye of morning!

REFLECTIONS OCCASIONED BY THE OPENING OF A NEW YEAR.

To the Editor of the Baptist Magazine.

SIR,

The following reflections are extracted from the memoranda of a country minister, lately deceased, who was deservedly held in very high estimation as an able and consistent minister of Jesus Christ. No comment on them is required; they will find in the heart of every Christian, and especially of every Christian minister, many chords which will vibrate under their touch; nor can they vibrate without exerting an influence on the soul highly beneficial. Entertaining this conviction, I am disposed to believe that you will be willing to give them a place in your periodical for the commencement of the year, to which you will perceive they are particularly adapted.

J. K.

To be a Christian is a great thing; still more to be a Christian minister. Neither of these characters has been sustained by me, with that regard to the divine glory which ought to appear. When I review the little progress I have made in knowledge, the yet less in practical piety, since I first commenced as a disciple of Jesus (if ever I have done so in reality); when I reflect on the little ground gained, I had almost said, ground lost, in the subjection of my lusts; when I consider my worldly-mindedness, my unwatchfulness, my deficiency in secret prayer, in fine, my criminal negligence in every branch of Christian duty, I may well say, "How dwelleth the love of God in thee?" Where are the evidences of intense piety to be found? I once thought (happy, thrice happy, if realized in experience!) that I should feel very little disposition to acts of folly; but, alas, I may with shame acknowledge that if Jehovah had not restrained me from sinning against him, I had, ere now, made awful shipwreck of faith. I once delighted in Christian ordinances, sweetly anticipated the returning Lord's-days, oft resorted to the closet, and the Bible was the man of my right hand; but now, alas, my soul is insipid with regard to these things, very little savour of them rests on my mind, though by the duties of my profession they are unceasingly called for. What is a preacher without fervent prayer, without reading and meditation on the Scriptures, without lively delight in the service of the sanctuary? Ah me! when I compare the vast variety of furniture requisite to the ministerial office, and my deficiency particularly of sterling piety, I have too much reason to fear that I was spurred on by vanity, to an engagement for which I want the essential qualifications. Where, O where, that fervent love to souls, that earnest affectionate regard to the happiness of my fellow-creatures, and to the honour of the blessed Jesus, which becomes that office in private as in public character? What criminal indifference to the grand object which should be had in view! And shall I continue, O thou great Eternal, thus lifeless, barren, unfruitful? Wilt thou not put thy hand a second time to the work, and recover me from this poor, backsliding state of heart? Oh! remember the word on which thou hast caused

thy servant to hope. Let him not fall by the hands of his enemies; let him not be thus destitute of real godliness, of love to Jesus, of gratitude to his great Benefactor; but oh, that he may walk watchfully, honourably, usefully in thy ways; and do thou continually impart the needful grace. Hold thou me up, and I shall be safe, and forbid that, after preaching to others, I should prove a castaway.

Time, swiftly revolving, has brought me to the commencement of another year; the whole of the past has been marked with mercy and unmerited favour. Temporal circumstances are continued comfortable; religious privileges are possessed in usual abundance. It is true, painful circumstances have occurred to disturb my peace in the church, and render that connexion, of all others the most important, a source of considerable uneasiness. But may it not be asked, Is there not a cause? May not the unhappy difference existing between some of us be regarded as a punishment inflicted for some secret evil? *My* soul, answer to the charge. Art thou innocent, or may not this trial, which is a source of painful inquietude, be considered as a just visitation of heaven for some concealed folly? Has no carnal passion, no unhallowed disposition, no internal backsliding, been evinced? Ah me! that I could with conscience on my side plead not guilty! but, alas, too true is the accusation, and it becomes me to say, I, too, have sinned. O for grace to live to more purpose the present year; may the corruptions of this depraved heart be subdued, and the spirit of vital godliness influence my every action! May pure devotion warm my heart, and earnest desire for ministerial usefulness rouse me to action in public and in private life. Alas, how utterly unworthy to sustain the character of a minister! In what a poor, lifeless manner have I discharged its important duties—how often have I acted under the influence of low and unworthy motives! Lord, pardon the past, and grant me in future thine assistance, without which I shall not perform a more becoming part. Let thy glory, and the benefit of my fellow-creatures, be the grand, leading principles of action. Amen.

ON THE REVIVAL OF RELIGION.

To the Editor of the Baptist Magazine.

It is not without considerable hesitation that I have been induced to send for your insertion an account of some remarkable meetings which we have lately had: the hope that it may be useful to other churches has, however, prevailed over many considerations which would lead me to be silent on the subject. For some time past, we have had to mourn over a want of life and zeal among us; we have had a good degree of peace, and have not had occasion, in a greater degree than usual, to have recourse to the discipline of the church, in cases of inconsistency of conduct. Instances of usefulness also occurred, and, now and then,

additions were made to the church; but still there was a want of life, and energy, and success. To many, this state of things was a cause of much anxiety and pain; and to none more so than to the writer of this, to whom it occasioned many a sleepless hour, and a depression of spirits almost insupportable. Feeling an inadequacy of physical strength for three services on the Lord's day, and desirous of trying what impression could be made on the mass of the population, by which we are surrounded, by the labours of a town missionary, I corresponded with a beloved friend on this subject, who is now secretary to the Baptist Home Missionary Society, and whose apostolic zeal I well knew. The plan, which I think might be adopted with advantage in most towns, was this: I engaged to superintend the studies of a young man, who should employ all his time, after about noon, in visiting our streets and lanes, from house to house, distributing tracts, praying with the people, inviting them to a place of worship, and their children to a Sunday-school. Mr. Roe, on coming to Bradford to meet his family, then resident for a short time with Dr. Steadman, Mrs. Roe's father, found it necessary, through the illness of a child, to stay longer than he had intended; this enabled us to mature our plan, fix on a young man, and obtain the promise of what was necessary to his support for one year. The warm and energetic appeals of our dear brother on the subject, produced a considerable effect. And the fair week approaching, in which there would be some holiday time, the question was suggested by some friends, who were alive to the subject, whether, as Mr. Roe was present, and a Baptist minister of the name of Thompson, from the United States, had just arrived, we could not hold some meetings with an especial view to the revival of religion among us. It was, though not without some apprehension as to the results, determined in the affirmative. The church-meeting that evening was devoted exclusively to this object; the prayer was unusually fervent, the proposition met with the concurrence of all present, and a most delightful feeling seemed to prevail;—not of joy, but of tenderness; of deep regret for unfruitfulness and want of zeal, and of earnest desire for more spiritual life and activity. It was agreed to unite the ministers of all denominations in the town, and to request the neighbouring ministers to attend. As the mills would close for half the day on Wednesday and Thursday, December 9th and 10th, these were to be the principal days on which the service was to commence, at two o'clock in the afternoon, and six in the evening. It was further determined to hold meetings preparatory to those of Wednesday and Thursday, on Saturday evening, and on the Monday and Tuesday evenings; and that discourses bearing on our object should be preached at both chapels on the Lord's day, after the evening service of which, a prayer-meeting should be held. This arrangement was accordingly carried into effect; and at both places of worship, the prayer-meeting at the close of the last service was attended by a considerable part of the congregation. The monthly prayer-meeting was held in due course at Dr. Steadman's chapel;

here several addresses were interspersed with the other services, and the feeling of the preceding meetings appeared to be deepening and extending itself. It was proposed to have a prayer-meeting at five o'clock on the Wednesday morning. The Tuesday evening meeting, at our place of worship, was adjourned from the large vestry to the chapel. On Wednesday evening, by four, the large vestry at our place was full; some addressed the meeting, and others prayed, spontaneously; and still the feeling of concern, tenderness, and solemnity increased. At two in the afternoon, we met in the chapel; every minister of the neighbourhood was present, as well as the venerable Mr. Taylor, who has recently resigned the pastorate of the Independent church, my late colleague and beloved and venerated friend Dr. Steadman, the students of Horton college, and the Primitive Methodist minister of the town. A holy, solemn feeling seemed to pervade the whole meeting. It continued about two hours and a half. The addresses were particularly directed to the unconverted, and especially to those respected friends who had long attended, were ready to assist in every good work, yet "lacked one thing," and were "almost" Christians. Some persons were requested to speak, or pray; others gave out a few verses, delivered an address, or engaged in prayer, spontaneously. God appeared to be with us indeed and of a truth. The meeting was resumed in the evening, and a prayer-meeting proposed for five the next morning. This was crowded; many females retired into the smaller vestry to hold a prayer-meeting. The services on Thursday afternoon and evening were conducted as those on Wednesday; no one appeared weary; the deep and humble feeling evidently was extended and increased. During the evening, a request was sent up to the platform, when the ministers were assembled, that another meeting should be held at five o'clock on Friday morning; and subsequently, that, as our brother Roe, who had rendered such essential services, was unexpectedly detained another day, he would favour us with another sermon. Compliance was yielded to both these requests.

Before five on Friday morning the large vestry was crowded; and such a meeting I never witnessed, nor could well have imagined. I believe there was not an individual present whose heart was not touched. Those who had formerly been lukewarm, those who had been in a backsliding state, those who had thought lightly of religion, were now melted down into tenderness. Many of the addresses were quite spontaneous; and sometimes three or four would engage in prayer successively, without rising from their knees. At an early period of the meeting, as the vestry was crowded to excess, many females retired into the smaller vestry, with some of the students and others of our members, and there, we learnt, precisely the same kind and the same depth of feeling was manifested. On the Friday evening our dear brother Roe preached an impressive sermon, afterwards a prayer-meeting was held in the vestry, at which he took his leave of the people, and we "commended him to God and the word of his grace." On Saturday evening I met a number of persons, whose hearts God had touched, and who

appeared desirous of giving themselves up to the Lord.

In this sketch I have necessarily been very brief, and have been compelled to omit several interesting particulars. On the whole I beg to add a few remarks. Though there was much that was out of the ordinary course of proceeding, there was not the least appearance of disorder. During all the meetings, there was no shouting, nor artificial method of excitement adopted; every thing was serious in the highest degree. As for myself, I must confess I rather acquiesced in the appointment of these meetings, than urged it forward, though I was ready to attempt any thing that promised, under the divine blessing, to produce a revived state of religious feeling among us. Instead of endeavouring to work on my own feelings, I was, perhaps too much so, very cautious. And I must acknowledge, that as to "*revival meetings*," I was not strongly prepossessed in favour of either the name or the thing. And to some of the earlier meetings I went in a frame of mind and body far from being favourable to strong excitement. Nor do I think that my mind was so deeply wrought on as some; but I felt a fervour which I cannot describe, and such a concern for the salvation of sinners in general, and especially for those of my own congregation, that it seemed as if I could almost have given my own soul for them. I believe this was general with the ministers present. On the Lord's-day following, when I preached, there seemed an unusual stillness in the meeting, a more than usual "hungering and thirsting after righteousness." For the few days which have elapsed since, I have been fully engaged in visiting; and many and interesting are the cases in which I have had to impart consolation or instruction. Some are weeping penitents, others almost distracted over the hardness of their own hearts. I have also observed a most remarkable difference in those who were present and those who were absent on these occasions, in the life and freshness of spiritual feeling, even where real piety seemed to exist. In our own members who were present the effects appear to be more love, more humility, more faith in God, and more zeal for his cause. In the addresses, I took particular notice that there seemed no disposition to dwell on or even to advert to any controverted topic, respecting which genuine Christians differ; the great point to which the minds of all seemed to be led was, the necessity of receiving Christ *now, without any delay*, to guide and govern and save us. To all our brethren who assisted us we feel much indebted, and especially to Mr. Roe, whom we trust God has raised up for great good to his church. Nor must I omit, how heartily our students of Little Horton entered into the spirit of these meetings, and how much we are indebted to them for their most zealous and efficient co-operation. May they carry the same spirit to the several churches to which they may be directed, and then they will prove a blessing indeed. As for myself, I rejoice with trembling. I pray that all that is good and acceptable to God in these extraordinary engagements may be productive of permanent results. We are now looking forward to the efforts of our town missionary whom we daily expect among us; and our

prayer is, "Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity." I must close this rapid sketch with suggesting a few inquiries. Might not such meetings be of important service in other places? Are we warranted, in the present state of things, in neglecting any means which are adapted, under the divine blessing, to produce a revived state of religious feeling in our churches and congregations? Have we not been as ministers too apprehensive of attempting any thing out of the ordinary way; and as Christians have we not felt too much delicacy in speaking to others about their eternal welfare, and making efforts for their salvation? While thousands in our immediate neighbourhood will not come under the sound of the gospel, are we doing every thing we can to carry the gospel to them? In the dense population of this town I should rejoice to see another missionary employed. I would, on the same plan as that before mentioned, willingly superintend his studies for one half of the day, while the other half should be employed in zealous efforts in the neighbourhood. Would not a year or two spent in this way be a very excellent preparation for any of our academies, or for the stated discharge of the Christian ministry? And would not a small annual sum from some of the most wealthy disciples of the Saviour be well expended in this object? From such I should be glad to receive any communications, as also from any young man of decided piety and promising talent, whose heart glows with love to the Redeemer, and with an ardent desire to promote the salvation of his fellow-creatures, and who would rejoice to spend a year or two in combining close application to the studies connected with the Christian ministry, with active usefulness. I may perhaps again advert to the topic of this letter. B. Godwin.

Bowling Cottage,
Bradford, Yorkshire,
Dec. 17th, 1835.

*** An account of similar meetings held at Lincoln, will appear in our next number, and we are happy to add, that meetings contemplating the same important object, are intended to be held at Hackney, for the particulars of which see our Intelligence department.

EXPOSITORY REMARKS ON ZEPHANIAH iii. 12—17.

No. I.

"I will also leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the Lord."—Ver. 12.

The prophet Zephaniah delivered his predictions in the days of Josiah, not long before the threatened captivity of the Jews by the Chaldeans. Accordingly, we find him denouncing the sins of the people, calling them to repentance, and holding out encouraging prospects of their return. In all this, there is a lively prefiguration of the operations of divine grace to guilty sinners, under the dispensation of the gospel.

The text was literally fulfilled when Nebuchadnezzar carried away the Jews to Babylon, as we learn from 2 Kings xxv. 12, where it is said: "The captain of the guard left of the poor of the land to be vinedressers and husbandmen;" and these, we are

told in the 14th verse of the preceding chapter, were "the poorest sort of the people of the land."

The passage before us, however, and the verses connected with it, have obviously a further and more important reference to the gospel church in all ages of the world; concerning which, the following remarks may be offered:

I. God has a people in the earth, who are left therein as a remnant, even in the most apostate and desolate periods. Of this, the apostle gives us the only satisfactory account that can be presented, in Romans xi. 4, 5, where the people of God are called "a remnant, according to the election of grace."

Guilty as all mankind are before God, there is no reason *in them* why one should be reserved and saved, more than another. In this, Jehovah, who was not bound to save any, acts with infinite sovereignty, wisdom, and love, according to his own good pleasure, which he hath purposed in himself; so that the pride and self-righteousness of man are laid in the dust, and those who believe in Jesus are left with grateful adoration to say: "By the grace of God, I am what I am." Let us never forget, that in all things God deserves, and must receive, the exclusive glory of human salvation; and that we can never truly appropriate and enjoy that salvation, till we are brought to this self-renouncing, believing, and God-glorifying disposition.

II. The people of God are, for the most part, an afflicted and poor people. They are poor in spirit, humbled and chastened in their apprehensions of themselves, and of their condition and demerits in the sight of God; ever ready to admit as true, concerning *them*, the most affecting and humbling views of their vileness, which the word of God exhibits. They tremble at God's word on account of their exposure to the curse of his broken law, and feel that the dust of self-abasement is their proper situation. While this, however, is the case, the text seems rather to refer to the external circumstances of affliction and poverty, in which the people of God are, more frequently than otherwise, found. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas. ii. 5. And is it not "through much tribulation" that we must enter into the kingdom of God? Acts xiv. 22. The rich and prosperous are not excluded; but still it is written: "How hardly shall they that *have* riches," and who, too frequently, though not necessarily, *trust* in riches, "enter into the kingdom of God!" Mark x. 23, 24.

Such being the general fact, that the people of God are an afflicted people, and that they do not ordinarily possess the riches, honours, and enjoyments of the world, it may be inquired: Why is it thus? Without indulging unhallowed curiosity, it may be conceived, that God hereby designs to humble the pride of the human heart, by casting aside those pomps and splendours wherein the eye of sense delights, on which the vain glory of the carnal heart loves to repose, and to which the self-dependance of human pride vauntingly refers, as an adequate reason, apart from God, for all it possesses, and hopes to

enjoy for ever. Besides which, affliction, poverty, and earthly privations, constitute the elements of that paternal discipline by which, under the influence of the Holy Spirit, corruptions are mortified, Rom. viii. 13, the body of indwelling sin is weakened and subdued, and the people of God are made partakers of his holiness; Heb. xii. 10. And, on the whole, it might be easily shown, that this providential arrangement of the external condition of the church, is adapted to yield an ampler revenue of glory to the power, grace, compassion, and faithfulness of God, than if his saints had been chiefly selected from the rich, the noble, and the mighty of the world.

III. The most important and discriminating peculiarity of the people of God is, that they *trust in his name.*

The grand distinction between saints and sinners lies here. There may be affliction without the mortification of sin; there may be poverty without humility; and both affliction and poverty may meet, and long settle in their gloomiest aspects over a heart which is not the seat of "repentance towards God, and faith towards our Lord Jesus Christ;" Acts xx. 21. The truth is, that ever since the entrance of sin, when men, excited by the flattering poison of the old serpent, aspired to "be as gods," Gen. iii. 15, there has been a great controversy pending between God and man; Jehovah upholding his supremacy, and maintaining the righteousness of his government and law, as essential to the beauty, integrity, and beneficence of his empire; while fallen, alienated man is ever aiming to grasp within the region of his senses, the stores and materials of a substantial independence, so that he may be "as God," having all things within himself, or within his reach; and be at liberty to forget that he is a creature accountable, though fallen; and thus revel on in his pride and fulness of heart, and riot in all his abominations without control or retribution. But shall not the Omnipotent prevail? And can an alien ever return to his rest till he meekly casts himself at the feet of his insulted but gracious Sovereign, acknowledging his vileness, and trusting in the name of the Lord? To bring sinners to this position, is the great design of redeeming love, of regenerating influence, of the means of grace, and of all the arrangements of eternal Providence. And the imperfection of this confidence in God, on earth, is the source of the chiefest bitterness of all our trials; and the maturity and perfection of it, the design of our heavenly Father in all the chastenings of his rod.

Here, then, the people of God stand out in their grand peculiarity. Whether few or many, rich or poor, afflicted or prosperous, they *trust in the name of the Lord!* What this includes cannot here be fully declared; but it may briefly be stated, that they trust,

1. In the word of God, as a complete and authoritative revelation of his will towards mankind; especially of the way of salvation for the guilty.

2. In the atoning blood of Christ, for their forgiveness and acceptance with God.

3. In the all-sufficient grace of Christ for their sanctification, victory over sin, and final perseverance to the attainment of glory.

4. In the fulness of divine love, according to its riches in glory by Christ Jesus, to supply all their need, temporal as well as spiritual.

Let each reader amplify these hints in the retirement of the closet. And if any are "desolate, let them trust in God, and continue in supplications and prayers night and day;" 1 Tim. v. 5. Do we trust, in the manner described, in the name of the Lord? Let us examine ourselves, whether we be in the faith; so that we may realize our personal interest in the blessings of salvation. Are any lamenting the want of this confidence in God, or the weakness of their faith? It is encouraging, that the trust they need is a matter of gracious promise: "They shall trust in the name of the Lord."

"Jesus, to thee I breathe my prayer;
Reveal, confirm, my interest there:
Whate'er my humble lot below,
This, this, my soul desires to know.

"Oh let me hear that voice divine
Pronounce the glorious blessing mine:
Enroll'd among thy happy poor,
My largest wishes ask no more."

Truro. E. C.

WARNING TO YOUNG CHRISTIANS.

To the Editor of the Baptist Magazine.

The writer's interest in the welfare of his younger brethren has been powerfully revived, on learning that some of them had solemnly observed the anniversary of their admission to Christian communion; and he has thought that a brief memorial of above forty years' sore conflict may become a beacon to warn all who read it, and who will have similar enemies, within and without, to encounter: and if what he relates be blessed of God, to induce but even one of them so to watch and pray as to escape the sorrows which the writer's heart has known, and can *never* cease to entertain, he will consider such an event as an ample reward of this humble attempt to do them a kindness. The tale is one that calls for mourning, lamentation, and woe; but may not be the less useful on that account.

The writer's childhood was passed in an obscure village, in the midst of ignorance, prejudice, and wickedness of no ordinary character and extent; but the Spirit of the Lord appears to have begun to strive with him very early: he remembers the spot where, at eight years old, he wept on account of sin; for he was even then favoured with very vivid perceptions of moral right and wrong, which, strange as it may appear, have never left him, but have grown with his mental growth to this day. His youth was sober, moral, and so blameless as to be held up as a pattern to others; but his heart knew not God. Yet, conscious of many defects, at about *fourteen* he composed and wrote an evening prayer, imploring pardon for the sins of the day; but, after some use, finding no wish to leave off the sins he confessed, he burnt the prayer, conscious of the absurdity of using it in such a state of mind. Years after this, the reading of some evangelical books opened to his mind quite a new world of thought. Studying with a view to the ministry in the established church,

in which he had fair prospects, he was brought acquainted with the principles of dissent, which he very soon adopted; and being always disposed, above all things, to follow out his own views, on reading some evening about the love of Christ, by which he was affected in a manner impossible to be described, he came to an almost immediate resolution, at once to leave all his friends, relatives, and church prospects, and to cast in his lot among dissenters, by whom he was received with great kindness and respect. In the midst of a zealous, and useful, and reputable profession, he was often troubled with a consciousness of defects, that indicated to his vivid perceptions that all was not right, though, with the exception of occasional ebullitions of passion, no one could lay sin to his charge. During fourteen years he exercised the office of a Christian pastor, in the duties of which he was indefatigable, sometimes preaching four or five times on a Sunday, and frequently walking to preach at distant villages, after working hard all day, that he might not be burdensome to any one. His people were his *study*, almost day and night; he made himself intimately acquainted with their mental perceptions, and with the workings of their affections under all sorts of circumstances. Of *two thousand* discourses which he addressed to them, he finds it difficult to recollect an instance in which the tenor of the discourse had no reference to some known movements of the mind and of the heart among his hearers. He watched, wept, and prayed for almost all he knew; and his ministry was remarkably successful in the immediate circle of his intimacies; and many extraordinary conversions took place under circumstances the most unpromising in the villages. No joys were to him like those with which his bosom glowed when sinners wept and prayed, and gave themselves up to the Lord; no griefs came so heavy on his heart as when promising buds were blighted, or professors fell into sin—he felt indescribable grief on such occasions. Yet it is very possible, that in all this he was more anxious to promote his own views, than to advance the glory of the divine perfections, though he certainly intended the benefit of his fellow-men. By the most pious and intelligent of his ministering brethren he was held, however, in very affectionate estimation. Thus was his mountain made strong, and it appeared as if he should never be moved. All this is written to exemplify the awful fact, that no vividness of moral perception —no costly sacrifices—no glowing zeal—no successful exertion —no spotlessness of reputation, can insure soul prosperity, if the Holy Spirit be grieved and withdraw his influences.

The reader has seen the sincere and zealous professor beloved, respected, and useful, possessing all the common elements of perseverance in well-doing. How came he into an awful state of backsliding? Here is the secret cause;—let the reader study it, search his own heart, and keep it with all diligence, being aware of its aptitude to depart from God:—In the midst of all this energy in public work, and in cultivating others' gardens, the writer of these pages kept not his own vineyard—he watched not over his own heart! Preaching and praying every where,—in the

chapel—in the family—in sick chambers—in rooms where penitents breathed their sorrows,—he rarely prayed alone, and in reference to the state of his own mind. When Providence removed him from the discharge of pastoral labours, his own heart lost its most cherished feelings, and became painfully empty, swept, and garnished.* The consequences were extremely natural, and no less awful. Notwithstanding the vivid perceptions referred to, the heart became embittered, sceptical, and past feeling; and his most astounding offences were especially such as his vivid perceptions of moral beauty should have rendered most abhorrent. In these circumstances, when he began to come to himself, no Christian, no minister, would hold any conference with him about spiritual things, though he sought for such communion far and near with much anxiety. At length he thought of one, whose sympathy with human sorrows brought him down from heaven to endure the cross, and despise the shame, for the joy which he anticipated in relieving them. To Him the backslider applied, prostrate in sorrowing hope, as to one knowing intimately all the particulars of his dreadful case; and who ever sought the risen Saviour's help in vain? The writer regards, as the most extraordinary occurrence he has ever seen or heard of in the religious world, the restoration of feeling to a heart so hardened by sin. He cannot complain of any of his heavenly Father's dispensations; the fault has been all the sinner's own; and the mercy is entirely of Him, who delighteth to forgive and to restore. When the heart is broken, and he sinks down, ashamed and confounded, prostrate before God, it appears to the sorrowing soul that the Redeemer's merits and sufferings, *a sacrifice of a sweet-smelling savour unto God,* are sufficient to justify his righteousness in forgiving the sinner, and restoring him to a right mind. This is a sweetly soothing view of our Father's delight in showing mercy; but, awaking from the torpid insensibility of a backslider, who has been filled with his own ways, produces such a stinging sense of folly and of guilt, as leads a recovering conscience to feel with the royal penitent, "Surely I am more brutish than any man." It is true that grateful meltings of the heart towards a forgiving God, and a consciousness of restored sympathies and sensibilities, with glowing anticipations of a blissful likeness to the Redeemer, often soothe the broken-hearted penitent into a humble joyousness and elevation, eliciting affections of a character vastly superior to what any excitements of the intellectual powers, or any of the gratifications of sense, can confer; so that he can sing:—

Not all the joys our senses taste,
Nor all that intellect can know,
Could make me so divinely blest,
Nor raise my cheerful passions so.

Of this deliverance I will boast,
Till all who are distrest,
From my example, come to Christ,
And take the promised rest.

* "*Empty*"—void of any object interesting to the affections. "*Swept*"—every interesting association driven from the mind. "*Garnished*"—conceited murmurings, proud resentments, and all uncharitableness, cleaving to the affections, and inviting all manner of evil spirits.

Nevertheless, let a crippled soldier be credited, when he affirms, sorrowfully, that *broken bones* are serious evils, and a broken heart more painful still. It is no trifling affair for a once beloved and honoured Christian, in his declining days, to live under a consciousness of being suspected, avoided, and repulsed, at the very time when his best affections are recovering to a more than youthful tenderness and thirst for communion with renewed hearts, recognizing a saddening perception, all the while, that he is become a useless cumberer of the ground in the gospel vineyard, and must live and die an unprofitable servant. Yet such are the inevitable fruits of backsliding. It is an awful, it is a horrible thing, to decline from serving God in all the ways of a holy life; and the remembrance of thousands of neglected and for-ever-gone opportunities of honouring God and doing good to man, cannot be otherwise than grievously pungent recollections; and not the less so when the Father of mercies manifests his forgiveness through the appointed propitiation for sin.

However such a state of things may be deprecated, it cannot be averted: whatever may be the personal consciousness or the relative position of the several classes of redeemed sinners in a future state, where ALL tears are wiped away; in the present world the conservation of the welfare of Christian society, as well as that of every other portion of the human family, requires such consequences, however painful, to follow injurious delinquencies. Let the younger branches of all Christian communities be aware of their danger; watch over the peculiar propensities of their own hearts, praying always for their habitual subordination to the revealed will of God, and take heed that they grieve not the Holy Spirit by a self-neglecting or a self-seeking walk, whatever may be its external expression. "*Let him that thinketh he standeth take heed lest he fall,*"—and if some sad example to warn and scare be wanting, THINK OF ME.

There is an alternative; and, it is feared, it is the most common portion of backsliders from Christian profession. They often arrive at a state of mind in which they hate the profession they have disgraced, and scorn the pretensions which, in their own case, appear to have been deceptive. It is impossible to renew them again to repentance, by any of the ordinary ministrations of the truth as it is in Jesus; and the God of all mercy, who confers restoring influences at his pleasure, saith, respecting such characters, "Let them alone!" Their interest in eternal things never awakens, till it bursts upon them beyond the grave, with incalculable legions of gnawing recollections and burning regrets, for ever increasing, and beyond all remedy. Say in thine heart, reader, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

POETRY.

RECOLLECTIONS OF A DEPARTING CHRISTIAN'S ADDRESS TO HER CHILD.

Thou wilt not grieve, dear child, for me,
When I shall sweetly sleep,
From sin, and death, and sorrow free:—
My darling will not weep.

Thou wilt not mournfully desire
That I could still be near,
When *He* shall bid me "come up higher,"
Whose voice I wait to hear.

But thou wilt think how peacefully
Thy mother takes her rest;—
Repose more sweet than thine could be,
When pillowed on her breast.

Thou wilt not for her *sufferings* mourn,
Nor cast thy spirit down;
The dying pillow *has* a thorn—
So had the Saviour's crown!

And when those waters shall be crost,
Which may awhile divide,
Thou wilt not deem thy mother lost,
Though on the distant side.

Our Father's house is there, my love,
And many mansions too;
I to my heavenly home remove,
And there I'll wait for you.

E. P.

ON THE ENTRANCE OF A NEW YEAR.

Another transient period gone,
And lo! another year begun!
How swift the seasons fly!
My grateful tribute here I raise
To God, the guardian of my days,
And source of all my joy!

Preserved by Thy almighty hand,
In life's precarious path I stand,
Encircled by thy care;
But hadst thou strictly marked my sin,
Long ere this period I had been
In darkness and despair.

With deep contrition, at thy throne,
My great unworthiness I own,
Of the least blessing given;
Thy power prolongs my fleeting breath,
Thy grace redeems my soul from death,
And gives the hope of heaven.

To Thee I consecrate my days,
And yield the guidance of my ways
To thy paternal love:
May each revolving season show
My heart is weaned from all below,
And fixed on things above.

Then let my mortal powers decay,
And future years fly swift away,
To bring the promised rest;
Cheerful I'll quit this dark abode,
Hail the bright vision of my God,
And be for ever blest!

Hackney. G. B.

REVIEWS.

Slavery in America; or an Inquiry into the Character and Tendency of the American Colonization and the Anti-Slavery Societies. By William Jay. With an Introduction to this Edition. By S. H. Cox, D.D., Late of New York, and now Professor of Sacred Literature in Auburn College. Edited by John Morison, D.D. pp. 198.—Westley and Co.

It has been to us matter of sincere regret that we have not been able, at an earlier period, to call the attention of our readers to this most impressive and important publication; and we now assure them that they will do us no more than simple justice by concluding, that until now we have been prevented by other and unavoidable engagements.

The subject of West Indian Slavery has been so thoroughly discussed, exposed, and execrated in this country, that were it not for certain atrocious efforts to aggra-

vate the dying anguish and protract the expiring throes of the detested monster, any allusion to it, except for the purposes of congratulation and gratitude, would, by this time, have become unseasonable and injudicious. Alas! not so in America—that land whose vaunt is liberty, but many of whose cultured vales still echo the driver's lash, and convey far distant the agonizing groans of thousands yet in ignominy and chains. Slavery finds in America its secret supporters and its open advocates; it finds them, too, (*oh, pudor!*) in Christian assemblies, and their official instructors. Slave-holding members, slave-holding deacons, and slave-holding ministers!—can such a state of things be contemplated with any other feelings than those of the deepest regret, and the most entire abhorrence? Let it not be supposed that there are none in America who lift up their voice against this crying abomination. America has its Anti-slavery societies; violently opposed, it is true, but yet, with generous heroism, vigorously pushing forward their beneficent designs, which we earnestly hope are destined to obtain, if not speedy, yet the fullest accomplishment.

Many kind-hearted persons on both sides of the Atlantic have allowed themselves to be imposed upon by the specious pretexts, and plausible statements, of the "Colonization Society;" the tendency of which, it now but too plainly appears, is rather to rivet the fetters of the slaves, and perpetuate the dreadful traffic in human beings, than to release the captive, or to terminate the system to which his sufferings and his wrongs must be ascribed. The excellent author of the work before us completely lays open the chicanery of this Institution, and irrefragably proves its worse than useless existence as to either any actual or prospective advantage to the slave. "We recommend," says this benevolent writer, "the following reasoning to the future judicial apologists of the Black Act.

"'This (the negro's) lips are thick; his zygomatic muscles, large and full—his jaws, large and projecting—his chin, retreating—his forehead, low, flat, and slanting—and, as a consequence of this latter character, his eye-balls are very prominent, apparently larger than those of white men; all of these peculiarities at the same time contributing to reduce his *facial* angle almost to a level with the BRUTE. If, then, it is consistent with science to believe that the mind will be great in proportion to the *size and figure of the brain*, it is equally easy to suppose that the acknowledged meanness of the negro's intellect, only coincides with the *shape of his head*; or in other words, that his want of capability to receive a complicated education, renders it improper and impolitic that he should be allowed the privileges of CITIZENSHIP in an enlightened country.' The author is an ultra-colonizationist; and the conclusion to which he arrives is, 'Let the blacks be removed, *nolens volens*, from among us.'" p. 40.

Another advocate of the Colonization Society is introduced speaking thus,—

"He was not one of those (however desirable it might be, and was, in abstract speculation) who looked to the complete removal of slavery among us. If that consummation were to be considered feasible at all, *it was at a period too remote to warrant the expenditure of any resources of contemplation or contribution now.* The progress of slavery was subjected to the action of a law of the utmost regularity of action. Where this progress was neither stayed nor modified by causes of collateral operation, it hastened with a frightful rapidity, disproportioned entirely to the ordinary law of the advancement of population, to its catastrophe, which was *repletion.*" p. 95.

After reciting a number of appalling facts concerning American slavery, our author thus sums up:—

Such is American slavery;—a system which classes with the beasts of the field, over whom dominion has been given to man, an intelligent and accountable being, the instant his Creator has breathed into his nostrils the breath of life. Over this infant heir of immortality no mother has a right to watch, no father may guide his feeble steps, check his wayward appetites, and train him for future usefulness, happiness, and glory. Torn from his parents, and sold

in the market, he soon finds himself labouring among strangers, under the whip of a driver, and his task augmenting with his ripening strength. Day after day, and year after year, is he driven to the cotton or sugar field, as the ox to the furrow. No hope of reward lightens his toil; the subject of insult, the victim of brutality, the laws of his country afford him no redress; his wife, such only in name, may at any moment be dragged from his side; his children, heirs only of his misery and degradation, are but articles of merchandise; his mind, stupified by his oppressors, is wrapped in darkness; his soul, no man careth for it; his body, worn with stripes and toil, is at length committed to the earth, like the brute that perisheth.

"This is the system which the American Anti-slavery Society declares to be sinful, and ought therefore to be immediately abolished; and this is the system which the American Colonization Society excuses, and which it contends ought to be perpetual, rather than that its victims should enjoy their rights in the white man's land.'" p. 130.

The determined hostility and virulent opposition which the Anti-slavery Society had to encounter in this country, will, by some individuals at least, be long remembered. Those who, in connexion with its benevolent operations, were most decided, active, and persevering, were honoured by having their motives suspected, their exertions condemned, and their characters traduced; but they nobly weathered the storm, regardless alike of the whinings of timid friendship, and the vociferations of venal opponents; and are now, by their sympathies and efforts, anxiously seeking to aid those in America who have embarked in the same glorious enterprise, and who are passing to the achievement of their sublime object, even through an ordeal more intense and appalling. Who could have imagined that in *that* country, for so many years the refuge of the oppressed and persecuted, the friends of our common humanity, employed only in discussing and advocating the cause of its civil and religious freedom, would be exposed to neglect, calumny, and insult?

"One of the most usual terms," says this respectable writer, "by which abolitionists are designated by their opponents, is 'the fanatics.' It seems they are fanatics because they believe slavery to be sinful; the grounds of this belief have been already stated. But is the sinfulness of slavery a *new* doctrine? Is Wilberforce to be denounced as a wretched fanatic, because he declared, 'Slavery is the full measure of pure, unsophisticated wickedness; and, scorning all competition and comparison, it stands alone without a rival in the secure, undisputed possession of its detestable pre-eminence.'" p. 136.

Again:

"We have not yet exhausted the proofs of the alleged fanaticism of abolitionists. It seems they are fanatics, for wishing to elevate the blacks to a civil and religious equality with the whites. Certain colonization editors deny to abolitionists, as we have seen, the constitutional rights of the freedom of speech, the press, and the pulpit, and even of peaceably assembling together; and multitudes seem to think that they have forfeited the protection of the ninth commandment. Men of all ranks have united in charging upon them designs which they indignantly disclaim, and in support of which, not a particle of evidence has been or can be adduced. One of the designs falsely imputed to them, is that of bringing about an amalgamation of colours by intermarriages. In vain have they again and again denied any such design. In vain have their writings been searched for any recommendation of such amalgamation. No abolitionist is known to have married a negro, or to have given his child to a negro; yet has the charge of amalgamation been repeated, and repeated, till many have no doubt honestly believed it.

"During the very height of the New York riots, and, as if to excite the mob to still greater atrocities, the editor of the *Commercial Advertiser* asserted that the abolitionists had '*sought* to degrade' the identity of their fellow-citizens, as 'a nation of white men, by reducing it to the condition of MONGRELS.'" p. 138.

Concerning this said dreaded contact of black and white, did not the dictates of a sound discretion prohibit, we could "a tale unfold," which, if it did not overwhelm some of these affected advocates of unmingled purity, might at least con-

vince those to whom they have whispered their insinuations, that their delicate sensitiveness is not always paramount to their vicious *inclinations*.

"It is not enough," adds Mr. Jay, "that abolitionists should be represented as fanatics; it has been deemed expedient to hold them up to the community as incendiaries and traitors. The chairman of the executive committee of the New York Colonization Society, thus speaks of the Anti-slavery Society, in his paper of the 9th of June, 1834. 'The *design* of this Society is, beyond a doubt, to ferment a servile war in the south; they have been heard to say, blood must be shed, and the sooner the better. This Society owes its existence, not to the love of liberty, or to any particular affection for the slaves, but to cruel and bitter hatred, and malignity.' In an earlier paper he accused abolitionists of seeking to use the pulpits 'for the base *purpose* of encouraging scenes of bloodshed.'

"Here we find the most atrocious *designs* imputed to men well known in the community for active benevolence and private worth; and yet not a scintilla of evidence is offered in support of the extraordinary fact, that such men should harbour such designs. In this case, the accused can of course offer only negative proof of their innocence. That proof is to be found first, in their individual characters; secondly, in the fact that many of the abolitionists are emphatically *peacemen*, that is, they hold the quaker doctrine of the unlawfulness of war, and maintain that it would be sinful in the slaves to attempt effecting their freedom by force of arms; and, thirdly, in the fundamental principle of the Society, that they will never in any way countenance the oppressed in vindicating their rights by resorting to physical force; and fourthly, in the fact that abolitionists, as such, have in no instance recommended or committed an act of unlawful violence." p. 140.

"Chancellor Walworth, one of the most estimable citizens, and the highest judicial officer of the state of New York alluding to the emancipation to be effected by Colonization, remarked, 'The emancipation, however, to which this resolation directs our attention, is not that *unconstitutional* and dangerous emancipation contemplated by a few visionary enthusiasts, and a still fewer reckless incendiaries among us, which cannot be effected without violating the rights of property secured by that constitution which we have *sworn* to support; that emancipation which *would arm one part of the Union against another*, and light up the flame of civil war in this now happy land.'" p. 142.

After the enumeration of these and other accusations, the author says,

"Now, to all these charges, and to each and everyone of them, the members of the Anti-slavery Society plead NOT GUILTY, and desire to be tried by God and their country. But, alas! no trial is vouchsafed to them; judgment has already been given, and execution awarded against them, without trial, and without evidence, solely on the finding of a voluntary and irresponsible inquest. All they can now do is to ask for a reversal of the judgment, as false and illegal, cruel and oppressive." p. 144.

Perhaps we shall be told that there are difficulties to be removed, interests to be secured, and differences to be harmonized, before this great question can be finally adjusted, and the slave be elevated to the enjoyment of his natural rights, and the possession of those privileges of which he ought never to have been deprived. We confess we are far enough from believing this; but were so much to be admitted, we should instantly ask, Where are the *bona fide* plans of emancipation? In what stage of their progress may they now be regarded? and what is the earliest date at which it shall be said to the millions of the bound, "Go free?" The compassionate eye which surveys the insults and injuries inflicted on multitudes of unoffending human beings, weeps over the unmitigated misery of the sufferers; while the afflicted ear is oppressed with the groanings of the prisoners, and the cries of helpless infancy. But it is, in some degree at least, relieving to consider that this subject is not only every day becoming better understood, but also that there is in extensive operation a spirit of deep and earnest sympathy with the oppressed and despised African, which will not rest until his wrongs obtain redress, and he be placed in a condition to realize the blessings of ra-

tional existence, and perform the duties of civil and social life.

Every person wishing to understand this absorbing subject, should read this most interesting publication.

The Psalmist; a Collection of Psalm and Hymn Tunes, suited to all the Varieties of Metrical Psalmody; consisting principally of Tunes already in General Use for Congregational Worship; newly Harmonized for Four Voices, with a Separate Accompaniment for the Organ or Pianoforte. The greater part by VINCENT NOVELLO. Parts I. and II.—London: J. Haddon, and all Music and Booksellers.

The science of music has of late years been cultivated as one of the most influential means of national refinement; it has formed a part of the education of the junior members of our families; and, in after life, has been followed as affording a high species of domestic gratification. Many family circles have acquired so great a proficiency in the science, that its practice has formed an attraction sufficiently strong to supersede most foreign sources of entertainment; and yet, with these advantages, scarcely any improvement has been effected in the practice of psalmody as forming a part of public worship. Many who can sing well enough at home, in the church are silent, because they feel no sympathy with what passes under that name in the house of God.

This evil, we apprehend, is to be traced higher than to the incapacity of those who are in the habit of conducting this part of public worship: it is as much owing to the improper style of music adopted, as to any fault of the practitioners. The far greater part of the composers of modern times, under the pretext of infusing what is called life and expression into their music, have vitiated the public taste. Instead of that calm and harmonious expression in which the essence of devotional singing consists, the melodies of most modern composers are nothing more than a number of light and rapid movements, urging the performers, by continued breaks and repetitions, to a kind of boisterous declamation, without the least harmony, and at the utmost remove from any thing like devotion. The true end of this part of divine service,—the inspiration and utterance of devout and holy feelings towards the great Object of worship, could never for a moment have been appreciated by those who have thus misled the public taste and feeling. On this subject the Compilers judiciously state in their preface:—

"The apparent simplicity of the genuine psalm tune seems to have seduced these persons into the serious mistake of supposing themselves capable of composing in that style, and the still more grievous error of imagining that they could improve upon it. So prolific have they proved, and such has been the extent of their influence, that they have not only succeeded in banishing from many places of worship the noble compositions of the fathers of English Psalmody, but, by closely occupying the ground with incessant novelties of the same spurious order, have deprived the legitimate musical talent of the present day of almost every chance of successfully developing itself in this description of music. That some of these pseudo-musicians had talent enough to compose a pleasing melody, it would be unjust to deny; and had they confined themselves within the sphere of their capabilities, modestly placing their compositions in the hands of persons skilled in the science of Choral Harmony, to be arranged in a manner fit for public performance, there would have been much less ground for complaint than at present exists. But it is a lamentable fact, that many of the compositions referred to, which have unfortunately gained an extensive popularity, prove their authors to be not only destitute of musical knowledge, but equally incapable of appreciating that spirit of devout and humble reverence which should ever characterize our devotional engagements."

To remedy this evil in our congregational psalmody, it is necessary to ascend to the cause from which it mainly springs. Those light and frivolous airs against which there lies so just cause of complaint, must be superseded by others more consonant with a spiritual state of feeling, more simple, more solemn, more devotional; airs which shall

admit of more melody and expression in the counterpoint, and the entire effect of which shall be in harmony with the other parts of divine worship. Such appear to have been the motives in which the publications before us have originated.

"To rescue this *heavenly* part of public worship from a state so unsuited to its legitimate character and object; to recall and induce a relish for the chaste and dignified style of our ancient psalmody; to invest that psalmody with such additional attractions as are derivable from *modern* harmony, without injuring its essential qualities; and to introduce to more general notice the works of modern composers of established reputation; who have adopted that style as their model, are the principal designs of the present publication. In the prosecution of these objects, the Compilers have availed themselves of every source to which they could obtain access; and they believe the selection now offered to the public, will be found to be enriched with some of the finest tunes of ancient times, together with a great variety of compositions of a later date, which, presenting the same character of solemnity, possess no slender claims to the attention of those who have hitherto regarded a *pleasing* melody as an indispensable requisite."

To what extent the Compilers of this work have succeeded in accomplishing the objects they proposed, will, of necessity, be variously adjudged: of the importance of the objects themselves, there can be but one opinion. Without pretending to any extensive acquaintance with musical science, we cannot help fearing this work will be condemned by many for this simple reason, that this style of music is somewhat more difficult of performance than that to which they have been accustomed. The harmonies are uniformly constructed on a balance of parts, and can only be appreciated when sung precisely as they are written. They do not consist of a repetition of those common-place, monotonous chords with which every pretender to musical composition is familiar; discord intervals are more freely allowed; and in those tunes which admit of it, there is a character and expression in the counterpoint varying according to the character of the melody, and requiring on the part of the performer a delicacy of ear and feeling, beyond what is called into requisition by the vulgar class of hymn tunes. On this ground we expect these harmonies will be condemned in many quarters, unless the practitioners should have the voice, the ear, and the patience to master them.

We have heard this work objected to, because of the liberty taken with some of our old and favourite airs, which have descended to our times with the rust and sacredness of antiquity upon them; just as in poetry, the works of Chaucer, and Milton, and Watts have survived a thousand authors, who have "lived their brief hour" in public notice. Perhaps there may be some force in this objection. An alteration in a psalm tune, after it has been once acquired by a congregation, if it be not an improvement, becomes a serious injury. We know that many of these favourite tunes were originally written by the composers in one or two parts only, and that the arrangements for four voices have been added by other hands: but still we would submit to the Compilers, whether these favourites might not have been received into the collection in their own venerated habits without being moulded and fashioned into modern costume, however rich or attractive that dress may be?

Another objection we have heard, relating principally to the first part, is the want of variety in the style of the counterpoint. Whatever respect we may have for the talents of Mr. Novello, there is a uniformity in nearly all his compositions which cloys, just as a feast would do, if we sat down to one every day. This to a considerable extent is remedied in the second part; but it so happens, that in the first a very large proportion of the old and favourite airs had been introduced, and being harmonized by one hand, a monotony is given to the whole, the effect of which is far less pleasing than it might have been.

Perhaps we ought not to anticipate at present a very extensive benefit from the publication of this music: it is taking a step too far in advance at once. A considerable time must elapse before such a work as this will be appreciated; and longer before it will be brought into general practice. The Compilers, however, deserve high praise for the pains they have taken; and if our private families, where music is taught, would invariably adopt this arrangement in their practice, in a very few years it might be introduced into our places of worship with great propriety and effect. We perceive it is not a private speculation, undertaken with a view to emolument; but the profits, like those arising from our New Selection of Hymns, will be devoted to purposes of Christian charity. This is as it should be. Publications so intimately connected with the public worship of God, and which in a manner are forced upon our congregations when once introduced, ought to be public property, and the profits devoted to public advantage. This feature in the undertaking cannot but commend it to the esteem of every true lover of Zion.

The Excitement, or a Book to induce Young People to read. 1836.—Whitaker and Co.

The New Year's Token; or Christmas Present.—Darton and Son.

The Historical Keepsake, &c., &c. Second Series. Edited by JOHN WATSON DALBY.—T. Hurst.

Fisher's Juvenile Scrap-Book. By BERNARD BARTON. 1836.—Fisher and Co.

It has been said that "some of the annuals have had their day;" it may be so: but others are springing up, and aspiring to the honour of having their day too; among these, the above-named are entitled to the most honourable notice.

The *Excitement* answers to its name, and appears well fitted to inspire a taste for reading, which all agree is of the highest importance to the youthful mind; it saves from many pernicious evils at a critical period of life, and the habit early formed may lead to the most noble results.

The *Historical Keepsake* has the same general object in view, in which "truth takes the colour, and wears the garb of romance." We perfectly agree with the editor in the opinion, that our own English historical stores are "rich and varied, and extensive to admiration."

The *New Year's Token* contains, with many other pretty things, three papers from the prolific pen of our friend the Rev. B. H. Draper, which we have read with great pleasure. The editor warmly recommends the recent invention of Mr. Baxter in oil colour painting, which is said to be but in its infancy, but may probably hereafter lead to improvements that will please and surprise all the lovers of the fine arts.

Mr. Bernard Barton's work will certainly be a favourite with our juvenile friends who are familiar with his name; and who has not heard of the poet who belongs to the "Society of Friends?" Like Cowper, he sometimes condescends to write at the suggestion of others, and we trust he will be long spared to write for the benefit of the young, and the edification of those who are in riper years.

Mr. Barton appears to be pre-eminently the poet who brings back to the aged among his readers, the recollections of their childhood. And though this little volume was intended to amuse the young, the amiable poet has not forgotten to intersperse some grave and weighty things,

> "Whose memory still retains
> Some hold upon the heart in after life."

The following lines are of this description:—

"And thus, in storms more drear and dark
Than those the elements can bring,
When on the sea of life our bark
Seems tossed, a helpless, hopeless thing;

Should Hope, with faith instinctive, cling
To Him whose love is every where,
The shadow of whose outstretched wing
Can make all peace and stillness there.

For sorrow's tempest, trial's storm,
Adversity's dark, cloudy day,
Were meant, like those whose frowns deform
Of nature's charms the fair array,

To bid us seek in Him our stay,
Whose might is in our weakness shown;
Who in the whirlwind, has his way,
And in unclouded light, his throne."
p. 55.

Cruciana. Illustrations of the Most Striking Aspects under which the Cross of Christ, and Symbols derived from it, have been contemplated by Piety, Superstition, Imagination, and Taste. By John Holland.—Hamilton and Co.

This elegant work is divided into eighteen short chapters. The Cross —Jesus Bearing his Cross—The Cross of Christ—The Superscription of the Cross—The Christian's Cross—Glorying in the Cross—The Sign of the Cross—the Baptismal Cross—The Image of the Cross—The Wars of the Cross—The Standard of the Cross—Public Crosses — Memorial Crosses — Church Crosses—Mortuary Crosses—The Cross of the South—Fancy Crosses —Adoration of the Cross."

Mr. Holland places before us an abundance of antiquarian lore, mixed with Catholic superstition. It may be amusing, and should be more than amusing to the pious mind, to look back three or four hundred years, to a period when the figure of the cross would meet the eye in all places.

It is but justice, however, to say that the author has inserted some fine passages from M'Laurin's celebrated sermon on "glorying in the cross;" and from Flavel's "Fountain of Life." Dr. Young exclaims,

"Religion! thou the soul of happiness,
And, groaning Calvary, of thee: there shine
The noblest truths; there, strongest motives sting;
There, sacred violence assaults the soul;
There nothing but compulsion is forborne.

And in another place:—

"Talk they of morals? O thou bleeding Love!
Thou maker of new morals to mankind,
The grand morality is love of thee."
Night 4.

We ought not to forget saying that the printer and the engraver have performed their parts admirably.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Believer's Triumph over Sin and Death. A Sermon, preached October 11, 1835, *in New Park Street Chapel, Southwark; occasioned by the Death of William Bousfield, Esq. By Charles Room.* pp. 42. *Ward and Co.*—It frequently occurs, that the Christian minister is scarcely invested with the pastoral character before he is called to perform one of the most painful duties of his office. A valuable member of the community is removed by death; and the congratulatory sounds accompanying the ordination are speedily succeeded by expressions of regret and sorrow induced by a funeral solemnity. We sympathize with Mr. Room in his being so soon called to such a service; but we hope the publication of this discourse, to which it has given occasion, will be made exceedingly useful, not only to the mourning family and the bereaved church, but to all who have an opportunity of perusing it. The preacher selects as his text, 1 Cor. xv. 55—57. He considers this striking passage as directing attention "to the instrument by which death exerts its destructive power—'*The sting of death is* SIN:'" to "the source from whence it derives its fatal energy—'*The strength of sin is* THE LAW:'" and "to the medium of the believer's triumph over sin and death—'BUT THANKS BE TO GOD, WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST.'" These views of the subject are confirmed and illustrated with considerable force and perspicuity; and the sermon concludes with a respectful notice of the deceased, and an affectionate address to the surviving family. Did our space permit, we could give several pleasing specimens of the author's manner; but we hope the whole will be seen generally by our readers. We would respectfully intimate, that we think the style might be improved by greater simplicity.

An Examination of Dissent; exhibiting its Causes, Advantages, Evils, &c., &c. By Theron. L. and J. Seeley.—An able pamphlet, which may be read with advantage by both churchmen and dissenters. The writer, though a warm and zealous Episcopalian, objects strongly to some things in the Establishment. "If churches were built and filled—if advowsons were purchased and well employed—if pluralities were abolished—if the liturgy were revised—if terms were held out to dissenting ministers—it is not unreasonable to suppose, that the church would immediately, although at first imperceptibly, increase in strength; while dissent, in proportion to that increase, would decay; than which there could scarcely be a greater blessing to the country."—p. 50.

The Spread of the Gospel the Safeguard of England. A Sermon, preached in St. Stephen's Church, Walbrook, Oct. 4, 1835. By the Rev. George Croley, LL.D. James Duncan, Paternoster Row.—Very learned, eloquent, animated. Dr. Croley shows from history, that every attempt to propagate the Scriptures has been followed by a national blessing. In some of his speculations on prophecy unfulfilled, we cannot concur.

A Mother's Replies to an Inquisitive Child, relative to the Character and Mission of Christ. By Mary Barton. pp. 54. Ward and Co.—On such subjects children should be encouraged to inquire; and by parents, that they may suitably answer, they must be closely and devoutly considered. If they cannot, with Mary Barton, reply in verse, let them in prose; and we should prefer the answers being, as much as possible, in the language of Scripture.

Selection of Parochial Examinations relative to the Destitute Classes in Ireland, from the Evidence received by His Majesty's Commissioners for Inquiring into the Condition of the Poorer Classes in Ireland. By Authority. pp. 430. Milliken and Son.—The examinations published in this volume relate principally to deserted and orphan children—bastardy—widows with young children—impotent through age—sick poor—able-bodied out of work—vagrancy. Much of the poverty and distress described in these authorized investigations, we could confirm by personal observation; but how is effectual and permanent relief to be afforded to Ireland? This inquiry, with a view to its being carried out into practical influence, may be supposed to occupy, at this time, the deepest attention and the most benevolent efforts of all her friends.

The Evidence for Infant Baptism; being the substance of a Sermon. By the Author of "Notitiæ Ludæ." &c. pp. 32. Jackson and Walford.—We do not remember ever to have seen a pamphlet more adapted to promote the cause which it seeks, in vain, to oppose.

The Young Christian's Protestant Memorial, &c., &c. By Thomas Timpson. Wightman.—This is, in some respects, by far the best account we have seen of the Third Centenary of the Reformation, and the celebration of the fourth of October, 1535. Mr. Timpson's inquiries are extensive and minute, and (what is too often neglected) he has been careful to give his authorities. The frontispiece, which is highly interesting, has been taken from an engraving in the possession of W. Wilson, Esq. There is another painting of the same subject in Dr. Williams's library, Red Cross Street.

Holy Scripture the Test of Truth; an Appeal to its Paramount Authority, against certain Passages in Dr. Hancock's "Defence;" and in the Writings of Barclay and Penn. By Richard Ball. pp. 118. Hamilton, Adams, and Co.—In this age of investigation, no man nor body of men must be permitted to suppose, that their principles can escape scrutiny. And if the "appeal" be but plainly made to the "paramount authority," whatever of truth may be found among opposing parties, has nothing to fear. It is because we wish the prevalence and increase among the "Friends" of "whatsoever things are true," and "whatsoever things are lovely," that we cannot help regarding, with peculiar interest, the discussions which, at this time, are going forward in their circle. And it is on this account, that we would invite attention to this calm, sensible, and upon the whole, we think, scriptural performance. We are glad to observe, that it is evidently becoming too late, in matters of religious faith and practice, to cling to mere human authority; and we sincerely hope, that the reference to the "oracles of truth" may be unequivocal and universal.

The Biblical Cabinet, &c., &c. Vol. X. Syntax of New Testament Dialect. Thomas Clark, Edinburgh; J. G. and F. Rivington, London.—This interesting volume is from the pen of Moses Stuart, Professor at Andover; and contains, in an Appendix, a dissertation on the Greek article. We know not which to admire most, the profound erudition of this celebrated man, or the modesty with which he writes.

OBITUARY.

MR. JOHN WEST, OF DUBLIN.

This estimable man was, from the commencement of the Baptist Irish Society, a most valuable agent in assisting and promoting its operations. After he resigned his official connexion with the Baptist church in Dublin, he applied himself more exclusively to the concerns of the Society, and rendered it very important service in various ways. When he wrote the following brief account of his life, and sent it to the lamented Rev. J. Ivimey, he did not expect to survive him. But there is an appointed time for man upon the earth, and Mr. West lived more than a year after the valuable minister to whom he committed the account of himself, which is here presented to the reader. He departed this life July 13th, 1835, having nearly completed his eighty-first year.

In the manuscript referred to, he says,

"I was born in the year 1754, at Soham, in Cambridgeshire. My mother's name was Maulden, who was the daughter of an Independent minister at Royston, in Cambridgeshire, and her brother was minister at Burwell, in the same county. My parents were of the middle class, and I hope both of them pious; they attended the ministry of the Rev. John Eve, at Soham, to which place they constrained me to go, though I felt in my heart strong prejudice against Mr. Eve. As I grew in years, I increased in my attachment to sinful habits; at the age of 15 I was ungovernable by my parents, and felt a great delight in gaming, cock-fighting, &c.; when reproved by my parents, my wicked heart rose in rebellion, for I was *determined* to proceed, if *damnation* was the end. I well remember my dear mother's words after having reproved me for my sins, and found I was hardened in them; she said, '*John*, I had much rather follow you to the grave, than see you proceed in such a course of life,' but my wicked heart refused to hear the solemn warnings, though of a most tender mother.

I do not recollect that any sermons, or reading of the Scriptures, made any impression on my mind. I thought I could indulge in sin while young, and when old, become religious, and so be happy at last.

When I was about 16 years old, it pleased God to arrest my progress in sin. Early one morning I awoke with those words deeply impressed on my soul, 'O Israel, thou hast destroyed thyself, but in me is thine help," Hos. xiii. 9. Light accompanied the words; I saw my sins were great, by them I had destroyed myself, that God would be just to send me to destruction; but I was soon filled with pleasure, for in God there was help. I thought it very strange that any Scripture should impress me thus. The following day the words resounded in my mind, and every time new light attended them; I saw the evil of my conduct, and the plague of my own heart; I was ashamed and confounded before God, and began to pray for mercy for Christ's sake. In this state I continued about two months, but my love to former sins was not yet destroyed. While in this state, I was informed by a person, that in a village two miles from Soham a match had been made for fighting game-cocks, at which all my passions were roused; I said, What must I do? Shall I give up all my former pleasures, in which I have so often been gratified? My conscience replied, 'Yes,' it is *cruel* sport, the people who meet at these sports are all wicked characters; if I go, God will be angry with me. At length I determined to enjoy my pleasures for a few years, and afterwards to attend to religion, but for the present endeavour to stifle all my convictions, and serious thoughts about it. Accordingly, I attended and saw the battle, and afterwards went into the public house, but found no pleasure there, my mind being filled with horror, as if I heard a voice saying, What doest thou here? Will the Almighty bear with such wickedness? There was awful oaths, and blaspheming the name of God. I verily thought, if I continued there, the earth would open, and swallow me up, and where should I then be? With my mind thus terrified, I left the house, and set off to Soham: about the midway I made a full stop, and said, If I had continued, I might have conquered those convictions; that I was a fool for coming away; I will return again, for I

am determined not to yield. But as I was half way home, and the sport was over, I concluded for *that* time to give it up, but that in future I would persist and overcome all my convictions. Soon after this I went again into wicked company, with a determination to get rid of my convictions, and tried to exceed all the company in wickedness. When I returned home I was seized with such horror of mind, that I lay prostrate on the ground. I thought I had committed the sin against the Holy Ghost, and was tempted to destroy myself. After some time a gleam of hope entered my mind; then I began to pray, and weep bitterly, to abhor myself before God for the bold attempt I had made to resist him. My stubborn will was subdued, attachment to criminal pleasures was now destroyed, and the love of holiness inspired my breast. God was pleased to speak peace and pardon to my wounded spirit. In the year 1770, I joined the Baptist church at Soham, then under the pastoral care of the Rev. John Eve, who soon after resigned his office. The church was in a low state, the meeting-house was rented; Mr. J. Diver, of Isleham, Mr. Fuller, and I, went to the landlord, and engaged to pay the rent for six months, to see how Providence might provide for the church. As the church could not pay the expense of ministers to preach, Mr. Diver and Mr. Fuller expounded the Scriptures on the Lord's day for, I believe, the space of a year and a half, until it appeared to the church that Mr. Fuller possessed gifts promising for the ministry. Accordingly he was called by the church to preach the gospel, and to continue his ministry to the church at Soham to which Mr. Fuller agreed. The congregation soon increased, sinners were converted, and our prospects became very encouraging.

After some time, the church requested Mr Fuller to accept the pastoral office, which having duly considered the subject, he did. Soon after, I was appointed by Mr. Fuller, at the church's request, to become one of the deacons of the church, to which I agreed, and continued in that office during Mr. Fuller's residence at Soham. When Mr. Fuller removed to Kettering, the church at Soham was left destitute of any supply, being unable to pay the expense. Fearing the ruin of the church and congregation, I yielded to Mr. Fuller's earnest request, together with that of the church, to exercise my gift on the Lord's day. In about two years, they gave me a call to the ministry, which, with prayer and much trembling, I accepted. Having preached about two years longer, I was invited to the pastoral office, which I declined, but continued to preach until a supply could be procured. I received an invitation to visit the Baptist church at Carlton, in Bedfordshire, and after preaching six months, was ordained pastor. The Rev. A. Fuller addressed me; and the Rev. Mr. Emery, the church. I resided at Carlton six years, when unhappily some of my warmest friends became my bitterest enemies. I then resigned the pastoral office. The most respectable members of the church held a meeting in my house, at which they proposed to build a new meeting at Turvey, 2 miles distant, and advance my salary £10 per annum, if I would continue with them. My reply was, to divide the church would be an important step, but that I would consult Dr. Ryland, Mr. Sutcliff, and Mr. Fuller, and act accordingly; they thought it would be bettter for me to leave Carlton, which I did, and Dr. Ryland, of Bristol, recommended me to Wantage, in Berkshire, at which place I continued sixteen years. Towards the close of that period, Antinomian sentiments prevailed in the town, and Mr. Huntingdon, of London, sent a preacher to Wantage; I thought it my duty to quit, which I did in May, 1820; I spent six months in Waterford; removed to Dublin, and preached to the church meeting in Swift's Alley, during thirteen years; when, through age and infirmity, I resigned the pastoral office.

When I review my past life, I see much to humble me before God; yet I hope, through the grace of God, my life has not been altogether useless: I have reason to believe that my poor services have been blessed to the conversion of many souls.

I reflect with pleasure that I was one of the number of ministers who met at Kettering, to form the Baptist Missionary Society, and since I have been in Dublin, I trust my labour in the commencement and progress of the Baptist Society for Ireland, has not been in vain.

I have for many years been accustomed to devote my birth-day to self-examination, humiliation, confession, and prayer. In looking over my papers, I find they contain much confession of sins, and humiliation before God, which would be of no use to the public."

If the subject of this obituary made any addition to the above account afterwards, it has not come to our

knowledge. During the last few years of his life, he was repeatedly visited by distressing paroxysms of a most painful malady; by the operations of which, he was finally released from this suffering state. The Rev. H. Ford, the pastor of the church in Dublin, to which Mr. West formerly ministered, preached his funeral sermon in the presence of many who knew and highly respected the deceased.

RELIGIOUS INTELLIGENCE.

DENOMINATIONAL STATISTICS.

To the Editor of the Baptist Magazine.

I beg to express the obligation I feel to the Compilers of the statistical account of our churches you have given in the supplement to the Magazine; and think it must be highly gratifying to the Denomination at large, to have in one view such an interesting document.

But, Sir, there are two things connected with it which, in my mind, are much to be regretted. The first is, the incompleteness of the list. I do not consider this is the fault of the Compilers, who must have had great trouble in doing what they have done. I have had some experience of the difficulties of collecting such details, and know well where to lay the blame; but why should individuals, from a censurable indifference, neglect to furnish materials for so important an object, when every one ought to feel as much interest in furnishing information as the Compilers would have felt in receiving it? Those who have been guilty of neglect must be ashamed when they look over the list with the numerous blanks it exhibits, and when they read your note attached to it.

The other complaint I have to make is, at the number of churches in the list which are unconnected with any Association. This is by no means creditable to such churches, nor honourable to us as a denomination. In these days, the Christian church cannot afford to be so divided and disjointed; nor can any church be justified in taking up so independent a position. If a church be numerous and strong, it ought to be associated for the sake of those that are weak; and if a church be weak and feeble, it ought to be associated for the sake of those benefits which it may derive from such a connexion.

I consider, there must be something suspicious in the circumstances of a church which is unconnected with an Association; and I trust, the time will soon come, when all respectable churches, however small, shall be united in local Associations; then shall it be found "how good and pleasant it is for brethren to dwell together in unity."

I rejoice in your anticipations of furnishing a more complete list at a subsequent period; and would suggest, that early in the ensuing year, previous to the annual meeting of the various Associations, the Compilers should send a circular to the secretaries, with ruled columns, similar to the plan adopted recently by the Baptist Building Fund, requesting them to obtain, in their several localities, the necessary information for correcting the list you have now given; at the same time, let a strong appeal be addressed to the pastors of our churches, through the medium of the Magazine, urging them to furnish the necessary information. By these means, I would hope, a tolerably correct list might be secured.

A COUNTRY PASTOR.

December 10, 1835.

HISTORY OF THE BAPTIST CHURCH, PRESCOTT, DEVON.

To the Editor of the Baptist Magazine.

As the statistics of our churches are exciting considerable interest in the Denomination, I venture to offer, for your pages, the following brief account of the Baptist church at Prescott, Devon.

Prescott is a small village, seated on the edge of a pleasant valley, watered by the lively rivulet called the Culm. Some years ago it was much better inhabited than it is now; the population was both more numerous and more respectable. At that time a serge manufacture was briskly carried on in the neighbourhood; and several families, whose property was embarked in that trade, resided at Prescott. Now, the village contains but few houses.

The progress of machinery has dispersed the majority of its inhabitants; and the labouring class of the remnant that is left, it has deprived of their independence. Hence, a visitor in these parts must not be surprised to hear the improvements of modern times denounced as needless and mischievous innovations. Could our villagers have had their way, they would long since have given an opiate to the Genius of the empire. But Science, as she advances to enrich and ennoble the world, cannot but trample under foot a few in the rapidity of her march.

I have made these observations, to bespeak the candour of the reader towards the friends of the Baptist cause in this place. The declension, which this narrative will discover, must not altogether be attributed to an abatement of religious zeal in the people, but in a great degree to the diminution of their strength.

The early history of the church at Prescott is blended with that of Upottery, a village seven miles distant, where the father of the venerable Dr. Rippon laboured long and usefully. The memoranda of our church-book inform us, that Baptists were known here during the Protectorate; and that they went, with many others, from greater distances to Upottery for divine worship. It is said, they were by no means strangers to persecution for conscience' sake; and this may easily be credited, for only so far back as the time of Toplady, the parents of some of our Christian friends, in order to go without molestation to Broad Hembury, to hear that celebrated clergyman, were obliged to steal away from their homes before break of day. It is not churchism which worldly bigots so much love, nor dissent which they so much hate; but it is the doctrine of the cross, firmly believed, and zealously practised, that, both in the church and out of it, meets with their supreme abhorrence. The fathers of our little society often assembled in desert places to render united praises to their Lord; and that they might do so with the greater confidence, they chose the darkest night, as well as the wildest hill, or most lonely wood.

When Jeffereys, urged on by his wrong-headed, Jesuitical master, came into the west, some of them endured a great fight of affliction: the agents or abettors of the judge seem to have sought eagerly after one named Radford; and he scarcely eluded their pursuit by hiding himself in a pack of wool.

About the year 1700, the Baptist brethren met for divine worship in a farm-house called Old Hall, in this parish. Here they continued fifteen or sixteen years; and the number of the disciples being increased, it was thought desirable and necessary to build a meeting-house. A gentleman of the name of Cook made a grant of land, and assisted with his own hands in the erection of the building, which was finished in 1718. The ground given by Mr. Cook afforded space for the meeting, for stables, for a garden and orchard, and also for a large burying-place. This house was taken down in 1785, and the present one opened by Mr. Alsop in 1786.

For some years after the erection of their first meeting-house, the church was peaceable and prosperous; but about 1728 grievous contentions arose amongst the members, some saying, "I am of Paul;" and others, "I am of Apollos." The minority insisted on retaining the minister of their choice, Mr. Bowshar; and the other, and larger party, with their pastor, Mr. Chamon, sought another resting place. Mr. Cook held with the minority, and at length he took Bowshar to his own house, entirely left the meeting, and carried his resentment to the grave, ordering in his will that his body should be buried in his garden. Mr. Chamon and his friends, having returned to the meeting, continued to labour in love for the welfare of the cause.

Prescott was not yet constituted an independent church; but, like Collumpton and others, was a branch of Upottery. Mr. Chamon administered the sacraments, and otherwise acted as pastor in the several places in succession; but was assisted in his pulpit duties by brethren denominated "teaching elders." The church here was regularly organized in 1745; and the services on that occasion were conducted by the Rev. Isaac Hann.

The church at Collumpton was formed in the same year. The oversight of the church at Prescott was committed to three of the members, who had previously sustained the character of "teaching elders." The first pastor of the church, after its separation from Upottery, was Mr. John Gillard; who was ordained in May, 1765. The Rev. Hugh Evans, of Bristol, gave the charge; and Mr. Day, of Wellington, preached to the people. For a long time previous to the settlement of Mr. Gillard, the

church was distracted with a controversy about singing. Some thought, that this exercise ought to form a part of the worship of God; but most of the old people could not be induced to tolerate it. When the psalm or hymn was read, they would rise and depart, as if to escape from some fearful profanation of God's house. George Whitefield, who occasionally preached here when visiting his friend Mr. Darracott, of Wellington, was the first person who broke in upon the customary mode of worship, and ventured to give out a hymn; and at a church-meeting, in July, 1754, "it was agreed to have singing once after every sermon."

Mr. Gillard remained at Prescott till 1771, and then removed to Yeovil. Mr. Gillard was succeeded by Mr. Wood, who laboured with fidelity for a year, and then left for Salendine Nook, in Yorkshire. Mr. Symonds then preached here a few months, and baptized twenty persons, the fruits of his predecessors' ministry. The church being again destitute, application was made to Bristol academy, and Dr. Evans sent them Mr. Joseph Alsop; who preached his first sermon here on the 22nd of August, 1773. When Mr. Alsop entered on his charge, the church consisted of sixty members, and the congregation, of about four hundred persons. The number of members increased considerably under Mr. Alsop's ministry, but there is no record of the total amount. Mr. Alsop finished his useful and honourable life in April, 1786, in the forty-second year of his age. He was an amiable man, and "a faithful preacher and pastor to this church."

The successor of Mr. Alsop was Mr. B. Thomas, who left Upton-on-Severn and came to Prescott in July, 1786; and during his protracted ministry, especially in the early parts of it, God gave him many souls for his hire. Mr. Thomas was superannuated in 1830, and died in Wales, at the beginning of the present year.

In 1831 Mr. William Gabriel, from North Curry, came to Prescott, and died on January 11th, of this year.

One or two other particulars, and I have done. The church at Uffculm was formed of members separated from Prescott in 1810; and the church at Hemyock, of members separated in 1833. This old interest has been long on the decline. Some of the causes, to which this state of things is to be ascribed, were wholly beyond the control of men; and as for the others, we do better to weep over them, than to narrate them. The ministers, whose names follow, were encouraged and sent into the sacred office by this church:

John Radford (died young); John Gillard, minister of Prescott and Yeovil; Nicholas Gillard, of Collumpton; Daniel Gillard, (it is thought) of Wantage; Thomas Smith, (it is thought) of Hammersmith; Thomas Langdon, of Leeds; John Fry, of Coleford; John Wood, of Uffculm; Samuel Tapscott, of South Shields; Alexander Henderson, of Belize; and last of all,

Your obedient servant,

WILLIAM BARNES.

Prescott, Dec. 9, 1835.

AUSTRALIA.

On the cover of our number for December, our readers may have observed an advertisement relating to this new colony, concerning which a respected correspondent writes to us as follows:

"In every new colony it is important that emigrants of religious character should be encouraged to locate there, especially when there is every disposition in the parties who have the direction of its affairs, to foster the institutions of religion, and promote the moral and religious welfare of the colonists: therefore I hope that the Editors of your valuable Magazine will insert some paragraph in the body of the work, which may draw attention to the undertaking."

To this intimation we deem it unnecessary to make any addition; and taken in connexion with the advertisement, it affords a sufficient clue to further inquiry to those persons who may be disposed to emigrate.

BAPTIST CHURCH, EXETER.

We beg respectfully, through the medium of your Magazine, to acknowledge the receipt of the undermentioned sums, in answer to our appeal to the numerous churches of the Denomination to whom our circular was addressed, and our sincere thanks for the cheerful and sympathizing manner in which they have been contributed.

We are apprehensive that our appeal will not realize our expectations; and that our plan, though easy and feasible, will in a great measure fail. We were in hopes that our own exertions, aided by the Christian benevolence of other churches, would have enabled us to have settled our chapel, to the sacred cause

of our dear Redeemer, free from any debt, for which purpose it was necessary to raise at least £1000. We are sorry to say that at present we have (including the undermentioned sums) but £470, and before the end of another month, the purchase-money must be paid. We therefore trust that those churches who have not replied to our appeal, but who have the means of assisting us, will without delay transmit their contributions either to Mr. W. Davies, Allhallows Court, Exeter (by a post-office order), or to Messrs. Hanbury, Bankers, 60, Lombard Street, London, to our account with Messrs. Sparks, General Bank, Exeter.

E. Buxton, J. Roleston, W. Davies, } *Deacons.*

Contributions received.

At Hanbury's:			
per J. Chapman.	£2	5	0
Goldhill.	1	0	0
Tritton.	5	0	0
G. Wright, Beccles.	3	1	0
W. Matthews.	2	8	0
Whitchurch.	2	0	0
J. Smith, Astwood.	2	3	6
J. W. Simmons, Leicester.	3	0	0
R. C. Chapman, Barnstaple.	2	11	0
Hefford.	2	0	0
W. Robinson.	2	0	0
Donation.	1	0	0
Baptist Church.	3	11	0
T. C. Keene, Pershore.	3	0	0
J. Edwards, Nottingham.	5	0	0
T. Thomas, Bampton.	2	0	0
C. Elliott, Minehead.	1	1	0
H. Howell, Chelmsford.	2	10	0
W. May, North Curry.	2	0	0
C. Busby, Crediton.	0	10	0
T. Clarke, Truro.	3	0	0
W. Hawkins, Derby.	1	19	11
T. Coles, Bourton.	2	0	0
H. Mursell, Leicester.	5	0	0
W. Lush, Calne.	1	19	0
J. Edwards, Clapham.	2	0	0
Mr. Pollard, per do.	1	0	0
C. Poulton, Reading.	5	0	0
—. Torquand.	1	0	0
	£70	19	5

OATHS ABOLITION ACT.

On the 12th of June an Act was passed for the abolition of certain oaths therein contained. On the 9th of September this Act was repealed, and the following are the enactments of the new Act of the said 9th of September:—

The first clause refers to and repeals the Act of the 12th of June.

2. Enacts that in any case whereby any Act or Acts made or to be made, relating to the revenues of customs or excise, the post office, the office of stamps and taxes, the office of woods and forests, land revenues, works and buildings, the war office, the army and pay office, the office of the treasurer of the navy, the accountant general of the navy or the ordnance, his Majesty's treasury, Chelsea hospital, Greenwich hospital, the board of trade, or any of the offices of the principal secretaries of state, the India board, the office for auditing the public accounts, the national debt office, or any office under the control, direction, or superintendence of the Lords Commissioners of the Treasury, or by any official regulation in any department, any oath, previously required on the doing of any act, matter, or thing, or for the purpose of verifying any book entry or return, or for any other purpose whatsoever—the Commissioners of the Treasury, or any three of them, if they shall so think fit, may substitute a declaration in lieu thereof.

3. Such declaration to be inserted in the *London Gazette*, and to take effect 21 days afterwards.

4. After the said 21 days' notice, no oath to be administered, in lieu of which a declaration has been substituted.

5. False declarations, relating to the revenues of customs or excise, stamps and taxes, or post office, to be a misdemeanour.

6. Oath of allegiance still to be required in all cases.

7. Oaths in courts of justice, or on summary convictions before a Justice of Peace, to continue to be taken as before the passing of this Act.

8. Universities of Oxford and Cambridge, and all other bodies corporate and politic, and all bodies now by law or valid usage authorized to administer an oath, may substitute a declaration in lieu thereof.

9. Churchwardens' and sidesmen's oaths abolished; and a declaration that they will faithfully and diligently perform the duties of their office, to be made in lieu thereof.

10. Declaration substituted for oath by persons acting in turnpike trusts.

11. Declaration substituted for affidavit heretofore required on taking out a patent.

12. Declaration substituted for oaths

required by Acts as to pawnbrokers. Penalties as to such oaths to apply to declaration.

13. Justices of the Peace, from and after the commencement of this Act, not to administer oaths or affidavits touching matters whereof they have no jurisdiction or cognizance by statute, except any matter touching the preservation of the peace, or the prosecution, trial, or punishment of offences, or touching proceedings before Parliament, or to oaths required by the laws of any foreign country to give validity to instruments in writing, designed to be used in foreign countries.

14. Declaration substituted for oaths and affidavits, previously required by the Bank of England on the transfer of stock.

15. Declaration substituted for oaths, previously required in 5 Geo. II. c. 7. for the recovery of debts in the King's plantations and colonies in America; and in 54 Geo. III. c. 15, for the recovery of debts in New South Wales.

16. Declaration in writing sufficient to prove the execution of any will or codicil.

17. Suits on behalf of the King to be proved by declaration.

18. Voluntary declarations in the form in the schedule may be taken, making false declaration a misdemeanour.

19. Fees on oaths payable on declarations substituted in lieu thereof.

20. Declarations to be in the form prescribed by the schedule.

21. Persons making false declaration deemed guilty of a misdemeanour.

22. Act to take effect from and after 1st October, 1835.

Schedule referred to by the foregoing Act:—

I, A. B., do solemnly and sincerely declare, that ——— and I make this solemn declaration, conscientiously believing the same to be true, and by virtue of the provisions of an Act made and passed in the ——— year of the reign of his present Majesty, intituled—[here insert the title of this Act.]

The provisions of the Act apply to all the declarations which may be substituted in lieu of any affirmation.

RESOLUTION OF THE CHURCHES UNDER THE PASTORAL CARE OF THE REV. DRS. COX AND HOBY.

The Baptist churches of Mare Street, Hackney, under the pastoral care of the Rev. Dr. Cox; and of Mount Zion chapel, Birmingham, under the pastoral care of the Rev. Dr. Hoby, have resolved unanimously, that the respectful thanks of the churches be presented to the ministers, of different denominations, who so kindly conducted the regular services in them during the pastors' absence in America.

Signed, on behalf of the church at Hackney,

J. Allen,
T. Dupree,
H. Gamble,
J. Luntly,
W. Winterborn,
} *Deacons.*

Signed, on behalf of the church at Birmingham,

W. Spicer,
J. Swift,
} *Deacons.*

PROTESTANT DISSENTERS.

At the General Meeting of the "Deputies from the several Congregations of Protestant Dissenters of the three Denominations, Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights;" held at the King's Head Tavern, in the Poultry, London, on Wednesday, the 23rd day of December, 1835; Henry Waymouth, Esq., in the chair;

It was resolved unanimously—

That this Deputation entertain cordial confidence in the present Administration, whom they believe to be really devoted to the cause of Religious Liberty and constitutional Reform; and have no doubt that they will fulfil their promise, early in the next session of Parliament, to bring forward measures for the relief of Dissenters from several of the many and great grievances they yet endure. But this Meeting are of opinion that to encourage his Majesty's Ministers in their proceedings, and to promote their efforts, it is desirable that *congregational* petitions to Parliament should be soon renewed from the metropolis, and all parts of England and Wales, urging the general relief of Dissenters, and especially the enactment, without delay, of bills for a national civil registration of births, marriages, and deaths; for amending the marriage laws as to Dissenters; and for the removal of church rates; and that they also recommend local Committees to correspond with Members of Parliament, and obtain their support.

(Signed) Henry Waymouth,
Chairman.

HARSTON, CAMBRIDGESHIRE.

The Rev. W. Hancock, late of Yar mouth, Isle of Wight, has accepted the unanimous invitation of the Baptist Church at Harston, Cambridgeshire, to become their pastor; and commenced his labours among them on Lord's-day, September 20, 1835, with encouraging prospects of success.

NOTICES.

The next quarterly meeting of the London Baptist Association will be held at Prescot Street chapel, on Wednesday evening, January 20th, 1836; service to commence at 7 o'clock. The Rev. J. Davis, of Church Street, Blackfriars, is expected to preach.

The churches of the Baptist, Independent, and Wesleyan denominations, at Hackney, meet for special and united prayer, on Thursday evening, the 31st, at Dr. Burder's; on Friday morning, January 1st, 1836, at Dr. Smith's; on Saturday evening, at the Wesleyan chapel; and on Monday evening, at Dr. Cox's.

RECENT DEATH.

REV. W. NEWMAN, D.D.

Died, December the 22nd, in the 63rd year of his age, the Rev. W. Newman, D.D., more than 40 years the faithful and affectionate pastor of the Baptist church at Old Ford, Bow. The Baptist denomination, and the Christian world in general, need not be told his worth, or the loss the church and congregation have sustained.

*** We understand the funeral of the late Rev. Dr. Newman will take place at Old Ford, on Friday the 1st instant, at One o'clock. The Rev. W. Murch, of Stepney college, is expected to deliver the address on the solemn occasion; and Rev. G. Pritchard to preach the funeral sermon on the following Lord's-day morning, at half-past 10.

NEW PUBLICATIONS.

Preparing for Publication.

The Rev. Drs. Cox and Hoby are preparing, in one volume, an account of their tour in the United States.

We are much gratified to learn, that Dr. Cox has prepared for publication immediately, a small tract, to be sold for two-pence, containing a digest of information for practical purposes in application to the religious circumstances of our country, with the following title: "Suggestions, with a view to promote the Revival and Extension of Religion; founded on Observations made during a Journey in the United States of America, in the Spring and Summer of 1835." This will not interefere, we understand, with the details, or discussions, of the volume which Drs. Cox and Hoby are preparing of their travels.

DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the meeting of proprietors, on Saturday, the 19th ult.

NAME.		RECOMMENDED BY
A. E.	£3	S. Price.
E. B.	4	J. Edwards.
J. F.	3	E. Evans.
S. I.	4	R. Pengilly.
E. C.	4	J. Puntis.
E. P.	4	J. Yates.
E. J.	3	R. Ellis.
E. A.	4	J. Trimmer.
S. W.	4	G. Pritchard.
A. D.	3	T. Thomas.
E. B.	4	J. Carver.
L. W.	4	H. W. Holmes.
M. T.	3	B. Thomas.
H. P.	3	J. Jones.
S. B.	4	J. Heafford.
S. D.	4	J. James.
E. C.	4	W. Copley
M. W.	4	D. Wilson.
M. H.	3	B. Williams.
E. R.	4	W. Woon.
A.	4	G. Tricket.
A. M.	4	W. Rogers.
E. H.	4	J. Flood.
W.	4	J. Penny.

IRISH CHRONICLE.

JANUARY, 1836.

The Deputation, requested by the Committee of the Baptist Irish Society to visit the principal stations, and examine the operations of the Institution, proceeded, for that purpose, to Dublin; where they arrived September 17th, 1835. Not finding it necessary to remain longer in Dublin, they departed for Ballina, in the county of Mayo, on the evening of the following day, which they reached on the 19th. This district has, for a considerable time, been under the superintendence of the Rev. James Allen. The town is populous and respectable; the inhabitants are chiefly Roman Catholics. Mr. Allen has been assisted to erect in this place a small neat chapel, which will accommodate more than one hundred and fifty persons. It is in trust, subject to a small rent. The church here, under the pastoral care of Mr. Allen, consisted of thirty-six members at the period of visitation, since which additions have been made. Mr. Allen superintends eighteen day-schools, containing nearly sixteen hundred children, considerably more than half of whom are the children of Roman Catholic parents. Mr. A. itinerates to a very considerable extent in every direction around his place of residence. In these labours he is assisted by two younger brethren, Thomas Berry and Michael Mullarky, who have been called to the exercise of the Christian ministry; besides whom, there are seventeen persons, who are either constantly or occasionally employed in reading and expounding the Scriptures in the houses and cabins of the poor in this district. The Deputation visited several of the schools connected with this station, and were much gratified with the manner in which many of the children, in each of the schools, read and repeated the Scriptures: they also saw some very creditable specimens of their writing, and examined many of them in arithmetic, in which some of them discovered a readiness scarcely to have been expected.

September 24th, the Deputation proceeded to Easky, a subordinate station, where for some time past Mr. Berry chiefly has ministered. In this place, which is populous, a church has been collected of eighteen members, and the congregation, which meets in a house, often exceeds seventy persons: so many were supposed to be present on the occasion of the Deputation's visit; though, through a mistake, the time of preaching was not generally known. In Easky the Deputation had the pleasure of examining one of the female schools, taught by a member of the church, and in which the children appeared to have been very diligently instructed. This church, also, has had additions since the Deputation were there. Did the erection of places of worship come within the present provisions of the Society, Easky is one of the points to which the Deputation would earnestly recommend the attention of the committee. It is a place of some attraction as a watering-place, being situated on the shores of the Atlantic.

From Easky, on the 25th, the Deputation went to Coolany, in the county of Sligo. This district is superintended by the Rev. John Bates. The church here numbers at present but fourteen, but both in the town and neighbourhood a spirit of inquiry concerning spiritual subjects seems to be on the increase. Mr. Bates has more than ten stations besides Coolany, at which he preaches as often as he can; he also periodically visits and examines twenty-one day-schools, containing more than eleven hundred Catholic and above five hundred Protestant children. In this district there are nine persons who read and expound the Scriptures—six on the Sabbath, and two daily.

The Deputation reached Boyle, in the county of Roscommon, on the 26th, visiting several schools in their way from Coolany. They were particularly gratified with the school at Old Rock, both as to the attendance and the proficiency of many of the scholars. At Boyle the Deputation were kindly received and entertained by Mr. Jackman, to whom, on many accounts, and for a lengthened period, the Society is very much indebted. Mr. Jackman has collected a small church in Boyle of twelve members, to whom he ministers, without any other remuneration than the pleasure he derives from the work. He is, also, on his own premises, erecting a small chapel at his own expense. Though not under the control of the Society, he

takes a deep interest in all its plans and operations, and is ever ready to assist its agents and promote its objects. Lord's-day, the 27th, the Deputation preached in Boyle, and the three following days visited the schools in the town and neighbourhood, to a considerable distance.

On the 1st of October Mr. Jackman kindly accompanied the Deputation, in his own car, as far as Strokes Town, on their way to Athlone, in the county of Westmeath, which they reached the same evening, and where they were met by the Rev. Isaac M'Carthy, whose ministerial exertions extend to several counties. He has collected small churches in six places remote from each other, in which the whole number of members is seventy-eight; besides which he preaches in many other places—too many, indeed, to allow of his visits being so often repeated as is indispensable to the success of his labours. Nor has he at present the assistance of a single Scripture reader. There are only four schools in this district, containing one hundred and two Roman Catholic and one hundred and forty Protestant children. In this district, at Abbeyleix, the Society has a small chapel, in trust; the church meeting in it, seven in number, is visited as frequently as the other numerous calls of the pastor, Mr. M'Carthy, will permit.

On Saturday morning, the 3rd, the Deputation parted with Mr. M'Carthy at Shannon Harbour, and proceeded to Limerick, the district of the Rev. William Thomas, which they reached the same evening. Mr. Thomas preaches in his own hired house, where his little church, consisting of about eight persons, assembles. He also officiates as pastor of a church, of twenty members, which has long existed at Cloghjordan. This district, like the former, is much too extensive for the exertions of an individual. He preaches periodically in about twelve places, and in many more occasionally. In all these, however, at intervals too distant to accomplish some of the most important purposes of the Christian ministry. Mr. Thomas superintends eleven day-schools, containing more than five hundred Roman Catholic and about three hundred Protestant children. He is aided in discharging his varied and widely extended services by four daily and six Sabbath readers of the Scriptures; one of the former, Michael Lynch, assists him also in preaching the gospel. The Deputation were occupied in visiting and examining a number of these schools until Thursday, the 8th.

On the following day, one of the Deputation proceeded to Clonmel, where the Society has, in trust, for its use, a neat chapel, with a minister's house attached. This is the nominal station of the Rev. Stephen Davis; but, for several years, the important service rendered to the Society by him, as its principal collecting agent, has so nearly occupied the whole of his time as very materially to interfere with the success of his efforts in this large, populous, and beautiful district, in which also his almost constant and unavoidable absence prevents the establishment of schools and the employment of readers. Clonmel was the last place visited in connexion with the operations of the Society.

Under the circumstances of limited time and lateness of season, the Deputation accomplished as much as they could, and concluded their journey on the 15th of October; and perhaps, before closing this very rapid and imperfect narrative of their visit to the sister country, it may not be amiss to linger for a moment on two or three facts which seem to require particular reference. They would devoutly acknowledge the divine interposition in their preservation throughout their tour; especially in connexion with the various methods of travelling which it became necessary to adopt. Nor would they omit this opportunity of gratefully adverting to the many instances of personal kindness and attention which they experienced, nor to those endeared friends whose prayers for their protection and safe return were so mercifully answered.

In performing the service assigned to them, the Deputation were often deeply affected by witnessing the destitute condition of the thousands who inhabit the cabins or hovels of Ireland. Often they passed a splendid mansion, embowered amidst the richest scenery, and surrounded by its vast enclosures of luxuriant soil, whose titled or wealthy proprietor, far remote from the source of his distinction and opulence, escapes the pang which the evidence of extreme poverty must inflict on the benevolent, and avoids the appeal for assistance which misery extorts. In the neighbourhoods even of these edifices of grandeur, and, indeed, thickly scattered over the whole country, are exhibited those abodes of wretchedness and want termed cabins. In numerous instances, a single room, of a few feet extent, constructed of materials affording but slender security against the pitiless storm, and nothing like internal comfort, to the necessitous inhabitants; yet here, on a floor of damp earth,

often without a window to admit light, or a chimney to convey the smoke from the smothering turf on the ground, with straw for the bed, and only the remnants of clothing, worn by day, as the covering for night, and seldom more than a scanty supply of potatoes for provision, will frequently be found a man, his wife, several children, a pig or pigs, and fowls, perhaps a goat or ass, all inclosed in this one confined and unwholesome apartment; the inferior animals being necessary to assist in paying the rent of this miserable habitation. Who can look on such a scene, and contrast it with the "cottage comforts" of England, without exclaiming, Poor Ireland! How sincerely is it to be desired that, by the judicious application of sound legislative enactments, this diseased limb of the British empire should be healed before the danger of amputation is incurred!

The Deputation had not many opportunities of minutely observing the superstition of the country, but they saw quite enough of its effects to be fully convinced that its influence is most baneful and pernicious: and earnestly do they pray that, by scriptural education, and the ministry of the gospel, this brooding and pestiferous darkness may be dispelled, and the whole land be arrayed in the pure vest of evangelical truth.

During their journey in Ireland,—so far as the opportunities and attainments of the children are concerned, nothing was more refreshing to the Deputation than their visits to the schools of the Society. To find a considerable number of these dear immortals capable of reading impressively the Sacred Volume, and correctly repeating large portions of it from the stores of their memory, and to perceive that many of them were sufficiently instructed in the meaning of what they read to answer some of the most important questions which can be proposed to a rational and accountable being, was truly gratifying. A mixture of sadness, however, always attended those seasons of hallowed enjoyment, from observing how comfortless was the condition of these poor children, even in these cabins of instruction, partaking as they mostly do, in common with similar abodes, in that entire destitution of every thing that is essential to health and convenience; and by perceiving that, while their feet and legs were unprotected, from the mud floor and the miry road, by the covering of either shoe or stocking, the tattered garments with which the greater number of them were clad, were scarcely sufficient to defend their bodies from the chilling atmosphere, or to enable them to appear at all in the presence of others.—The Deputation uniformly concluded these visits with a short address and prayer.

Upon the whole, the Deputation consider that there is much occasion to be thankful to God for what has been effected in Ireland through the instrumentality of the Baptist Irish Society, in connexion with other institutions of kindred purpose. They are decidedly of opinion that, in order to the more complete effectiveness of the present agency, additional assistance must be afforded. At present, the stations occupied, though exceedingly valuable, owing to their extent, are not adequately sustained and improved. That they may, therefore, be made permanently beneficial, and that their spiritual influence may be still more widely diffused, it appears to be indispensable that several more ministers should be sent to co-operate with the brethren already employed. But to accomplish this most desirable object, a considerable addition must be made to the pecuniary resources of the Society, to promote which, as well as to give information as to its actual state, is the object of this statement of facts, and the following appeal.

An Appeal on behalf of the Baptist Irish Society, addressed to Christian Friends generally; but especially to the Ministers of the Baptist Denomination.

The Committee of the above Institution, earnestly solicit your attention to the following facts. It is now more than twenty-one years since this Society commenced its labours. During the progress of its operations, under the guidance of Divine Providence, it has conferred the inestimable benefit of moral and evangelical instruction on more than a *hundred thousand* of the juvenile and adult population of Ireland. It has distributed copies of the Sacred Volume through extensive districts of the country, and circulated an immense number of religious tracts. Thousands of children taught in its schools have committed large portions of the Scriptures to memory, and, in consequence of numerous local changes, have conveyed the important treasure, thus obtained, to an indefinite extent, both in their own and

in other lands. It has been instrumental in turning a considerable number of persons from darkness to light, and from the power of Satan unto God—of uniting them together in the bands of Christian fellowship, and of inducing in them an ardent desire, that the blessings they have received may be communicated to all those by whom they are surrounded. In all the districts to which its benevolent efforts have been extended, it has been happily successful, even in seasons of the greatest excitement, in promoting the exercise of submission to legitimate authority, forming habits of persevering industry, and in effecting a conscientious regard to the acknowledged claims of civil and social life.

The Rev. THOMAS MORGAN, of Birmingham, and the Secretary of the Society, at the request of the Committee, have recently visited its principal stations; and, while they were much gratified by all that they witnessed of the beneficial results of its labours, they are decidedly of opinion, that it is essential to its prosperity, that a greater measure of vigour should be communicated to all its operations, but especially to that department of its agency which consists in the preaching of the gospel.

In order to carry the recommendations of the brethren who have visited Ireland into effect, the Committee of the Society have recently appointed a Sub-committee, to consider, among other things, in what directions preaching stations may be hopefully established, in addition to those already in existence; but, for this purpose, it is obvious that a considerable increase in the Society's funds must take place. Its expenditure has hitherto been sustained in a manner adapted to instruct and to cheer its conductors, inasmuch as it has taught dependance and inspired confidence. But, as the Committee deem it expedient to comply with the suggestions of the Deputation, and strengthen the system through all its operations, by sending additional agents to co-operate with those already successfully employed, this appeal to Christian liberality becomes indispensable; and on its success, in a great measure, must depend the carrying into effect such arrangements as are now contemplated, to render the exertions of this Society, in those districts of afflicted Ireland where they are at present applied, in connexion with Divine influence, more effective to the moral and spiritual improvement of its teeming population.

Not at all doubting, dear Sir, your anxious desire to promote the important objects of the Society, will you have the kindness to favour the Committee, as early as possible, with an intimation as to the manner in which it will be most convenient for you to assist their efforts—whether by an Auxiliary Society; annual or occasional collections; collecting in your district, or elsewhere?

GEORGE PRITCHARD.

York Place, Pentonville, London, January 1, 1836.

*** The operations of the Society in the sister country, extend to three of the four provinces, and are carried on in ten counties. It has collected twelve small churches, containing one hundred and seventy-four members. It employs eight ministers, who preach in more than sixty towns and villages. Its daily and Sabbath Scripture readers are thirty-nine. It has fifty-four schools, in which, at present, more than four thousand five hundred children are receiving scriptural instruction.

ERRATUM :—In the last Chronicle, in the list of contributions, for "Topwill" read "Tosswill.

(The list of contributions is unavoidably postponed to February.)

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

LONDON : J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

MISSIONARY HERALD.

CONTAINING INTELLIGENCE AT LARGE OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CCV. JANUARY, 1836.

Subscriptions and Donations in aid of this Society will be thankully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

JAMAICA.

Late arrivals from this island have brought a variety of communications respecting the progress of our mission there. The intelligence from our brethren Burchell and Knibb will conveniently form distinct articles; the principal facts narrated from other statements we shall present in a combined view.

The health of Mr. Gardner has been so much affected as to render it necessary for him to retire from Kingston for a season to a cooler residence in the interior. He has, accordingly, paid a visit to Mr. Clarke, at Jericho, in the parish of St. Thomas-in-the-Vale, and derived benefit from the change. Though the church under Mr. Gardner's care has not been altogether free from causes of disquietude, he gratefully reports that he is not without encouragement. "On the first Sabbath in August," he writes, "I had the happiness of baptizing fifty-three persons, who, by their previous conduct, and the relation of their experience, gave me reason to hope that they were truly the disciples of Jesus. Do pray for me, that wisdom to direct and grace to support may be given me, and that in the last day I may rejoice that I have not run in vain, nor laboured in vain."

With the zealous and persevering exertions of Mr. Phillippo in the cause of Negro education, our readers have long been acquainted. His schools at Spanish Town, commenced several years ago, and carried forward by his generous and self-exhausting efforts, when there was little around to encourage him, have lately been remodelled in a form more adapted to the present circumstances of the island, and have been honoured with the patronage of the Governor and the Marchioness of Sligo. The "school-rooms," he writes, under date of October 30th, "have been tardily advancing to completion; but very little now remains except the fitting up. They are noble buildings; and the institutions connected with them, I have no doubt, with the blessing of God, will answer in an eminent degree the object of their establishment." We learn, with satisfaction, that Government have made a grant of £500 towards defraying the balance due on these useful and much-needed erections. In Mr. Shotten, Mr. Phillippo has found an assistant well qualified to co-operate in his benevolent labours. Soon after entering upon his duties, he was attacked by fever, so that, for a season, his life appeared in danger, but we rejoice to perceive, by the last accounts, that his health has been restored.

The building of the chapel at Passage Fort is advancing steadily and well, and the proprietors in that neighbourhood manifest very friendly feelings towards the undertaking, several having spontaneously offered either to supply a part of the materials gratis, to give a fortnight's labour of their apprentices, or to contribute a considerable sum in waggonage. We shall be happy to hear of similar

proofs of kindness in other quarters, as the principal impediment to the progress of the gospel, as ministered by our brethren in various parts of the island, arises from the difficulty in providing places of worship for the members who are disposed to attend them.

Under date of September 24, Mr. Taylor gratefully acknowledges the receipt of a liberal supply of elementary books from the Sunday-school Union, and adds, "I have recently had a baptism at Old Harbour, when sixty were added to the church; and among the rest, a man of colour, well known to our missionaries in that quarter, who has long been engaged, with much acceptance, as a preacher of the gospel in connexion with another body of our fellow Christians. Of the two chapels now building under Mr. Taylor's direction, each of which measures 50 feet by 60, with provision for enlargement, that in Vere is roofed in, and has been used for public worship, though not finished, for several months; and that in Clarendon, it was expected, would be covered in by the end of the year.

At *Morant Bay*, Mr. Kingdon laments that the place in which he preaches is much too small to receive the numbers who wish to attend. The church at *Mount Charles* has required the exercise of faithful discipline; but its pastor expected, soon after the date of his letter (Sep. 1), to baptize a few individuals of whom he hoped well.

A letter from Mr. Clarke, dated Jericho, September 12, in addition to other very pleasing intelligence, affords another proof of the diligence with which our dear missionary brethren are exerting themselves to promote the cause of Negro education. He writes as follows:—

I have made some progress in chapel building; and, though loaded with care, that I am reconciled to only because it is necessary for the glory of God; yet having the presence of my Divine Master, I am happy, and see all things relating to my building business progressing as pleasantly and speedily as I have a right to expect. The foundations of both chapels have been levelled (both with stone); and the materials for completing the buildings are in a state of forwardness, such as to give the hope that, if we have favourable weather, in six months from this, if my unworthy life be spared, I may be preaching in them the word of life. The other two chapels I shall proceed with as soon after these now in hand are completed as I possibly can.

At the different stations I occupy, the work of God still appears to prosper greatly. Soon after my last baptism, I received the names of ninety-seven new inquirers on one evening, most of whom came from the St. John's mountains, which lie about five miles behind my dwelling, and are nearer to this station than to the one in St. John's. Since, a number more have joined as inquirers at all my four regular stations; and almost every week some come to be examined preparatory to baptism.

In June last I commenced an evening school in my house here, and am happy to say that it succeeds beyond my expectations, and continues to increase. There are now 103 males, and 60 females, of all ages, from six to sixty; and often more than 100 attend together on the same evening. They are kept at their lessons for about an hour, on the monitorial plan, and after that I teach them hymns, portions of Scripture, &c., asking questions, and giving explanations, as appears suitable; a hymn or two is then sung, and we conclude, about 9 o'clock, with prayer. Many can already read easy lessons; and a few, who knew their letters before, are reading in the Testament. I attend to this school three evenings each week; and the day-school, kept by Miss Merrick, is attended to six days in the week, and some of the scholars attend also at both evening and Sabbath schools. I have lately had a grant of £10 for my schools from the Ladies' Society, and am applying the money to give instruction to some orphan and other poor children. I am in great need of school requisites, and have written for some to Mr. Dunn, of the Borough Road School, and shall thank you to pay for what is sent, should payment be required, and include all sums paid for me in a letter, that I may draw for so much the less in some of my bills.

Our young friend, Mr John Clark, who embarked for St. Ann's in July, arrived safely at that port in the beginning of September, after a very favourable passage of seven weeks and two days. He was permitted to hold divine worship during the voyage, and was induced to hope, from the deep attention and evident concern

occasionally visible among his auditors, that his efforts to promote their spiritual welfare were not wholly in vain. On his landing at the Bay, he was welcomed in a most friendly manner by the members of the church there, and also by Messrs. Whitehouse and Bird, Wesleyan missionaries, the former of whom very kindly conveyed him in his own chaise to Tydenham, the residence of Mr. Coultart. Mr. Clark has begun his labours in a spirit of humility, affection, and diligence, which we trust may be regarded as an earnest of the divine blessing; and our highly esteemed brother Coultart is greatly refreshed and encouraged by the aid thus furnished him in the cultivation of his wide and important sphere of exertion.

A severe attack of bilious fever, for a season, laid aside Mr. Hutchins, of Savanna la Mar, from his public engagements; but he was soon, through the mercy of God, permitted to resume them, and states, in a letter, written August 25, "We had delightful days on the first and second of this month, when many flocked to the house of God to thank him for his goodness. I baptized twenty-one on the morning of the Sabbath, which, with the eleven baptized four weeks before, have made a considerable addition to our small church. We had from a thousand to eleven hundred present at the services; and never was such a day known before in this town. Persecution and tyranny prevail to a great extent; but, thanks be to God, it turns out for the furtherance of the gospel. Let me entreat you to pray for me, that I may be blessed and made a blessing, that my life may be spared, and that the glory of God may continue in our midst."

At both the stations under the care of Mr. Dendy, Salter's Hill and Endeavour, the work of the Lord appears to be advancing in a very pleasing manner. The new chapel at the former, measuring 80 feet by 50, is nearly covered in, so as to admit of worship being conducted within its walls. The members of the church, on the 13th of August, were 660, of inquirers 490, and the usual attendance 1500, which is expected greatly to increase when the chapel is completed. In the months of September and October, two baptisms took place, at which fifty-six persons were admitted to church fellowship, and several others had been examined and approved at the date of Mr. Dendy's last letter. At Endeavour, the number of members has been increased, by a recent addition, to 221; the inquirers are 240; and the congregation includes about as many more, belonging to neither class; and yet at present the only accommodation for these 900 individuals is a small house, for which we are compelled to pay a high rent, and which will accommodate only about fifty persons! "All above this number," says Mr Dendy, "being exposed to the scorching rays of the sun, or having merely some branches of trees thrown over a slight bamboo erection as a shade—or, in case of a shower, to the rain from above, or the wet ground under feet, all of which are much more dangerous to health here than in a northern climate."

We are truly happy to learn, that Mr. Abbott has recovered, in a great degree, from his late illness, so that he is expected to be able to resume his public services by the end of the year. His place, both at Lucea and Green Island, has been supplied, principally, by Mr. T. E. Ward, formerly of the Wesleyan connexion, but lately united to the church at Falmouth, under the care of brother Knibb. But Mr. Abbott also is greatly at a loss for means to build chapels at each of his stations, the present means of accommodation being altogether inadequate.

While the proofs afforded, in the simple statements of fact now given, of the continued blessing of the Lord on the labours of our dear brethren, will be grateful to many a Christian heart; it is earnestly hoped, that the great and pressing need of pecuniary help for the erection of places of worship, will be seriously taken into consideration. It is believed, that the sum provided for that purpose in 1834, has been more than expended; though, as payments have been made from that fund, both in Jamaica and at home, it is impossible to ascertain, at present, precisely how it stands.

Hence the care of providing plain and substantial buildings, in which the negroes, attached to our mission, may hear the word of God, devolves upon their Christian friends in this country. When this work is once accomplished, there is every reason to believe, that the congregations thus formed would, in a very little while, understand the duty, and claim the privilege, of providing for the ministry among themselves, and thus, releasing the funds now employed for their benefit, to accomplish similar good elsewhere. Ten thousand pounds would, probably, be adequate for this purpose, and ought there to be any difficulty in finding such a sum to meet the exigency?

It is not improbable that this paper will find its way to the hands of some, by whom the amount we have mentioned could be devoted at once, without suffering the slightest inconvenience themselves, or encroaching in the least on the just expectations of others. Nor can we conceive, that it would occasion any remorse, either in the hour of death, or when the account of every talent is given up to the Supreme Proprietor of all, that such a portion of one of the meanest of those talents should have been so employed. The wise, to whom we speak, will judge what we say.

MONTEGO BAY.

In a letter dated 22nd. of September, Mr. Burchell gives the following account of the manner in which his people observed the

Anniversary of Negro Emancipation.

On Sunday, the 2nd of August, we had the largest congregation that was ever known in Montego Bay. We had full four thousand persons present at our pr'yer-meeting] at 6 o'clock; and at the lowest estimate we had seven thousand at our morning service. The house we occupy as our chapel; the shed in the chapel-yard, measuring 70 feet by 35; indeed, every part of the chapel-yard, which is large, were all crowded; the streets also, the yard opposite the chapel-house, the new chapel, and the yard in which it stands, which is also large, were thickly occupied. Mr. Ward preached in the chapel-house, and I preached in the new chapel, standing upon one of the large joists. After the service, the church assembled to commemorate the death of Christ, when I had the pleasure of giving the right hand of fellowship to about a hundred and seventy new members, most of whom had been baptized in the river adjoining the town on the preceding morning, Aug. 1st. The scene was impressive and delightful; every part of the chapel-house was crowded with communicants, and hundreds also were obliged to be in the yard: there were present not less than fifteen or sixteen hundred members. We had no public collection, but I recommended all who were sensible of God's mercies in their emancipation, and who were of a willing mind, to come with a thank-offering, however small, and present it as a token of their gratitude to God; and they came in *crowds—young and old came.* Mothers bringing their one, two, and three children, who were under six years of age when the Bill came into operation, and their little infants in arms, to present their mite; and many a tear of joy was shed as they cast it into the treasury of the Lord. It was interesting and deeply affecting to witness the scene; and it is with much pleasure and with sincere gratitude to God I am enabled to inform you, that this church came forward with its former liberality, and has taken the lead of all the churches in the amount raised, although no public collection was made.

Communications of a later date give various particulars respecting his

Subordinate Stations.

I. GURNEY'S MOUNT. The people in connexion with this church have been neglected most of all, and have enjoyed fewer means of grace than the people of any other of our churches. They have attended principally at Fletcher's Grove, and frequently at Montego Bay. Their anxiety to enjoy the public means of grace has been very great, and their entreaties frequent and affecting. At Hillington, I have built out-offices, which I am fitting up to serve as a residence for the Missionary, till the chapel building expenses are met. I have made a road up to the premises; have cleared off about fifteen acres of land; and am now building a tank for water, as sometimes we have to send four or five miles for water; so that I have not been inactive for the station. I expect to commence preaching in our old chapel-house in a fortnight.

II. FLETCHER'S GROVE, fourteen miles from Montego Bay, and seven from Gurney's Mount. A large and commodious house was offered at this place a little after my return to the Island. We took a part of it for six months, agreeing to hire the whole for one or two years after-

wards, if the prospects became sufficiently encouraging. We commenced in February. I have preached there as often as was in my power on the Sabbath; and on Friday evenings; indeed, there has been public service at least once a month on the Sabbath, and once a fortnight in the week. Our Sabbath congregation has varied from five hundred to a thousand persons, and on the week evening it has averaged about a hundred and twenty, sometimes more, sometimes less. I have purchased an acre and a half of land, delightfully situate, with a small residence upon it, which I am repairing and fitting up for the missionary who supplies the station, and have hired the whole of the chapel-house for one or two years as may be required. This I shall fit up for the accommodation of the people; hundreds of whom now sit in the yard, without any shelter from the sun. I hope to build a chapel on the premises during the period we occupy the hired house. At this station, Mr. Andrews has commenced a Sabbath-school, and we have already above one hundred children.

III. SHORTWOOD, seventeen miles from Montego Bay, and eighteen from Gurney's Mount. I have recommenced my labours at this station since the 1st of May, and now supply it one Sabbath per month; the attendance is delightful, from six to twelve hundred. I preached standing at the window of a house belonging to one of our members. The house is fully occupied, but the mass of the people is in the yard, sitting upon benches made of a pole fastened on others which are driven into the ground. It is delightful to witness this assembly, in the midst of an amphitheatre of mountains, worshipping their Maker under the canopy of heaven; rudely provided for, but neatly clad, and conducting themselves with the greatest propriety. And it is gratifying to witness so many of them with the New Testaments which they received from the Bible Society under their arms carefully folded up in their handkerchiefs. The pleasure, however, of this scene is often interrupted, as I witness the poor people endeavouring to protect their heads from the piercing rays of the sun, by placing a book or a large leaf upon their heads, and putting their handkerchiefs loosely on them; and by seeing them sometimes looking up to this great luminary travelling in the full splendour and strength of his majesty, as though they besought his compassion. Mr. Andrews has commenced a Sabbath-school at this station also, and there are already nearly a hundred children under instruction. I have succeeded in purchasing a few acres of land, most pleasantly and healthfully situated, and am now making preparations to build a small house as a temporary residence for a missionary, and am about to take up the tent for the accommodation of the people till we can build a chapel.

IV. BETHEL HILL.—Eighteen miles from Montego Bay; nine from Mount Carey; nine from Shortwood; and twelve or more from Gurney's Mount. It is situated on the great interior road from Montego Bay to St. Elizabeth; is about twenty three miles from Savanna la Mar, and thirty-two from Black River. At this place I have rented a large house for three years, where I have service on week evenings, and where I am about to establish a school. My prospects here are very encouraging, but as I have not had possession many weeks, I will defer any farther statements, as my time is so fully occupied with work that I have no time to write in anticipation. I have purchased a few acres of land adjoining the place I have rented, and hope to get a chapel built by the time the lease expires.*

Perhaps you will ask what induces me to undertake so many new stations, and at such distances which necessarily occasion so much travelling, &c. I will tell you. The motto of our Society is, "Attempt great things for God—expect great things from God." In the spirit of this motto I hope to live, labour, and die.

Efforts for the Instruction of the Young.

During my stay in England, and especially during the latter few months, all parties were inquiring why we did not direct more of our efforts to the instruction of the young. I replied by stating our numerous difficulties during the reign of slavery, and our determination to act as soon as it was in our power; this was my own determination, and I believed it to be that of my brethren. Immediately, therefore, on my return, I began to direct my attention to this important part of missionary operations, more especially important at the present crisis. Early in this year I heard that Mr. J. R. Andrews, a member of the church in Spanish Town, who has been engaged for some years in this department, was anxious to obtain a situation as master of a Lancasterian school in connexion with some one of our stations; and being strongly recommended to me by several of my brethren who knew him well, I engaged him. He, with his wife and family, came to Montego Bay in March, and commenced the school on the 1st of April. Though we have hitherto been in want of a suitable school-

* Want of room compels us to defer the account of a *fifth* station, *Mount Carey*, till next month.

room, still our success has much exceeded our expectations. We have nearly 150 scholars on the list, and the daily attendance is fully equal to our present accommodations. About three months ago, I purchased a large house and yard for the school: the house is now undergoing the necessary alterations and repairs to receive the children, and we have every prospect of increasing encouragement. The expense of the school is very great; having a schoolmaster and family to support. Still, as this is the first Lancasterian school in the county of Cornwall, and as it is intended to train up teachers to superintend other schools, I have not hesitated to incur the expense, believing that you will cheerfully present its claims before the Christian public, from whom I confidently anticipate some assistance. Already I have two young men under instruction, for schoolmasters; one of whom is sent by brother Knibb, for a school he contemplates at Falmouth. Other persons are making application for instruction and situations; but it is utterly impossible for me as an individual to undertake more than I have done. I have now above one thousand children under instruction at Montego Bay, and at part of my out-stations. At the rest of my stations I am about to commence schools; and I could enlarge at all, had I the means. I have stations situated in the most important districts of the country for the establishment of Lancasterian day-schools; and I would most cheerfully undertake them, could I but procure some pecuniary assistance. I feel intensely anxious for the rising generation, now growing up to be a free people; and I feel deeply interested in their prosperity and welfare. At present I have strength, and I think I have a disposition equal to my strength, to work: all I need is help —pecuniary help.

I have undertaken the Lancasterian and Sabbath-schools, encouraged by the assistance rendered by a few kind ladies connected with some of our churches in England. To Mrs. Wilcocks and the ladies associated with her, at Devonport, I am under the greatest obligations—the flourishing church at Gurney's Mount (for it is still flourishing in the midst of all its difficulties) was commenced in consequence of an unexpected but liberal present of fancy articles sent by them previous to the disturbances. And their present of fancy articles, with others from Ladies' Associations at Stonehouse and Kingsbridge, and from Mrs. Hawkins and friends at Derby, and a few of less value from other friends, induced me to undertake the Lancasterian school at Montego Bay, and other schools in the country, which afford us so much encouragement. I do hope that these friends will continue to render us their aid, more especially at present, while we have to direct our most strenuous efforts to liquidate our chapel debt, and whilst, at the same time, so many additional schools are needed. The aid afforded by their presents, on my leaving England, has been of most essential service. Indeed, the Lancasterian school, which is likely to prove of vast importance to the next and future generations, is chiefly indebted to them. And I do most earnestly invite the ladies of other congregations to imitate the generous and praiseworthy example of the aforementioned disinterested friends, by which they can most effectually assist us, and the rising free Negro people, without diverting their means from the general funds of the Society. And I will pledge myself to establish schools, and to have 1000 children of apprentices under daily instruction, as soon as they will give me the necessary pecuniary aid.

We feel it altogether superfluous to subjoin a word by way of enforcing these appeals, or of recommending the laborious missionary who makes them to the sympathy and affectionate co-operation of our Christian friends. His statements speak for themselves, and demand our thankful acknowledgments to that God who has opened before him such extensive scenes of labour, and given him faith to enter upon them.

It must be evident to all, that further assistance is indispensably necessary; and under that conviction, the Committee have resolved to send him out a coadjutor by the first opportunity, notwithstanding the funds of the Society are unequal to its present expenditure. They wish, also, to exemplify the Society's motto: "Attempt great things, and expect great things."

FALMOUTH.

Our readers will learn from the following extract, that Mr. Knibb emulates his brother Burchell in zealous efforts to promote the cause of Negro education. His letter is dated Falmouth, October 1, 1835:

I inclose you an account of the laying of the corner-stone of the Lancasterian school room in this town; and beg leave to direct your attention to the subject. I am very desirous to obtain help to enable me to complete the building, and earnestly hope, that you will assist me in obtaining this, by any means you may possess. It is the first school-room in the parish, commenced on this plan. I am building it capable of holding from 200 to 250 children, with a sliding partition to separate the girls from the boys. There will be two play-grounds, totally distinct from each other. I expect the whole purchase, school erection, with out-offices and fences, will cost about £900 currency.

For about three months I have had a school about ten miles in the country; one of the deacons, Mr. Lovemore, keeps it. He has about thirty day scholars, about one hundred Sabbath scholars, and he conducts worship on Lord's-day in a house built for the purpose by the poor people themselves. The expense of this establishment is about forty pounds sterling per year. I hope to visit it once a month, to see all is right. Will any kind friend take it under his fostering care?

I have a very interesting young man now training at Montego Bay, for another school, at the Refuge, which I hope to commence by Christmas; and others I have, whom I could employ, if I had but the means. Think, my dear Sir, 1200 children present, their parents all belonging to my church, at the laying of the corner-stone! full 700 of them quite free! no school, no kind instructor! when I saw them my heart leaped for joy! But sad is the reflection, for want of a few pounds, they must perish in ignorance!

In the procession were about one hundred mothers with infants in their arms, all born free, but yet the slaves of Satan. Many of the parents had brought their children fourteen or fifteen miles to be present. We made a thousand cakes, that each might have one; and sadly was I disappointed, that I had not enough. Well, my heavenly Father knows that I would instruct them if I could: may He, in infinite mercy, provide that knowledge they are anxious to obtain!

The account in the Falmouth Post, to which Mr. Knibb refers in the beginning of his letter, is substantially as follows:

The foundation stone of the first Lancasterian school in this parish was laid in this town on Saturday last (26th Sept.). The number of persons assembled, both patrons of the institution, and those for whom the institution was designed to prove a blessing, was immense; the children alone being about 1200. Previous to the time at which the ceremony was to begin, the children proceeded to the spot in procession, with banners bearing the clauses of the abolition law which had emancipated them from slavery. The service was commenced by the Rev. Mr. Vine, Independent minister of Arcadia, assisted by the Rev. Mr. Woolridge, of Clarendon, who read the portions of Scripture selected for the ceremony. The verses of Deuteronomy, in which the children of Israel delivered from bondage, were called upon to remember the mercy of God, in the fidelity with which they should serve him, and the zeal with which they should bring up their children in the remembrance of Him, their deliverer, were strikingly appropriate for the occasion. The foundation stone was laid by John Kelly and T. R. Vermont, Esqrs., magistrates of the parish, and bore the following inscription:

"*Falmouth, Trelawny—Jamaica, ss.*

"This corner-stone of a building intended for the purpose of Education on the liberal and comprehensive plan adopted by the British and Foreign School Society, was laid by JOHN KELLY and THOMAS R. VERMONT, Esquires, on the twenty-sixth day of September, in the year of our Lord one thousand eight hundred and thirty-five, being the second year of African Freedom, and the sixth year of the reign of William the Fourth, HOWE PETER, Marquis of SLIGO, being the Governor of this Colony, and the Honourable WILLIAM FRATER the Custos of this Parish.

"The Building to be erected under the superintendence of the Reverend WILLIAM KNIBB, Baptist Missionary, and the advantages of the institution to be available to all Children, irrespective of the Religious denomination of their Parents."

Mr. Kelly, in a persuasive address, reminded the people of the great purposes of instruction, that it was the means of increasing their utility to themselves and to their country; that while the duties of order and of industry remained as paramount in a state of freedom as of bondage, liberty had but imperfectly conferred its blessing on them, if they did not provide for their children that degree of instruction requisite to render them in all respects fitted for the better condition of freemen, which was now their inheritance; for it had been truly said, that the first country in the world could not be ma-

naged by savages, and that it required but a very slight effort indeed of reason to discover that the produce of the land, and security of property, depended principally upon the human animal; for, if he be idle, vicious, and dishonest, the soil would be barren, and the products would be plundered.

The Rev. Mr. Knibb, after mentioning the sources from which the first funds, £300 sterling, were obtained towards the institution, that they were contributions placed in his hands when in England he pleaded their cause, and the cause of moral and religious instruction, that it should be appropriated to build a school on the spot in which Providence should assign him the duties of a Christian minister,—proceeded to enforce the duties of the parents and the children, in relation to one another—in relation to society—in relation to their country—and in relation to the Being, whose deliverance of them from slavery they had been called upon to remember in a faithful and zealous discharge of all their duties. God, who was no respecter of persons, while he disregarded the colour of the skin, yet looked to the complexion of the heart. The impressions which it received in the period of life when instruction stamped its character, and knowledge gave it its befitting excellence, were the source of all that respect among men, which made some qualified to govern, others to administer the law. There were others, whose duty it was, to be obedient and serve; but all were alike to be esteemed for public and private usefulness, and to be respected for their public and private conduct. It was the peculiar distinction of the king upon the throne, that he reigned a king of freemen; other kings, his predecessors, great and glorious as their reigns may have been, reigned and died kings of slaves; but William the Fourth, though he ascended the throne like them, having slaves for his subjects, would close his life with the glory of being served only by a free people. The administration of justice, the protection of property, and the defence of every member of the community from violence and outrage; for which, under the wise ordinances of Providence, all governments were instituted, gave to the magistrate power and authority, that he might be a terror to evil doers, but it was precisely so, that the good might enjoy in security all the blessings that were their own by their acquisition or their inheritance. No man was raised above another for the sake of oppression; no man was exalted that others might be debased; one of the most important lessons they would acquire by increased knowledge, would be duly to estimate their relations in this state of social order, and by a proper zeal for the government that watched over them, protected them, and upheld them in the exercise of their rights, to maintain that government in peace, strength, and security. His influence, if he could boast any among them, apart from the faithfulness with which he ministered to them as a Christian teacher, would be to keep them steadfast in the path of duty, not merely for the sake of that duty in its general sense, but for the particular respect they owed to the magistrates of the parish, who so conscientiously discharged the functions of their office, that the poor felt that in them they had sure friends and protectors. This was not the language of adulation. They were around him on the present occasion, some aiding in the ceremonies of the day, others countenancing their labours by their presence and approbation, and testifying by that presence and approbation the liberality which animated all their actions, and influenced all their sentiments. The Rev. gentleman finally closed his eloquent address, by a fervent hope, that the cornerstone of the temple which they had now laid, would be the means of enabling them abundantly to convince the world, that knowledge and virtue were not foreign to the African; that ignorance too gross to be eradicated, and dispositions too depraved to be corrected, had not justified the harsh dispensation that had for centuries degraded them as slaves.

We were much gratified to notice among the company present, the Rev. Messrs. Griffith and Panton, of the established church, who had that morning arrived in the parish on a missionary excursion, and who, consistent with the pious zeal by which they have been ever animated, were present on this occasion of public usefulness and benevolence.

The school is to be called *Suffield School*, in honour of the late excellent Lord Suffield.

(The list of contributions, &c., is unavoidably postponed to our next number.)

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

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CAUTIONS TO NONCONFORMISTS.

To the Editor of the Baptist Magazine.

No person who has carefully read the civil and religious history of England, from the accession of the Stuarts to the British throne down to the present time, can be ignorant of the fact, that the principles essentially connected with nonconformity have had considerable influence in determining events, and ruling the course of circumstances directly tending to restore and preserve the general rights of freedom in this nation. The avowal of this fact by *Hume*, puts it beyond controversy; his preposterous dislike of the nonconformists, and the supercilious scorn with which he treated their religion, show that his testimony must have been drawn from sources of indubitable certainty, so as to overrule the strong prejudices of his mind, and compel him to give honour to those whom he wished to deride. Not only at the period of the revolution of 1688, but long before that time, the friends of nonconformity, by the sufferings they endured, and the noble defence they were ever ready to make of the sacred rights of conscience, rendered important service to the national community, the benefits of which are even now very extensively enjoyed. Subsequent to the revolution, when religious despotism was despoiled of its power, the only security against its restoration was uniformly found to be the enlightened principles cherished by the worthy men who for conscience' sake took joyfully the spoiling of their goods, that they might leave to posterity the important privilege of worshipping God, not bound in the trammels of human traditions, but according to the rules of inspired truth. The direct and positive manner in which we stand indebted to them for the liberty we enjoy in religious affairs, is too seldom thought of, and too coldly remembered. To the noble stand made by the early nonconformists against reigning intolerance, we owe, under God, the favour of sitting quietly beneath our vine and fig-tree; for it was amid tears and groans and blood, in woods, in deserts, and in dungeons, that they suffered, and wrestled, and prayed with mighty energy, to secure for us the peaceful Sabbath, and the unmolested house of

prayer. In the present state of things, when all that intolerance can do is to shake the broken fetters which once bound those who refused to bow to the unholy dominance of interested priests, there seems to be some danger of bringing dishonour upon the cause for which our forefathers endured the scourge, by giving way to a spirit inimical to the principles which form its very basis. The extensive degree of liberty now enjoyed by those who, in England and Scotland, dissent from the established systems of religion, may possibly seduce them to pursue a course of conduct, and adopt habits of thinking, which they will find reason subsequently to regret. Times like the present do not occur for centuries; and if a faithful adherence to the positive duties now before them be fairly and devoutly exhibited, it is very probable that the relics of intolerance will be swept into the gulf of oblivion.

With your permission, I will endeavour to recall the attention of the Baptist denomination to a few leading particulars, which they ought especially at this period to keep in view. In doing this, I will take the liberty of mixing what I consider to be needful admonition, with argumentative illustration, that both ignorance and supineness may be corrected.

1. *Guard against the danger of confounding the claims of civil authority with the sacred rights of conscience.*

It is an axiom all ought to know and avow, that *religion* is of *God*. Its source is his revealed will; its foundation is fixed solely on his authority; its design is to restore the apostate souls of men to his image and favour. These being its exalted excellencies, Christians need not be told that the meddling of mortals cannot interfere with it but to spoil its beauty, and debase its purity. In all things it enjoins and teaches, every man must give an account of himself to God, each bearing his own burden; so that responsibility of man to man in religious matters is demonstrated to be preposterously absurd, by simply referring to the nature of religion. The obviousness of this will be manifest, if it is considered that the doctrines of religion were revealed by the Spirit of God; that its blessings were procured by the mediation of the Son of God; that the laws it inculcates are the laws of God; the service it demands, the service of God; the rewards and favours it bestows, those which God only has power to give; and that the soul, in which alone religion is implanted and grows, belongs exclusively to Him. Such being the case, it must follow that the rights of conscience are too sacred and too high for erring mortals to control or regulate. Human legislation, therefore, in religious affairs, is an arrogant assumption of the prerogatives of God, and must in his sight appear criminally presumptuous. Christianity, as an *institution*, is in its nature as far above the sphere of the civil magistrate, as the heavens are above the earth; and they who presume to bring it down to the changing standard of human jurisdiction, commit against their Maker a grievous sin, by impeaching both his wisdom and goodness. The same is true when applied to the dictation of those who have assumed the name of ecclesiastics, the greater part of whom have been the slaves of avarice, and the abettors of cruelty, whose in-

fluence has generally turned to one point, namely, to make a gain of godliness. Tracing their history from the days of Constantine down to the present moment, whether they have belonged to the Catholics, the Greek church, or the reformed hierarchies, with them legislation has been little else but selfish extortion; so that its tendency on religion and morals has proved far more odious and profane than the enactments of the civil authorities. Ecclesiastical legislation has ever been ready to introduce positive corruptions, or to defend them when existing; and at the present time is notoriously guilty of the same sin, as must be well known to those who read and think. The worst dregs left by the Reformation, which began with Wickliff, and ended when the English Prayer-Book was finished, were those which vested human authority with the pretended power of dictating to nations and provinces what their religion should be, and punishing, by fines and extortion, those who thought it right to obey God rather than man. From thence, when neither hypocrisy nor uniformity could be secured, sprung the blasphemy of *toleration*, which, if the *man* of *sin* had never sat in the temple of God, showing himself to be God, would have been unmentioned and unknown. The authority that presumes to *tolerate* the mode in which man is to worship his Maker, might with equal consistency assume a right to tolerate men to breathe the air, or see the light; for in both cases, the preposterousness of the assumption is the same, because God, who with sovereign beneficence gives the pleasant light, and preserves for the use of man the healthful air, is the same God who sends from heaven the light of truth, and imparts to souls that seek him the living influences of his Spirit. Toleration, then, as a grant from man in things relating to the soul and God, is an abomination founded on the usurpation of divine honours and divine authority. Keeping these things in view, the path will be clear, leading to a plain and definite distinction between the rights of conscience, and the legitimate claims of human legislation, in perfect agreement with the Saviour's positive law on this subject: "Render, therefore, to Cæsar the things that are Cæsar's, and unto God the things that are God's." Human laws, to be consistent, must of necessity respect earthly things; but religion is divine, and cannot submit to fallibility as a guide, or allow the ever-changing authority of man as its foundation. On this principle it will be manifest that human creeds and articles of faith—decrees of councils—decisions of synods and general assemblies—mandates of clerical convocations—papal bulls—religious acts of parliament, and royal writs for making bishops, &c., &c., &c., are mere spiritual lumber, more fit to be formed into an appendix to the *Koran*, than to stand as parts and rules of a divine religion, whose office it is to teach men savingly to know, and devoutly to obey, God.

Those, therefore, who adhere to the Bible as the only standard of faith and conduct in divine things, ought decidedly to protest against the whole system of human impositions, framed by the fallible dictation of uninspired men, whether of civil or ecclesiastical character.

2. *Beware of the seducing tendency arising from the peculiar*

occurrences and legislative contentions of the present age.

The time is evidently come, marked out in Scripture prophecy, when the corruptions of Antichrist are to undergo a public sifting in different parts of Europe; and the process has commenced in the British Empire. The rapid spread of principles opposed to the unjust domination of state religion, has reached one section of the national legislature, and roused the fears and indignation of the other; and by one seeking to correct, and the other to perpetuate, the corruptions of that system about which they have been contending, the full measure of its deformity is exhibited to public view, and a general feeling of disgust is produced in the minds of those who know anything of scriptural religion, both churchmen and nonconformists. A considerable number of legislators, who profess to be in every sense true friends of the state church, reprobate, before the nation, the positive injustice she inflicts upon millions of the king's subjects, and the shameful plunder committed by hundreds of her priests, who riot in luxury and idleness, instead of faithfully performing the duties of pastors over the flock of God. Others, who inherit by accident the authority to legislate, and are all pretended members of the same church, vindicate with boisterous zeal the purity and apostolical goodness of a religion forcibly supported by the sword, extorting tithes and other exactions at the expense of human blood. These things bring with them peculiar temptations to the whole community, because full scope is thereby given to the delusive insinuations and degrading taunts of infidels and atheists. They can now say, pointing to the odious sins brought to light in the doings and dealings of the church, "Your religion is more unrighteous than heathenism, and far more avaricious than the religion of Mahomet; how then can it be from heaven?" And who, that has any regard for truth, can say that the imputations are groundless, and the reflections without cause? When men wearing the name of Christian bishops, and others who ought to be the guardians of justice, are heard to plead in the highest court of legislation for the continuance of wholesale oppression in the name of God, it is no wonder if those who seek occasion to asperse religion should reprobate it as a cruel deception, framed and practised to gratify the selfish avarice of priests and their patrons. With these things sounding through the land, and filling the organs of public opinion, it behoves nonconformists diligently to exemplify the generous virtues taught by that gospel which proclaims peace on earth, and good will to men. Every part of religion embracing the objects of beneficence and mercy should be carefully cherished in their hearts, and promptly carried out into practice, that the clamours of reproach may be stayed, and the doctrine of God our Saviour suitably adorned. The widow and the fatherless should often be visited—the poor tenderly regarded—the rich should cease to assume lordly dominance—the rights of the people in church privileges ought to be carefully guarded—and pastoral impartiality, devotedness, and humility should most piously and perseveringly be practised. In this way alone can the defections of the age be counteracted. By deeds like

these, all who value the honour of religion will endeavour to put to silence the ignorance of foolish men, who seek to traduce the cause of God, by trumpeting forth the abominations of antichristian corruption, all of which are denounced and condemned in the Holy Scriptures.

3. ***Promptly, but discreetly, persevere in claiming a full removal of the several grievances which, as nonconformists, you labour under and endure.***

From the great degree of ignorance and selfish fee ling existing in the nation, this is rendered a duty which it requires some fortitude and self-denial to perform; but nothing should intimidate or deter the whole of the dissenting part of the community from discharging it with manliness and decision.

Those who love to throw the cost of their religion upon other men's shoulders, will scoff and reproach you as persons of an evil mind, who are seeking to sap the foundation of every venerable and holy institution, when at the same time all they mean is, that they are afraid of their own unjust advantages, which have descended down to them from the dark ages; the deeds whereof they are determined, if possible, to perpetuate. Clamour and reproach against those who claim exemption from the thraldom of Antichrist is nothing new: and so far from its reflecting any dishonour, the very opposite is the fact; because if intolerance be a sin, every one who reproves and exposes it performs a duty really virtuous and praiseworthy, whatever its interested abettors may allege. That there is yet a yoke on the neck of nonconformists, incompatible with equity and justice, no one can deny who understands the principles of the Bible; and that yoke will not be broken but by the effort of persevering appeals to the legislature.

Church-rates, and all other ecclesiastical imposts—obstructions to the legal registration of births and deaths—compulsory conformity to a popish and disgusting mode of celebrating marriage—exclusion from the right of burying the dead consistent with the sacred dictates of conscience—prohibition of the privileges arising from the national institutions of literature and science, by sectarian tests and oaths,—these are all positive grievances, which indicate and prove the existence of intolerance, in the present operation of the laws and usages acted upon with reference to those who cannot conform to the system of religion incorporated with the state. Until these evils are exterminated, civil liberty will remain incomplete, because equal rights, and equal justice to all, are flagrantly violated by each and every one of them. To effect the entire removal of all such unrighteous encroachments, those who venerate the principles of equity should firmly unite, that every species of penalty inflicted on the ground of differences in religious opinions may be cast to the winds of heaven, no more to be known, except as matters of historic record.

J. W.

Haworth, Oct. 12, 1835.

ON THE REVIVAL OF RELIGION.

CHRISTIAN FRIENDS,

OUR attention has frequently been directed towards the important subject of a revival of religion, by the valuable publications which, during the last four or five years, have been circulated amongst us. And we now beg to offer, for your acceptance, a few additional thoughts on this interesting topic; being at the same time aware, that little new matter can be advanced, and yet feeling that every view of this subject is of importance, because of its immediate bearing on the activity of the Christian church.

Those great and good men, both in England and America, who have laboured so devoutly in this worthy cause, demand the warmest gratitude of every Christian; and while he bends in humble adoration to his God for inspiring them with such sentiments, he will also "esteem *them* very highly in love for their work's sake." And where, by their instrumentality, the flame of love to God and man has been rekindled, within that bosom will burn the expansive desire, that all Christians may speedily realize this vast and incalculable blessing. To aid this great work, even by the suggestion of a single thought, would afford some satisfaction; because, with God's blessing, the train of results issuing from such a revival of religion, as should call into action the combined talents and energies of the Christian world, surpasses the limit of human conjecture.

It appears, that the writer of "The Saturday Evening" thinks, that the conversion of the world will effect this mighty change, when, as he observes, "All principles shall invest themselves in new power; all notions of good and evil be recast. We shall, indeed," says he, "believe the same things as now, but in another manner; we shall practice the same virtues, but at a different rate, with firmer motives, and under the guidance of an extended exposition of every precept."

If it were not too presuming, to differ in a slight degree from this highly-gifted individual, we would ask, Whether the conversion of the world may not be subsequent, rather than antecedent, to this better state of things in the church? If this position could be admitted, then how important that we should, as Christians, hasten to possess these firmer motives, to lead us on to the habitual practice of Christian virtue at a different rate, saying with the apostle, "Not as though I had already attained, either were already perfect; but I follow after," &c.

The mind of man is active by its natural constitution; and when disengaged from the encumbrances of its present tabernacle, it will be so in a pre-eminent degree; and as the want of activity, and the manifestation of apathy and indifference, have been the subject of so many essays on a revival of religion, to suggest a few thoughts concerning this tabernacle of the spirit, may not be unimportant. The intimate connexion between body and mind, with their action and re-action severally upon each other, none can doubt, who have devoted much attention to the

subject. The body is to the spirit, what the machine is to the manufacturer, or the instrument to the surgeon, or the tool to the mechanic: if not in good repair, the labour cannot be properly accomplished. And, if this habitation for the immortal part be not healthful, the spirit cannot perform its operations, either with facility or correctness. The corporeal part is dependant for its preservation upon the vital fluid, which is to be sustained by its daily aliment, converted by a chemical process into this fluid. Now, the operations of the mind will be found to depend greatly upon the regular and healthy action of the blood, as chemically composed of proper particles. But, if it be nourished from time to time with that which rarifies it in too great a degree, or with what renders it thick and heavy, or increases the volume too much, in the same proportion will it be observable, that irregularity or inaction of mind will also take place.

Materialists affirm, that blood is the soul; and we can scarcely wonder that those who deny its immortality should say so, seeing our intellectual powers are so often beclouded and rendered inert by the influence which our bodies exert over them. Now, as activity is indispensable to the health of the body, so is it absolutely requisite to the advantageous use of those faculties of mind with which we may be endowed; for, be it understood, we do not design to ascribe any power to the body to effect an increase or diminution of the rational faculties; for we believe that as "one star differeth from another star in glory," so it is from the highest to the lowest order of rational existence. Therefore, what we wish to enforce as a Christian duty is, such an attention to the body as shall best enable the spirit to perform its operations. "Wherefore, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance."

Christians have been very urgent for the out-pouring of the Holy Spirit; and in this momentous concern they cannot be too urgent, since a general revival of religion will ever be the effect of his divine agency. The apostle expressly declares, by a pointed question, that our bodies are the temple of the Holy Ghost. And ought not this temple to be kept holy as a residence for such a guest? Surely, then, we may not tolerate those things which have a tendency to injure this habitation, and thus to render inactive the immortal part. Even slight observation upon the habits of indulgence common amongst many Christians, will convince us, that there must be a great change in this matter, ere there will be much activity in the Christian world.

Temperance Societies have, doubtless, effected some good towards this important end; but we conceive that, for general utility amongst Christians, they require to embrace a wider range, even extending to the apostolic precept, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." May British Christians become willing to surrender every thing which has a tendency to make them inactive; and, with contrition for the past, hasten to obey the Scriptural admonition, "I beseech you, therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Reformation in this particular may prove one link in the chain of means to promote a revival of primitive Christianity.

A different view of the subject will be taken at a future opportunity. R. E.

EXPOSITORY REMARKS ON ZEPHANIAH iii. 12—17.

No. II.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."—Ver. 13.

In remarking on the previous verse, we have considered the external condition which usually attends the people of God; and the characteristic trust in his name, by which their reconciliation through the blood of Christ, as well as their habitual confidence in the Divine government and grace, may be clearly perceived.

The prophet proceeds to describe them further, by their *abstinence from sin*, and by the *undisturbed tranquillity* with which they are favoured. On both points, the language of the text is most instructive and encouraging.

I. The people of God, whom the prophet designates "the remnant of Israel," must be distinguished by their *abstaining from sin*; and this, not only in their *actions*, but in their *words*. "They shall not do iniquity." Any arrangement of mercy which should fall short of securing this, would obviously fail in bringing glory to God, or happiness to man. The love and practice of iniquity can never be made compatible with bliss. God "is of purer eyes than to behold evil, and cannot look on iniquity," Hab. i. 13. How then can he acknowledge a people who do not loathe it too? The Son of God, "who loved righteousness and hated iniquity," Heb. i. 9, "gave himself for us, that he might redeem us from all iniquity," Tit. ii. 14; and having purged away our guilt by his atoning blood, grace is imparted to every believer, and reigns in him "through *righteousness*, to eternal life," Rom. v. 21. All, therefore, who profess to be the people of God, but do not "depart from iniquity," 2 Tim. ii. 19, will be ultimately gathered out of his kingdom by the angels, Matt. xiii. 41, and the Judge will say to them, "I know you not, whence ye are; depart from me, all ye workers of iniquity," Luke xiii. 27. The promise before us is, in fact, similar to the promise of the new covenant, "I will put my law in their inward parts, and write it in their hearts," Jer. xxxi. 33; and this is accomplished by the influence of the Holy Spirit in regeneration and sanctification; so that "whosoever is born of God, doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God," 1 John iii. 19.

If it be said, the people of God are yet imperfect, and often groan under the burden of sin, and its occasional prevalence over gracious principles, this must be admitted as a painful fact; but, nevertheless, one which proves

that a child of God cannot, and does not, delight in sin, or practise iniquity; grace is the habit, and sin is the exception; he delights in the law of God, after the inward man; Rom. vii. 22. He therefore watches and prays against all iniquity, and especially that which may most easily beset him; and consequently it is his *prevailing character*, that he does not commit iniquity. The "body of sin" may live for some time after it has been "crucified with Christ;" but, however lingering the process, it shall assuredly be "destroyed" at last; Rom. vi. 6. Is this an encouraging consideration to *us*? Do *we* "abhor evil," and long for the full accomplishment of this promise, when we shall be presented *faultless* before the presence of his glory with exceeding joy? Jude 24.

If such be the case, we shall not only be solicitous to abstain from the open act of iniquity, but we shall scrupulously avoid *falsehood* and *deceit* in our language. No one can in any wise enter heaven that maketh a lie; Rev. xxi. 27. The false profession, the insincere flattery, the mean equivocation, the double meaning, the deceitful smile, as well as the more direct untruth, will be abhorrent to the remnant of Israel, for they are pure *in heart;* Matt. v. 8. Oh that the true witness may testify of us, as he did of Nathanael, "Behold an Israelite indeed, in whom is no guile!" John i. 47.

II. Those who "do no iniquity" are further distinguished by their *undisturbed tranquillity*, "for they shall feed and lie down, and none shall make them afraid." There appears to be an allusion to sheep; and with the same unsuspecting security with which they commonly depasture and rest, will the good Shepherd cause his flock to "go in and out, and find pasture," John x. 9. They shall feed on his love, grace, promises, and ordinances; and they shall lie down in kindly repose under the shade of his protection; through faith in his blood they are justified; they enter into rest, and enjoy peace with God through the Lord Jesus Christ, Rom. v. 1. Nor shall any one make them afraid. Satan may seek to devour; but they shall never perish, neither shall any one pluck them out of the Saviour's hand, John x. 28. Surrounded by adversaries and dangers, they may fear when faith is weak; but while their eye is fixed on their omnipotent Guardian, tranquillity predominates, and they feel secure. This peaceful condition will be materially promoted by the mortification of sin, and godly abstinence from all iniquity and deceit; for why should calamity be feared, if our ways please the Lord? It may be left to the wicked to flee when no man pursueth; but the righteous are bold as a lion, Prov. xxviii. 1.

It should be observed, however, that although the avoidance of iniquity undoubtedly conduces to peace and safety, yet in the text this relation of cause and effect appears to be reversed; the remnant of Israel shall not do iniquity nor speak lies, *for* they shall feed and lie down, and none shall make them afraid. In many cases, disquietude and fear prove a temptation, and lead to iniquity and deceit, as might be shown by numerous references. This view of the passage may be explained by the language of Isaiah, xiv. 5—7, "The Lord hath

broken the staff of the wicked," and so "the whole earth is at rest, and is quiet." The promise of the text, therefore, assures us that God will bestow on his people fulness of supplies, rest, and security of spirit; so that the provocation to sin which the want of them might occasion shall be removed: "The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity," Psal. cxxv. 3.

Nor must we omit to notice the connexion between the privileges of the remnant of Israel here specified, and *their trusting in the name of the Lord;* especially as we are prone to suspend our faith in him, on our attainment of a better state of heart and life. In this way, many seek and do not find: they neither obtain the conquest of sin, nor the possession of peace with God; but are harassed with doubts and fears, unable to feed or to lie down. But it must not be forgotten, that our strength is weakness, and that our performances can merit nothing. Deliverance from the dominion of sin is, in the text, and throughout the Scriptures, represented in the form of a promise, on which God causes his people to hope. It is one of the grounds and reasons for trusting in him, that he has promised that "the remnant of Israel shall do no iniquity," and hence we are encouraged to come with our weaknesses and impurities, as well as guilt, and rely on the atonement and grace of our Lord Jesus Christ, not only to justify us in the sight of God, but to cleanse us from the power of sin. "This is the victory that overcometh the world, even our faith," 1 John v. 4. "And every man that hath this hope in him," that is, in Christ, "purifieth himself even as he is pure," 1 John iii. 3.

Truro. E. C.

LETTER TO A BACKSLIDER.

My dear young Friend,

Will you permit one who is feelingly alive to your best interests to take up a few moments of your time in discharging one of the most painful duties of real friendship—that of pointing out to you those parts of your conduct which are calculated to create distress in the minds of those who wish you well, for time and for eternity.

The subject to which I allude is chiefly of a *religious* nature. It has been with feelings of deep regret, I have, for some time, seen that alteration in you, which could not fail to be observed by those who are acquainted with your former habits; and I am sure, if *conscience* is still suffered to be faithful, it will inform you, that you have fallen from that state of religious enjoyment, which once you could call your own.

Let my friend only revert to that period of his life, when prayer was his constant practice, the Bible his beloved companion, the worship of God his most delightful employment, and the society of the saints his chief joy; let him only compare the happiness he then enjoyed in the ways of religion, with that unsettled, dissatisfied feeling, which now agitates his breast, and hurries him on from one scene of amusement

to another, while each leaves him but more wretched; and, I am sure, he will be constrained to say, "that then it was better with him than now!" Be persuaded, then, before it is too late, to retrace your steps—to examine into the causes of your awful departure from God—and implore his sacred influences to enable you to renounce every false way.

I have no doubt but in your case, as well as in that of thousands, *evil company* has been *one* cause of your fall; but it is not the only cause. A desperately wicked and deceitful heart has led you to forsake the God of your mercies, and to slight that precious Saviour whom you once professed to love. Oh, consider, I beseech you, how you have disgraced the cause of religion, by preferring the sinful pleasures of the world to its holy and elevated employments! How have you encouraged the hardened and impenitent, by forsaking that gospel you once professed to love; and countenancing those unhallowed amusements in which the worldling indulges! Oh, my friend, how can *you* take pleasure in gay company, in trifling and even *wicked* society, who formerly united with the Lord's people at his table, and declared that, whatever others did, you would serve the Lord? And, why have you left his service? Is Satan a better master? Are the wages of sin more desirable than the yoke of the meek and lowly Jesus, whose service is perfect freedom? Are the pleasures of vital religion so insufficient that you are obliged to seek gratification in the perishable delights of the ungodly? Or, is it not, rather, because you have lost your relish for spiritual things, by imbibing a worldly, carnal spirit? But remember, the longer you continue your present course, the harder it will be to leave it; for it is impossible to live in sin without being hardened by it.

You will, perhaps, say, you only wish to enjoy the pleasures of life, and partake of innocent amusements suited to the season of youth. But I must ask, if the theatre, the ball-room, and the gaming-table are the proper resorts of a follower of Jesus? Does a *taste* for these things indicate a heart under the sanctifying influences of the Holy Spirit? Are not such pursuits opposed to the very spirit and principles of Christianity; and unfriendly to the practice and love of it? And, if they are incompatible with the character of a *Christian*, I must ask, *under what character do you frequent them?* I would hope, that you would not deliberately take up the name of a worldling, and openly throw off allegiance to the King of kings.

But, if you wish still to retain the *Christian name*, the *Bible* ought to be the rule of your conduct; and the divine command is, "Love not the world, neither the things of the world." "Come out from among them, and be ye separate." "Set your affections on things above, not on things on the earth." I would affectionately remind you *who* has said, "Ye cannot serve God and mammon;" and, "He that is not with me is against me." You must be either the one character or the other. In this cause there is no neutrality. Decide, *now*, on that side on which you will wish to be found when there will not be a doubtful character remaining among all the multitudes of the human race.

But if it could be for a mo-

ment supposed, that any of these things I have mentioned are *harmless in themselves*, I think, if you examine the *effect* they have produced on you, you will not be long deciding whether they have been *innocent in your case*. Even in a temporal point of view, they have been highly detrimental, by giving you a distaste for the calm enjoyments of *home*—leading you to neglect your secular calling—to despise an industrious life—and contract habits of idleness, and sentiments of pride, highly unbecoming your station in society, and injurious to your future prosperity. But, in a *religious view*, the evil they have effected is incalculable. They have, I am sure, deprived you of that peace of mind flowing from a sense of reconciliation with God, and interest in a Saviour, which (to use your own words some time ago), "though a Christian of but a few months, you were not a stranger to." I appeal to your conscience, if they have not blunted your appetite for spiritual food—caused you to neglect private prayer—to slight the means of grace—to despise the company of the godly—and turn away from the path that leads to glory, to feed upon the husks of time?

And will you, my dear friend, oh, will you still choose darkness rather than light? Will you still trample under foot the adorable Saviour? Will you crucify him afresh, and repeatedly open the wounds he endured for sin? Will you continue to grieve the hearts of your affectionate family—to wound the cause of religion—and keep alive the anxiety of those who once rejoiced over you as a young disciple of the Lord Jesus?

Oh, may I hope you will again renounce the world—choose the ways of holiness—renew your covenant with the Lord, and return unto him with weeping and supplication! You have every encouragement to do so: the door of mercy is yet open; the way of salvation is free for the guiltiest; and the compassionate Saviour still waits to embrace you. No longer hesitate—flee from the ways of temptation—ask strength from heaven—give up your sinful companions—seek the Lord by prayer, and he will be found of you. Surely, the thought, that he waits to be gracious, notwithstanding all your sin and rebellion, ought to melt you into love and gratitude.

May the Lord heal all your backslidings, receive you graciously, and love you freely, is the earnest prayer of your sincere friend. And may you have reason to bless God to all eternity, that this humble but well-meant effort has not been in vain!

W.

A FEW SPARKS FROM ARCHBISHOP LEIGHTON'S HOLY FIRE.

METHINKS the believer is as one standing on a high tower, that sees the way wherein the world runs, in a valley with an unavoidable precipice, a steep edge, hanging over the bottomless pit, where all that are not reclaimed fall over before they are

aware; this they, in their low way, perceive not, and therefore walk and run on in the smooth pleasures and ease of the valley, towards their perdition; but he that sees the end will not run with them.

An unstable professor. When a temptation, backed with opportunity and circumstances, comes and jogs him, he arises and follows it.

O prayer! the converse of the soul with God, the breath of God in man returning to its original. Frequent and fervent prayer—the better part of our whole work, and that which makes the other half lively and effectual.

The knowledge of Christ crucified. What is all knowledge but painted folly in comparison with this? Though thou hadst Solomon's faculty to discourse of all plants, and have not the right knowledge of this *root of Jesse;* if thou wert singular in the knowledge of the stars, and course of the heavens, and couldst walk through the spheres with a Jacob's staff, but ignorant of this *star of Jacob;* if thou knewest the history of all time, and the life and death of all the most famous princes, and couldst rehearse them all, but dost not spiritually know and apply to thyself the death of Jesus as thy life; thou art still a wretched fool, and all thy knowledge with thee shall quickly perish. On the other side: if thy capacity or breeding hath denied thee the knowledge of all those things in which men glory so much, yet do but learn Christ crucified, and what wouldst thou have more? That shall make thee happy for ever.

Those things which we account of so much, are but as rotten wood or glow-worms, that shine only in the night of our vanity and ignorance.

The greatest affliction does not damp the Christian's hope so much as the smallest sin.

All outward distress, to a mind thus at peace with itself and God, is but as the rattling of the hail on the tiles to him that sits within the house at a sumptuous feast.

Worldly men have fair houses, but sad cares are flying about the gilded and ceiled roofs.

Good words will do more than hard speeches; as the sun-beams that, without any noise, made the traveller cast off his cloak, which all the blustering of the wind could not do, but made him bind it the tighter.

Be avenged on evil-speaking by well-doing.

Take doubtful things by the left ear.

When a Christian walks irreproveably, his enemies have nowhere to fasten their teeth on him; but are forced to gnaw their own malignant tongues.

A pious man *bends the strength of his soul* to please God; he does not make a by-work of it.

Oh, the foolish heart of man! when it seems most deep and serious, how often is it at Domitian's exercise in his study, "catching flies!"

The least difficulties and scruples of a tender conscience should not be roughly encountered; they are as a knot in a silken thread, and require a gentle and wary hand to loose them.

A little usually makes most noise, as the Hebrew proverb says, "A penny in an earthen pot keeps a great sound and tinkling."

When pride and passion meet

on both sides, it cannot be but a fire will be kindled: when hard flints strike together, the sparks will fly about.

Poverty dogs luxury at the heels.

Uncharitableness preys on our graces, as hot withering winds on herbs and plants.

The sum of all is:

1. Remember always the presence of God.
2. Rejoice always in the will of God.
3. Direct all to the glory of God.

Prescott. W.

POETRY.

A FUNERAL THOUGHT, IN MEMORY OF THE LATE REV. W. NEWMAN, D.D.

Angel of death! thy touch
Hath dimmed a heavenly eye;
And we were troubled much
To see its lustre die—
To mark the mild ethereal fire
Gleam fitfully, and then expire!

That was a noble brow
Thy hand hath marbled o'er;
Serene and tranquil now,
E'en as it was before—
But life no longer beats beneath,
For thou hast still'd her throbbings—
Death!

Refreshing as the stream
In Israel's desert starting,
Those lips have ever been—
Wisdom and truth imparting.
The law of kindness on them dwelt;
Kindness, that colder hearts could melt.

Those hands—how often lifted
Towards heaven's supreme abode,
When, like an angel gifted,
He led our hearts to God,—
Spreading their inmost feelings there,
In all the solemn power of prayer!

Ah! spirits pure and blest
Have welcomed his above;
The sweetness of his rest
Is heightened by their love!
But whither shall we turn to find
On earth—on earth—a kindred mind?

E. P.

PEACE WITH GOD.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

There is a peace believers know,
Superior to the worldling's joy—
A stream of bliss, whose gentle flow
No outward changes can destroy:
A treasure of surpassing worth—
A pledge of heaven, enjoyed on earth!

'Tis the sweet sense of pardoned sin,
Received by faith in Jesu's blood,
That gives a holy calm within,
And opens near access to God:
Relieves the soul by guilt opprest,
And gives the burdened conscience rest.

'Tis faith, that gently works by love,
Our sinful passions to subdue;
Implants the hope of joys above,
And brings the crown of life to view;
Sheds o'er our path a hallowed ray,
To guide us through the desert way.

Yes! 'tis when justified by faith,
And washed in rich atoning blood,
The spirit triumphs, e'en in death,
And safely crosses Jordan's flood;
Then finds, with rapture and delight,
That faith and hope are changed to sight.

W.

REVIEW.

A Discourse of Natural Theology; showing the Nature and the Advantage of the Study. By Henry Lord Brougham, F.R.S. Third Edition.—London: Chas. Knight. 1835.

"The composition of this discourse was undertaken in consequence of an observation which I had often made, that scientific men were apt to regard the study of natural religion as little connected with philosophical pursuits. Many of the persons to whom I allude were men of religious habits of thinking; others were free from any disposition towards scepticism, rather because they had not much discussed the subject, than because they had formed fixed opinions upon it after inquiry: but the bulk of them relied little upon natural theology, which they seemed to regard as a speculation, built rather on fancy than on argument; or at any rate, as a kind of knowledge quite different from either physical or moral science. It, therefore, appeared to me desirable to define, more precisely than had yet been done, the place and the claims of natural theology among the various branches of human knowledge."

In this introductory passage Lord Brougham briefly, but clearly, states his object in the composition of his book, and the motive inducing him to undertake it. In whatever manner we may judge him to have succeeded in his attempt, we do honour to the desire which urged him to employ his great abilities in such a work.

To trace the proofs of the Divine existence, whether in the regions of matter or of mind; to rebuke the sullen spirit of the atheistic philosophy, which abandons mankind to their hopeless fate as the offspring and the sport of chance; and to establish the consolatory doctrine, that a Being of infinite benevolence presides over and governs the universe he has formed, must be confessed to be a noble design. For of what force would be any of the motives to virtuous conduct, what inducement would remain to the exercise of justice or benevolence, if we were not thoroughly convinced that all our fellow-creatures, the meanest as well as the greatest, are under the immediate protection of that all-wise and almighty Being, who originates and directs all the movements of nature, and profusely scatters his providential bounties over all the world? "The very suspicion of a fatherless world must be the most melancholy of all reflections, from the thought, that all the unknown regions of infinite and incomprehensible space may be filled with nothing but endless misery and wretchedness. All the splendour of the highest prosperity can never enlighten the gloom with which so dreadful an idea must necessarily overshadow the imagination; nor, in a wise and virtuous man, can all the sorrow of the most afflicting adversity ever dry up the joy which necessarily springs from the habitual and thorough conviction of the truth of the contrary system."*

It has often been observed, that it forms no part of the design of revelation to inform us of the existence of God, that fact being already demonstrably ascertained by reason. Two modes of establishing our belief in it have been employed by ingenious and philosophical men who have turned their attention to the subject.

In the one case, certain metaphysical propositions are assumed as axioms, and from them the proof is inferred. In the other, the argument is derived from the systematic adaptations and arrangements apparent in the works of nature. The *a priori* argument, by which title the former method is commonly distinguished, finds now but few advocates. Its most illustrious supporter was Dr. Clarke, who is sup-

* Smith's Theory of Moral Sentiments.

posed to have taken his particular manner of stating it from Newton's Principia. The substance of his argument may be given in few words: "Space and time are only abstract conceptions of an immensity and eternity, which force themselves on our belief; and as immensity and eternity are not substances, they must be the attributes of a Being who is necessarily immense and eternal."*

None will deny to Clarke the praise of an acute metaphysician, and of a profound, though not always accurate, reasoner; but we concur with Lord Brougham, in thinking, that few persons form a distinct apprehension of the nature of his argument, and that fewer still are satisfied with it. "These (says Dr. Reid) are the speculations of men of superior genius; but whether they be as solid as they are sublime, or whether they be the wanderings of imagination, in a region beyond the limits of human understanding, I am unable to determine." Dugald Stewart, the pupil and biographer of Reid, adds, in quoting this passage: "After this candid acknowledgment, I need not be ashamed to confess my own doubts and difficulties on the same subject." It may not be impertinent for us to subjoin, how well we remember,—after having, as a voluntary college exercise, diligently composed an analysis of the whole of Clarke's celebrated book,—the vague and dubious conviction with which it left us, either of the existence or of the attributes of God. One glance at the exquisite and curious contrivances, everywhere discernible in the economy of nature, affords more satisfaction, not simply to a common observer, but even to a philosophical mind, of the being of an almighty and all-wise Originator of the universe, than all the subtlety of metaphysical argument ever employed upon the subject. The inductive process of reasoning is that alone upon which it can be deemed safe to rest; and, indeed, it admits of a serious question, whether the *a priori* argument itself, at least so much of it as is of any considerable value, be not strictly an induction? It is shown, for example, in the fourth section of the first part of the work before us, that our ideas of space and time are derived from experience; and that, consequently, since these are the foundation of the whole argument, it is essentially derived from the observation of external objects, or from the information given by consciousness; the former being the ground of our reasoning *a posteriori* as to matter, and the latter as to mind.

"We can have no idea whatever of space apart from experience. The experience of space filled with matter enables us, by means of abstraction, to conceive space without the matter; and a further abstraction and generalization enable us to conceive infinite space, by imagining the limits indefinitely removed of a particular portion of space. But, the foundation of the whole reasoning is the experience of certain finite portions of space, first observed in connexion with matter. Therefore, our ideas of space are the results of our experience, as to external objects. Even if we could fancy figure (which is possible), without having seen or touched any objects external to ourselves, still it would be the experience of our own ideas, that had given us this idea. So of time; it is the succession of our ideas, and we have the notion of it from consciousness and memory. From

* The following is from the Scholium Generale of Newton, which seems to have suggested the proposition of Clarke:—Æternus est et infinitus, omnipotens et omnisciens; id est, durat ab æterno in æternum, et adest ab infinito in infinitum: omnia regit, et omnia cognoscit, quæ fiunt aut fieri possunt. Non est æternitas et infinitas, sed æternus et infinitus; non est duratio et spatium, sed durat et adest. Durat semper, et adest ubique; et existendo semper, et ubique, durationem et spatium constituit.

We give the following as a literal translation; but no English version can adequately represent the precision and conciseness of the original:—God is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity: he governs all things, and knows all things which are done or are able to be done. He is not eternity or infinity, but eternal and infinite; he is not duration or space, but he endures and is present. He endures always, and is present everywhere; and, by existing always and everywhere, he constitutes duration and space.

hence we form an idea of indefinite time or eternal duration. But the basis of the whole is the observation which we have made upon the actual succession of our ideas; and this is inductive, though the process of reasoning be very short."

The most popular work constructed on the *a posteriori* principle, or, to speak less technically, in which the evidence for the existence and attributes of the Deity is collected from the appearances of nature, is the Natural Theology of Paley, to which the present work of the learned ex-chancellor is intended to serve as a preliminary discourse. The object of Lord Brougham is not, of course, identical with that of Paley. It is not to collect and exhibit, as he has so skilfully done, the proofs of design evinced in the economy of nature, nor to furnish an exposition of the doctrines of natural theology; but rather, to show the manner in which those doctrines are discovered. He undertakes to vindicate the claim of natural theology to a place among the sciences; to raise it to the same ground, with regard to the nature of its evidence, as that occupied by natural and moral philosophy; and then to explain the advantages attending its study.

Natural theology consists of two great branches; the former relating to the discovery of the existence and attributes of the Creator; and the latter, to the discovery of his will and probable intentions, as they concern the duty and the destiny of his creatures. This division is observed by Lord Brougham. Under the first he intends to prove, that by a process of reasoning similar to that by which we ascertain the properties and relation of things, we ascertain also their origin. By a particular method of investigation we inquire into the structure of the material world, and discover the laws by which it is governed. We apply the same method of investigation to the phenomena of mind, and arrive at the knowledge of its constitution and modes of action. The argument of his Lordship then is, that the existence of the great First Cause both of mind and matter, is ascertained, not by another method of reasoning, and by a different sort of evidence, but by evidence of exactly the same kind, and by a logic as strictly inductive. Under the second, he extends the same proposition to the ethical truths of natural theology, endeavouring to show, that the information we possess of the probable designs of God, with regard to the conduct of man and his future destiny, rests, in a similar manner, on the same foundation with all the other inductive sciences.

In the conduct of this argument, in its application to the first division, we think the noble logician eminently successful; both where he compares the physical branch of natural theology with physics, and where he treats of the human mind. Nothing can be more satisfactory than his reasoning, when he shows that the steps by which we reach the conclusion, that there is contrivance and design in the structure of the eye; or of a bird's egg; or of the bones and joints; or of the web-foot of a water-fowl; or of any other part of the animal economy; and, consequently, that they are the workmanship of an Intelligent Mind, are not only closely allied, but, to a very considerable extent, are identical with the process by which we acquire our knowledge of their construction and uses. Thus, the same induction of facts which makes us acquainted with the curious conformation of the eye—with the various materials composing it—with its different lenses and their peculiar combination—and with the functions performed by it in the animal system, discovers to us, also, its exact and manifestly designed adaptation to the properties of light.

In a similar manner, to take an example from the construction of the planetary system: "The grand truth respecting the secular disturbance, or the periodicity of its changes, that discovery which makes the glory of Lagrange and Laplace, and constitutes the triumph of the integral calculus, whereof it

is the fruit, and of the most patient course of astronomical observation whereon the analysis is grounded, may most justly be classed as a truth, both of the mixed mathematics and of natural theology; for the theologian only adds a single short link to the chain of the physical astronomer's demonstration, in order to reach the great Artificer from the phenomena of his system."

The argument is extended, in the next section of the work, in a "Comparison of the Psychological Branch of Natural Theology with Psychology." In this division of his subject, Lord Brougham has made a valuable addition to the evidence collected by preceding labourers in the field of their common toil. All former writers on natural religion, among the moderns, have confined themselves to the investigation of the material universe, when gathering the proofs of the Divine existence; altogether neglecting the science of the human mind. But the intellectual phenomena presented to the cognizance of a philosophical observer, are as replete with the evidences of design, and consequently of an Intelligent Cause, as physics. And not only are they as fruitful of evidence, but the evidence may be deemed more satisfactory and irrefragable, since we have stronger proof of the existence of mind, than we have of the existence of matter. The consciousness which I have of my own intellectual being, the intuitive certainty with which I know that I am thinking, reasoning, comparing, judging, and carrying on a multitude of mental operations, in perfect independence of all material objects proves to me the existence of *my mind*, by a kind of evidence which is incontrovertible, and of a certainly more direct and satisfactory nature than that which ascertains the reality of a material world.

The certain existence of the human mind being thus determined, it is a very beautiful and important accession to the natural theology argument, which brings it under the range of the inductive philosophy, and extracts from it clear and palpable demonstrations of the wisdom of its heavenly Parent. We do not know that there is any thing in Lord Brougham's book of equal value with his eloquent and conclusive reasoning on this point. With great skill and triumphantly he demolishes the scheme of the materialist; and having vindicated the independent being of the sentient principle—the distinct existence of the intellectual part of man, he lays it under contribution to his main design. The various faculties with which it is endowed, and their admirable adaptation to the operations we perform by them, are as evidently means of working to an end, as are the nerves and muscles of the hand. Its structure and capacities are as exquisitely fitted for the acquisition of knowledge—for retaining it when acquired—and reasoning upon it—and applying it to its proper uses, as the organs of the body are for the various purposes they are intended to serve.

But, in addition to this examination of the single mind; of its faculties and feelings; and their exact, and manifestly designed aptitude to their obvious uses; there is the overwhelming evidence resulting from the general survey of what has been accomplished in the wide fields of science.

"View the intellectual world as a whole; and, surely, it is impossible to contemplate without amazement the extraordinary spectacle which the mind of man displays; and the immense progress which it has been able to make, in consequence of its structure, its capacity, and its propensities, such as we have just been describing them. If the brightness of the heavenly bodies, the prodigious velocity of their motions, their vast distances and mighty bulk, fill the imagination with awe, there is the same wonder excited by the brilliancy of the intellectual powers—the inconceivable swiftness of thought—the boundless range which our fancy can take—the vast objects which our reason can embrace. That we should have been able to resolve the elements into their more simple constituents—to analyze the

subtle light which fills all space—to penetrate, from that remote particle in the universe, of which we occupy a speck, into regions infinitely remote—ascertain the weight of bodies at the surface of the most distant worlds—investigate the laws that govern their motions, or mould their forms—and calculate, to a second of time, the periods of their re-appearance during the revolution of centuries—all this is in the last degree amazing, and affords much more food for admiration than any of the phenomena of the material creation. Then, what shall we say of that incredible power of generalization, which has enabled some even to anticipate by ages the discovery of truths the farthest removed above ordinary apprehension, and the most savouring of improbability and fiction—not merely of a Clairaut conjecturing the existence of a seventh planet, and the position of its orbit; but of a Newton learnedly and sagaciously inferring, from the refraction of light, the inflammable quality of the diamond; the composition of apparently the simplest of the elements; and the opposite nature of the two ingredients, unknown for a century after, of which it is composed? Yet there is something more marvellous still in the processes of thought by which such prodigies have been performed; and in the force of the mind itself, when it acts wholly without external aid, knowing nothing whatever from matter, and relying on its own powers alone. The most abstruse investigations of the mathematician are conducted without any regard to sensible objects; and the helps he derives in his reasonings from material things at all, are absolutely insignificant, compared with the portion of his work which is altogether of an abstract kind; the aid of figures and letters being only to facilitate and abridge his labour, and not at all essential to his progress. Nay, strictly speaking, there are no truths in the whole range of the pure mathematics which might not, by possibility, have been discovered and systematized by one deprived of sight and touch, or immured in a dark chamber, without the use of a single material object. The instrument of Newton's most sublime speculations, the *calculus*, which he invented, and the astonishing systems reared by its means, which have given immortality to the names of Euler, Lagrange, and Laplace, are all the creatures of pure, abstract thought; and all might, by possibility, have existed in their present magnificence and splendour, without owing to material agency any help whatever, except such as might be necessary for their recording and communication. These are, surely, the greatest of all the wonders of nature, when justly considered, although they speak to the understanding, and not to the sense. Shall we, then, deny that the eye could be made without skill in optics, and yet admit that the mind could be fashioned and endowed without the most exquisite of all skill, or could proceed from any but an intellect of infinite power?"

As we have instanced what we regard with satisfaction, under the physical and psychological branches of the subject, it gives us pain, that we cannot pronounce so favourable a judgment on his Lordship's treatment of the ethical or moral branch. Indeed, on this part of the subject, we think the value of Natural Theology itself much over-rated.

Perhaps, we should not be disposed to deny, absolutely, that any information on human duty, and the immortality and moral responsibility of man, is ascertainable from natural sources; but we certainly think, that in its present depraved and humiliated condition, Reason is no safe guide on subjects such as these. God's moral government of his creatures, however it may be probably inferred from the constitution of our intellectual nature, and from what we may learn of his attributes by the investigations of science, can then only be considered as resting on safe ground when its basis is laid in the infallible announcements of Inspiration. It is not so with the existence of Deity. Philosophy, independently of revelation, can confute the atheist. Philosophy can demonstrate the separate existence of matter and of mind. Philosophy can establish the doctrine of the soul's immateriality. But philosophy cannot solve the problem so anxiously proposed by an ancient querist: "If a man die, shall he live again?" nor more than very dubiously teach any part of our present moral obligations.

Lord Brougham throws the whole weight of the soul's immortality

upon its immateriality. "The immateriality of the soul (he says) is the foundation of all the doctrines relating to its future state." How insecure that fabric must be which reposes on such a basis, it were surely no difficult task to show. Not Christian theology alone reclaims against such a statement, but philosophy also; at least, when distinguished by that caution which is at once its safeguard and commendation. The utmost inference to be drawn from the fact of the immateriality of the soul is, we conceive, that it does not necessarily perish when the dissolution of the body takes place at death. Not being composed, like the body, of various elements; but consisting of one uncompounded and spiritual essence, it is not liable to share the fate of our corporeal nature. The argument is sound, as against the materialist, who, making the soul to be something resulting simply from the organization of matter, and having no independent existence, contends, that it must cease to be when that organization ceases; but it furnishes no positive evidence that the soul is immortal, or, in other words, that its dissolution is physically impossible.

Perhaps Lord Brougham did not mean to be understood as carrying his proposition to this length. Perhaps he designed only to affirm the immateriality of the soul to be the foundation of its immortality in that sense which implies, that if it were material, it could be proved not to be immortal. But even then, we should question the logical soundness of the position; since there is no absurdity in supposing that even were the soul material, it might exist in a future state. For though there were no such thing as mind in the universe—though the most rigorous atheism were established, it could not be shown that the same blind chance, or necessity, or whatever it may be which brought us into this world, might not carry us into another.

As his argument, however, now stands, it certainly has the appearance of militating alike against sound philosophy and revealed truth. In contrast with the doctrine upon which we have thus animadverted, we set the following passages from the writings of John Smith, of Cambridge, and Dugald Stewart, as being, in our judgment, incomparably more philosophical, and nearer the truth. "But we shall here be content (says the former) with that sober thesis of Plato, in his Timæus, who attributes the perpetuation of all substances to the benignity and liberality of the Creator, whom he therefore brings in thus speaking to the angels, those *νέοι θεοί*, as he calls them: *Ὑμεῖς οὐκ ἐστε ἀθάνατοι οὐδὲ ἄλυτοι, κ. τ. λ.* "You are not of yourselves immortal, nor indissoluble; but would relapse and slide back from that being which I have given you, should I withdraw the influence of my own power from you: but yet you shall hold your immortality by a patent of mere grace from myself."* The latter, in the most valuable of all his works, inquires: "Where is the sober metaphysician to be found, who now speaks of the immortality of the soul, as a logical consequence of its immateriality?"† In his own writings, accordingly, where he treats of the presumptions for a future state, he says expressly, that the moral attributes of the Deity furnish the strongest arguments in support of it.‡

The strongest arguments amount only to a probability, and never can afford perfect satisfaction. It is the province of Revelation authoritatively to settle the question; and if our philosophers will not receive the doctrine as one of testimony, and not of scientific demonstration, they must be content to remain in that unhappy condition in which, notwithstanding their sublimest hopes, they are never free from the terrific apprehension of the utter extinction of their being at death. Yet, while we prize, infinitely above all philosophical reasonings, the gracious

* Select Discourses, p. 71. 3rd Ed.
† First Dissertation prefixed to the Supplement to the Ency. Brit. Part 1. p. 88.
‡ Philosophy of the Active and Moral Powers of Man.

promise of that blessed gospel which bringeth "life and immortality to light," we are not insensible to their just value, nor indifferent to their relative importance as compared with one another. Of this relative importance we entertain an opinion the very reverse of that which it seems one principal object of Lord Brougham to establish. We cannot mistake him on this point: "The stronghold (says his Lordship) of those who maintain the immortality of the soul, and, indeed, all the doctrines of natural theology, is the entire difference between mind and matter." And again—"The most satisfactory proofs of the soul's immortality are those of the first or psychological class, derived from studying the nature of mind; those of the second class, which we have last been surveying, derived from the condition of man in connexion with the attributes of the Deity, are less distinct and cogent, nor would they be sufficient of themselves." Of themselves, neither the one nor the other is sufficient, nor both combined; but if they are to be compared, then we maintain that the metaphysical argument must give place, notwithstanding the high authority of the noble philosopher, to the moral.

For what evidence have we which can be soberly deemed sufficient to prove that the soul can exercise its various powers in a state of separation from the body? Though it be shown, that this corporeal frame is not the whole of man, but that he has within him a sentient and reflecting principle—an incorporeal and spiritual existence—it can be shown also, that this soul, distinct as it may be from matter, is most intimately united with the body, and depends, for carrying on its intellectual operations, upon the body. We are not losing sight of the higher efforts of mind, in which it seems to assert its independence of material things, as in the abstruse analytical investigations of the mathematician; but let the mathematician in the midst of his abstractions fall into a swoon, or receive a blow which shall produce a concussion of the brain, and instantly the mind ceases to reason, and, for any experimental evidence we have to the contrary, is *incapable of reasoning*. Its functions are at once suspended, and only then can be resumed when the physical calamity is redressed. If, moreover, it be a logical inference which concludes the soul's future existence from its incapacity of dissolution, why may it not be an equally logical inference which, from the same fact, concludes its pre-existence? Precisely this use was made of the argument by the ancient philosophers. They who held what they denominated the soul's substantial entity, as being really distinct from the body, and not a mere modification of it, proved from that principle, that when a man dies, it still remains and continues to have a being somewhere else in the universe; but then they proved from it also, that it must have existed before it came into its human form. "And, indeed (says the learned Cudworth), it is a thing very well known, that according to the sense of philosophers, these two things were always included together in that one opinion of the soul's immortality, namely, its pre-existence, as well as its post existence. Neither was there ever any of the ancients before Christianity that held the soul's future permanency after death, who did not likewise assert its pre-existence."*

It were easy to add other considerations; but these, we think, are enough to justify our preference for that mode of reasoning on the probability of a future state, which derives its arguments from the moral attributes of Deity—from the instinctive dread of annihilation—from the incessant thirst of the soul after nobler attainments, and its susceptibility of indefinite improvement—from the discordance of the course of human affairs with our moral judgments—and sources of a kindred nature. These, when combined, form an accumulation of evidence both more impressive and

* Intellectual System, c. i, 31.

more difficult of confutation than the result to which we are carried by any metaphysical disquisitions whatever.

We have left ourselves no room to remark on the second part of Lord Brougham's work, in which he treats of the "Advantages of the Study of Natural Theology." It must suffice to observe, that we think the tendency of the whole book is unduly to elevate the religion of nature. We fear it is not to be gathered from it with certainty, that the author is himself a believer in any religion besides. He never expresses himself on the subject of revelation in a clear and open manner; certainly not in the way in which a man deeply sensible of his obligations to the Sacred Scriptures would have done. What better opportunity could have been given than that which this second part of his subject afforded, for showing, in a few ingenuous and eloquent sentences, the infinite superiority of the Christian faith over that of the natural philosopher? Or, if this were too much to expect, of at least acknowledging the service which the word of God has rendered to the cause of natural theology. But nothing of the sort is attempted. There seems in this eminently-gifted man, as in so many of the chief ornaments of the modern metaphysical school, a cold and studied neglect of the Christian system of truth. They can be in raptures over the dubious speculations of reason, and make their triumphant boast of the sublime excursions of science; but they have no taste for the pure and demonstrative verities of the Bible—no disposition to learn in the school of Christ. Philosophy can teach them a little; Revelation would teach them infinitely more: but while they proclaim themselves the docile pupils of the one, their hearts rise in proud hostility against the other. Before the great Presiding Spirit of the universe, they burn their incense, and chant their self-complacent adorations; but before the God and Father of our Lord Jesus Christ, they never kneel in lowliness of mind, nor offer the acceptable worship of faith. Who can think of their lofty talents but with involuntary admiration; or of their future prospects but with melancholy sadness? "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Martyr of Verulam, &c. By Thomas Ragg. Second Edition. Longman & Co.—We rejoice to find a second edition of a poem we have before favourably noticed. The *Nottingham Mechanic* will, no doubt, be more extensively read than many who aspire to the honours of poetry.

Hints to Parents on the Religious Education of Children. By Gardiner Spring, D.D. Fisher, Son, and Co.—We heartily recommend this beautiful little book, on a subject universally interesting.

The Air. By Robert Mudie, Author of "The Heavens," &c. Ward and Co.—Much valuable information on a very interesting topic. The writer has a facility of composition which leads him into a diffusive style; but he will be read with pleasure and advantage.

The Portrait of Gutzlaff, the Chinese Missionary, in the Dress of a Fokien Sailor. Colnaghi and Co.—Must be interesting to all the friends of Missions, and especially to those who are looking for the conversion of the Chinese. We anticipate for it a very extensive sale.

The Union and Co-operation of Christian Churches; a Sermon preached at Loughton, April 30th, 1835, at the First Annual Meeting of the South-west Essex Association of Baptist Churches; and published at their request. By Thomas Finch. pp. 32. Wightman.—We owe to the author of this sensible Sermon an apology, which we now readily offer him, for not having earlier called to it the attention of our readers. It is founded on 1 Cor. xii. 12, 13. Mr. Finch first suggests "certain preliminaries which must be ob-

served in the union and co-operation of Christian churches," amounting to seven in number; he then proceeds to consider "the means by which such union and co-operation may be effected." The topics introduced for discussion are of a practical nature, and the mode of their treatment is highly judicious. We are decidedly of opinion that this discourse is entitled to an attentive perusal, far beyond the limits of the locality to which we are indebted for its publication. We hope that it will be generally read, and become extensively beneficial.

Christian Sympathy. By John Howard Hinton, A.M. pp. 48. Jackson and Walford.—The respected author says, "The little piece now presented to the public, constituted the circular letter for the present year, of the Berks and West London Association of Baptist Churches; and was not intended for any wider circulation than that which awaited it in this character. Not very reluctant, however, is the author to yield to the solicitations, under the influence of which he now commits it a second time to the press; he ought not to be reluctant in any degree, if he may hereby contribute to the increase of that holy and blessed temper on which he has written, in an age, especially, in which it is not only pre-eminently required, but in some respects lamentably on the decline. May the God of grace and mercy make it useful to this end!" To which we cordially add, Amen.

1. *The Revivalist; exclusively devoted to the Revival and Extension of Evangelical Religion. Conducted by the Rev. Joseph Belcher. pp. 420. Ward & Co.*

2. *The Family Magazine, Vol. 2. Conducted by the Rev. Joseph Belcher. pp. 376. Ward and Co.*—These works are now too well known to make it necessary that they should be more particularly noticed in a contemporary periodical.

1. *The Rites and Worship of the Jews, as described in the Bible, and by Jewish Writers. pp. 194. Religious Tract Society.*

2. *Missionary Records; Tahiti and the Society Islands. pp. 334. Religious Tract Society.*

3. *Familiar Letters to a Gentleman, on several Important Subjects in Religion. By the Rev. Jonathan Dickinson, A.M. President of Princetown College, New Jersey. pp. 349. Religious Tract Society.*—Our readers do not need to be informed by us that the works published by "the Religious Tract Society" are peculiarly adapted to promote the best interests of the human family. The three articles of which we have given the titles are valuable additions to their former numerous and excellent publications. The subjects of the "Familiar Letters" are so important, that we must be allowed to call particular attention to them: "The Danger of Infidelity—The Evidences of Christianity—The History of our Saviour collected from the Prophecies of the Old Testament—The Certainty of the Facts reported in the Gospel—The Internal Evidences of Christianity—God's Sovereignty vindicated against several exceptions—A true and false Faith distinguished—A legal and an evangelical Repentance distinguished—The Characters in Romans vii. distinctly illustrated—Imputed Righteousness explained and vindicated—The new Law of Grace examined and disproved—First and Secondary Justification, a groundless Distinction—Justification by Works in James ii. considered, and refuted—Our Obligations to Good Works distinctly stated and urged—The Nature and Necessity of our Union to Christ—Antinomian Pleas for Licentiousness considered and obviated—Directions for a close and comfortable Walk with God."

Illustrations of the New Testament. By Westall and Martin. With Descriptions by the Rev. Hobart Caunter, B.D. Churton.—Quite equal to those which have preceded, and worthy of being circulated with zeal by all who desire to contribute to the knowledge of the Scriptures.

The Kingdom of Christ in Conflict with the Kingdoms of this World. By B. Godwin. Jackson and Walford.—This discourse appears not at all unworthy of the high reputation of Mr. Godwin as a preacher. We hope it will obtain the attention it deserves.

Missionary Remains; or Sketches of the Lives of Evarts, Cornelius, and Wisner, successively Secretaries of the American Board of Commissioners for Foreign Missions. By Samuel H. Cox, D.D. Notes by the Rev. William Ellis. Fisher, Son & Co.—The memoir of Evarts is by Dr. Gardiner Spring; all are highly worthy of being held up to the view of our young ministers, and more particularly our young missionaries.

Hours of Thought. Whitaker and Co.—Mr. William Innes has conferred another obligation on the Christian world by this little publication, written by one who "is actually engaged in the manual labours of the field, in a remote district in Scotland."

RELIGIOUS INTELLIGENCE.

FOREIGN.

NEW SOUTH WALES.

We are happy to inform our readers that in this important and rapidly increasing colony, an interest is forming in connexion with our denomination.

Those members of our British churches who emigrated thither have felt and deeply deplored the want of a pastor among them, on whose ministry they could attend with pleasure, and one who would maintain the ordinances of the gospel as they are established among us.

After much deliberation and prayer, they wrote to the Rev. John Dyer, the Secretary of our Missionary Society, entreating him to send them out a minister; but as the society contemplates only the heathen, the committee could not yield to their request.

The Rev. John Saunders, of London, who had left the legal profession to engage in the missionary work, being in communication with Mr. Dyer on the subject, Mr. D. called his attention to that country, and placed the letter in his hand.

Mr. Saunders having his mind thus directed to New South Wales, and being disposed to yield himself to the call of Providence, was fixed in his resolution to engage in this work by a request from those benevolent persons who form the committee at Newgate for superintending female prisoners to go out by the George Hibbert, a ship which was about to sail with convicts, for the purpose of attending to their mental and religious instruction on the voyage.

At the annual meeting of the Baptist Missionary Society, held at Spafields chapel in June 1834, Mr. S. took his public leave of his Christian brethren, and sailed in the course of the ensuing month. After a favourable passage of between four and five months, he arrived at Sydney, and was hailed with heartfelt joy by our brethren, who received him as the messenger of God, who had been sent to them in answer to their prayers.

After holding some meetings in private houses for thanksgiving, they obtained from the Governor the use of a room in the old court-house, which was immediately opened for religious worship.

This place was speedily filled and crowded, so that it became necessary for the friends to turn their attention to the building of a chapel. Application has been made to the Governor, for a very eligible piece of ground, which had been set apart for a Baptist chapel, according to a custom prevalent there, of giving help in this form to every denomination: and we hope in a very short time to be able to state that the application has been complied with, and that our friends are proceeding to build a house for God, and a temple for his praise.

REFLECTIONS OF AN AMERICAN GENTLEMAN ON VISITING THE FIELD OF WATERLOO.

Brussells, July, 1835.

Every one who has the heart of a Christian or a philanthropist within him, will readily conceive that as I stood over this grave-yard of two mighty armies, and looked first at the ground, and then at the place of battle, I was oppressed by such a throng of rushing thoughts, as can never be adequately expressed; and that when I descended from this watch-tower of death, and walked slowly away, I could not help exclaiming, O Lord, what is man? What is he in his ambition—in his wrath—in the pride of his power—in his cruelty to his own flesh, and in his contempt of the law and authority of his God?

Here, it has been said, was the great battle of emancipation fought on the 18th of June, 1815. Whether it was such, I shall not now stop to inquire. Sure I am, that the results of that murderous conflict have not answered the expectations of many enlightened Christian patriots, who rejoiced in the mighty downfal which it immediately occasioned. And is that really the very spot on which the most remarkable man of the age staked his diadem, and in defence of which so many thousands of the bravest of the brave poured out their blood? Is it true history, or is it fable, that I have so often read? How calm and peaceful is every thing now, as if the breath of mortal strife had never caused so much as a leaf to tremble! How bright is that sun which looks down upon it to-day! Did the instruments of death ever intercept those beams? Did the sun of Waterloo ever mourn over the

carnage of a great battle? Now, in conscious security, the peasantry are there at their work. The ripening harvest is there, and soon will the reapers be there to gather it in, and return with joy, bringing their sheaves with them.

But the truth cannot be controverted. Aceldama is the proper name of that field; for there two mighty armies met, steel to steel. There, flying from rank to rank, went forth the dreadful note of preparation; and the war-horse "pawed in the valley, and went on to meet the armed men." There broke forth "the thunder of the captains, and the shouting; and there were the garments rolled in blood." There was the shock of the veterans who had conquered Europe, on one side; and those lion hearts which, from the cliffs of their own little island, had bid defiance to the conqueror, on the other. There raged, from hour to hour of awful uncertainty, that iron storm which threatened to beat down every thing into the dust. There, thousands upon thousands fell to rise no more. From that gory field went up the voices of the wounded and the dying, and entered into the ears of Him who hath said, "Vengeance is mine, I will repay, saith the Lord." There the victor in a hundred battles played his last game; for at the close of that day the star of Napoleon went down "into the blackness of darkness for ever."

"It was a glorious battle!" So said the warrior; so said the politician; so said the moralist; so said the republican; so said the *Christian*. But as a Christian, as a philanthropist, as a man, I protest against this decision. Before heaven and earth *I protest against it*. There is no true glory in slaying *forty thousand men* in one day, *and maiming as many more*. That terrible battle ought never to have been fought. Does any one meet me here, and say it was necessary? Who, I demand, created that necessity? It was the work of man, not of God. Nothing but human depravity could ever have rendered such a battle necessary. I do not undertake to decide where the guilt lay, that is quite another question; but war is an incarnate demon—war is wholesale murder, and it is impossible for murder to come from Him who hath said, "Thou shalt not kill." The field of Waterloo ought never to have been heard of by the civilized world; and were the principles of the Christian religion to control councils of states and kingdoms, no such murderous conflict would ever again disgrace the pages of history.

But still, it was a glorious victory! It was glorious to be wounded there, to die there; and to be buried there, was to sleep in the bed of glory! It was glorious intelligence that flew from nation to nation, from continent to continent! Yes, it was as glorious as the slaughter of *forty thousand* men could make it; for when the news reached England, as I well remember to have read in the papers, the park and tower guns were fired, and there was great public feasting and rejoicing throughout the land. Yes, there was a flood of glory. But, oh! was there nothing else? Where were the widows, and parents, and sisters, and orphans of those who died at Waterloo? Could the roar of cannon and the ringing of bells assuage their grief? Could the general rejoicing bring back to them their husbands, fathers, sons, and brothers? Glorious as that great victory was in the eyes of the nation, it was tears, and agony, and death to the bereaved.

"Is war, then, never justifiable?" Let those who believe it is, prove it from the New Testament. I know that the oftener some conscientious men attempt it, the more difficult do they find the task. But one thing is certain, war is directly contrary to the whole scope and spirit of the gospel. It could never take place were the great law of love, as it ought to be, the great law of nations. No battle was ever fought, or ever will be, without involving the guilt of murder. It may be on one side, or on both; but the stain of blood-guiltiness is there, and no rivers can wash it out. How fearful, then, must be the responsibility of whetting the sword upon a point of honour, or making aggressive war under any circumstances whatever! And how will those professed disciples of the Prince of peace, who either foment, or justify, or cherish a war spirit, meet him in the great day?

But, hark! what sound is that over the field of Waterloo? Look, what heaving of the earth is there! No—I anticipate. I hear no voice as yet—I see no moving of the sleeping dust. But the trumpet will sound over that field, and the dead will awake. All the thousands that lie buried there will come forth from their graves, and will be summoned to the judgment bar. Officers and common soldiers must hear and obey the summons alike. And at the same bar will they meet all those who kindled the war in which they perished. Kings, privy-councillors, military commanders, will all be there. And I have the most solemn conviction, that before that dread tribunal, every

mortal wound at Waterloo will be held and adjudged as a clear case of murder, the guilt of which must rest somewhere. In whose skirts, or in the skirts of how many, the blood of that most bloody day will be found, it belongs to no mortal absolutely to decide; but the Judge will know, and, when the final sentence comes to be pronounced, the universe will know. O how fearful a thing will it be, under such circumstances, to "fall into the hands of the living God!" And if all war is murder, who can conceive of the multitudes who will be involved in the guilt of it, when the books come to be opened, or of the punishment which a righteous God will inflict upon the guilty in that world of retribution, where the worm dieth not, and the fire is not quenched? H. H.

DOMESTIC.

REVIVAL MEETINGS.

An outline of the services held in the Baptist Chapel, Mint Lane, Lincoln; with a view, by the blessing of God, to promote a *Revival of Religion*. Commenced—

Sabbath, 8th of November, 1835.

Morn. 7. A prayer-meeting.
10½. A sermon, by Mr. Margerum. Sub. *Man's Need of a Saviour*. Text, Gen. vi. 5. An address by Mr. Harvey.
After. 2½. A sermon by Mr. Harvey. Sub. *The Love of Christ*. Text, John iii. 16. An address by Mr. Margerum.
Even. 6. A sermon by Mr. Margerum. Sub. *Divine Influence*. Text, 2 Cor. iv. 7. An address by Mr. Harvey; and a prayer-meeting after the service.

Monday, 9th.

Morn. 7. A prayer-meeting.
10½. A sermon by Mr. Harvey. Sub. *Evidences of Piety*. Text, 1 Pet. ii. 7. An address by Mr. Margerum.
After. 2½. Public-meeting. Sub. *Public Means of Grace.*
1. The importance of a *regular attendance* on the public means of grace.
2. The importance of *inviting others* to attend the means of grace.
3. The *way to profit* by the means of grace.
4. The *utility* of the means of grace in supporting and extending religion.
5. The duty of *aiding in the support* of the public means of grace.

Even. 6½. A public-meeting. Sub. *Parental Duties.*
1. The *responsibility* of parents.
2. Parental *instruction* by both *precept* and *example.*
3. The duty of parents to *bring their children to the house of God.*
4. The duty of parents to *pray with and for their children.*
5. The duty of parents to *keep their children from ungodly company and connexions.*

Tuesday, 10th.

Morn. 7. A prayer-meeting, and an address by Mr. Rowe.
10½. A sermon *to the Young*, by Mr. Rowe. Text, Prov. iii. 15. Addresses by Mr. Harvey and Mr. Margerum.
After. 2½. Public-meeting. Sub. *Private Means of Grace.*
1. Self-examination.
2. Reading.
3. Prayer.
4. Meditation.
5. Self-dedication.

Even. 6½. Public-meeting. Sub. The *Nature* and *Advantages* of EARLY PIETY.
1. The *Nature* of *Piety.*
1. Knowledge.
2. Experience.
3. Practice.
2. The *Advantages* of *Early Piety.*
1. Eminent *holiness* and *happiness.*
2. Eminent *usefulness.*
3. Eminent *reward.*

Wednesday, 11th.

Morn. 7. A prayer-meeting.
10½. A sermon *to the Aged*, by Mr. Parkins. Text, Rom. xiii. 11. Address by Mr. Margerum.
After. 2½. Public-meeting. Sub. *Christian Fellowship.*
1. The *duty* of Christians to be in fellowship with a church of the faithful.
2. The *advantages* of Christian fellowship.

3. The duty of seeking the *purity*, the *peace*, and the *prosperity* of the church, with which we are in fellowship.
4. The duty of members *to promote the holy discipline* of the church.
5. The duty of churches to each other.

Even. 6½. A public-meeting. Sub. *Motives to Christian Zeal and Activity.*
1. The *condition of the world.*
2. The *necessity of religion* to human happiness.
3. The *example* of Christ.
4. The *pleasure* of doing good.
5. The promise of *success*, and the assurance of a *reward.*

Thursday, 12th.

Morn. 7. A prayer-meeting.
10½. A sermon by Mr. Jones. Sub. *The Love of God.* Text, Rom. v. 8. Addresses by Mr. Margerum and Mr. Parkins.

After. 2½. Public-meeting. Sub. *Means of Christian Usefulness.*
1. In *circulating the Scriptures.*
2. In promoting *Missionary Societies.*
3. In assisting *Sabbath-schools.*
4. In *visiting the sick.*
5. In *distributing tracts.*
6. In *relieving and instructing the poor.*

Even. 6½. Public-meeting. Sub. *The righteous and the wicked contrasted.*
1. In their *views* and *feelings* regarding religion.
2. In their *pursuits.*
3. In their *enjoyments.*
4. In their *influence on society.*
5. In *affliction, death, judgment,* and *eternity.*

Friday, 13th.

Morn. 7. A prayer-meeting.

Even. 6½. Public-meeting. Sub. *Different Characters.*
1. Those who *know*, but do *not do*, the will of God.
2. The *Sabbath-breaker.*
3. The *Prayerless.*
4. The *Self-righteous.*
5. The *Backslider.*
6. The *awakened Sinner.*
7. The *Swearer.*
8. The *Procrastinator.*
9. The *tempted Christian.*
10. The *prayerful Christian.*

Saturday, 14th.

Morn. 7. A prayer-meeting.

Sabbath, 15th.

Morn. 7. A prayer-meeting.
10½. Sermon by Mr. Parkins. Sub. *Faithfulness of God.* Text, 2 Tim. ii. 13.

After. 2½. Sermon by Mr. Harvey. Sub. *The Breath of Heaven on the Dry Bones.* Text, Ezekiel xxxvii. 9. The Lord's Supper after the sermon.

Even. 6. Sermon by Mr. Parkins. Sub. *A Better Resurrection.* Text, Heb. xi. 35.

Closed with a prayer-meeting; to commend the ministers to God—to pray for the prosperity of the churches—and to implore a blessing to attend the meetings.

REMARKS.

1. Those who have not been present at protracted meetings imagine that, were they to attempt to hold them, it would be impossible to secure an attendance on so many immediately successive services; in this, however, they are greatly mistaken. Let them form a judicious plan—obtain the assistance of three or four devoted, faithful ministers—seek direction from God—depend wholly on divine influence—

"Give to the wind their fears,
Hope and be undismayed"—

and I am persuaded they will generally find the attendance to be very encouraging. Our congregations not only kept up, but continued to increase; and it is my deliberate opinion, that the meetings would have been much larger had they been continued another week, in a more spacious place of worship, and this, too, is the opinion of all with whom I have conversed on the subject. The tendency of the services is to create a hungering and thirsting after righteousness; and when this zest for divine things is experienced, one thing is desired of the Lord, and that is sought after—that we may dwell in the house of the Lord all the days of our lives, to behold the beauty of the Lord, and inquire in his temple.

2. The manner of conducting the services was as simple as possible, and differed little from the ordinary mode of conducting the public worship of God, excepting only, that instead of there being but a single speaker, several spoke, one by one, that all might learn,

and all might be comforted. The sermons and addresses were short and faithful, pointed and affectionate, calculated to allure rather than to terrify. The brethren studied great plainness of speech, and spoke of religion as a solemn and infinitely important reality. They set before sinners the inevitable alternative of life or death—of a blessing or a curse; and, knowing the terror of the Lord, they persuaded men to be reconciled to God. The total depravity of human nature—the indispensable necessity of divine grace to renew the heart—the all-sufficiency of the Gospel to save those who believe—the absolute and immediate obligation of sinners to repent, believe, and yield themselves unreservedly to God—the duty of Christians to awake out of sleep—to watch and pray—to be active, zealous, and useful—to work for the glory of God and the good of souls whilst it is day—to be the salt of the earth and the light of the world; were the principal subjects on which the speakers dwelt. And the interest which the congregations took in the services, was evinced by their fixed attention, their solemn seriousness, and, in many cases, their flowing tears. If the services were entirely free from that cold formality, and those heartless disquisitions which unhappily sometimes characterize the exercises of the sanctuary, they were also equally free from the indecent rant, and enthusiastic rhapsodies, which must always be offensive to the chaste, intelligent Christian. There was nothing in the mode of conducting the services to which the most fastidious could justly object.

3. The most interesting and profitable seasons were the early prayer-meetings, which were well attended every morning in the week, from seven to eight o'clock. The ministers were present at these meetings, but they did not take any active part, the members of the church, and occasionally one or two members of other Christian communities, led the devotional exercises. Their prayers were short and fervent, and generally seven or eight prayed within the hour. I never before witnessed so much of the spirit of prayer—so much pouring out of soul before God; or experienced so much delight in public devotion. It was indeed good to be there; and many could say, "My willing soul would stay in such a frame as this." At the close of the service, on the Sabbath-evening, we held a prayer-meeting to commend to God our dear brethren who were "ready to depart on the morrow," and to implore the Divine blessing to attend their labours: there must have been nearly 300 present at this delightful meeting.

4. Most probably it will be asked, "What good resulted from the services?" I would also ask the querist, "What obvious good resulted from the services in which you were engaged on the last Sabbath?" It is probable that, in nineteen cases out of twenty, ministers would find it difficult to point out any particular instances of usefulness that resulted from their labours on the last Sabbath. Not that I suppose their labours were altogether unsuccessful. All that I mean is, they would most probably find it difficult to specify instances of usefulness; and, therefore, they ought not to demand immediate evidences of usefulness from our meetings, as a proof of the Divine approbation. Give us credit for sincerity of heart—purity of intention—and entire dependance on divine grace, and I think it may be safely concluded that good must result from the meetings. And that good has resulted from them can be doubted by none who attended them. If it be good for Christians to meet together for prayer—to be brought into more intimate fellowship with God—to have their minds more deeply impressed with the importance of divine things—to experience more holy joy in religious exercises—and to become more zealous and active in the cause of Christ—then *good has resulted* from our meetings. Also, if it be good for serious impressions to be strengthened—for inquirers to be encouraged to follow on to know the Lord—for waverers to become decided for God—for the converted to resolve to unite themselves more closely with the people of God—then *good has resulted* from our meetings. Again, if it be good for those who have lived in the constant neglect of the means of grace, to be brought to the sanctuary—for the impenitent to begin to weep for their sins—for the prayerless to begin to pray—for godly parents to see their ungodly children brought under the most serious concern for the salvation of their souls—then *good has resulted* from our meetings. Once more: if it be good for ministers to entertain a deeper sense of their great responsibility—to become more plain, serious, and earnest in their method of preaching the Gospel—to have a deeper sense of their dependance on God for success—and to devote themselves with renewed ardour to the

sacred work of winning souls to Christ —then *good has resulted* from our meetings.

5. I am fully aware many objections are raised against such meetings; and I lament that, in many instances, they are made by those of whom we might have expected better things. I should be glad to enter fully into those objections, did it not require more space than it is reasonable to expect you should allow for a single paper. If any of my brethren will state them, I shall hold myself in readiness to reply to them in the best way I can, if you will permit me to occupy a part of your pages; and I think, a serious and candid discussion of the subject, would not prove uninteresting to your readers, and, I would willingly hope, not unprofitable to our churches.

To my dear brethren in the ministry I would affectionately recommend the adoption of these meetings; as I have not the least doubt that they would find them very useful. There is little in the state of our churches, and in the state of religion generally, to justify our complacency. Sinners are perishing all around us—the wicked are dying in their iniquity—and there is too much reason to fear that, in many unsuspected cases, their blood will be required at the watchman's hands. Efforts are, with much propriety, being made for the salvation of the nations afar off, and ought we not to manifest a greater anxiety for the salvation of our own nation? We call public meetings, and employ many speakers, to tell of what is being done on distant shores, and to ask our countrymen to *contribute their money* to aid in promoting, by the blessing of God, the salvation of the heathen. May we not, with as much propriety, hold public-meetings for the particular purpose of promoting the salvation of our neighbours, and to beseech them *first to give themselves* to the Lord?

JOHN CRAPS.

Lincoln, Dec. 8, 1835.

THE BAPTIST INTEREST IN DERBYSHIRE.

To the Editor of the Baptist Magazine.

The following statement of facts, respecting the state of the Particular Baptist denomination in Derbyshire, is, by your permission, submitted to the attention of our churches. According to the census of 1831, the population was 232,170. There are eleven market-towns in the county, many large villages and populous districts. Here, then, are people to hear the gospel, although our churches have not done much to meet their demands. Let them not think, however, that the whole ground is pre-occupied by other sections of the Christian church; that no wide and effectual doors are open to receive the messengers of truth, or that the desert rejoices and blossoms like the rose; because such an opinion is erroneous and contrary to fact. This is obvious from the following statement. In the county the Episcopal church has 176 places of worship, and the Dissenters have 184, making a total of 360.* If we reckon 500 for each place of worship, and make a deduction on behalf of sick persons and others who cannot attend the house of God, there will remain a considerable number, either wholly or partly unprovided with the means of salvation.

This will be a cause of sincere regret to every good man. But what is the state of our own denomination in Derbyshire? *We have 4 chapels, and 3 churches.* These are at Derby, Swanwick and Riddings, and Loscoe.

A person travelling from London to Manchester, passing through Derby, Duffield, Belper, Matlock, Blakewell, and Buxton, would find *one* Particular Baptist church. Or a person going from Sheffield to Birmingham, through Dronfield, Chesterfield, Alpeton, Swanwick, Ripley, and Derby would find *two* churches belonging to our denomination. Besides, we have no interest in Ashbourne, Heanor, Ilkistone, Winksworth, and many other places. Some of these towns have a considerable population. According to the census of 1831, the population of Ashbourne was 2246; Belper, 7890; Chesterfield, 5775; Ilkistone, 4446; Matlock, 3262; and Winksworth, 4082.

In the county, the various bodies of Methodists have 109 chapels; the Independents, 39; the General Baptists, 12 or 13; the Roman Catholics, 7; the Quakers, 5; and the Presbyterians, 3.

Although the writer sincerely rejoices in the success of all who "know nothing among men, save Christ and him crucified," he is convinced that additional exertions are required to enlighten and evangelize this interesting part of the kingdom. While other denominations are making united and simultaneous efforts for the dissemination of their principles, and for the extension of spiritual

* See the Congregational Magazine, for December, 1835. Supplement.

religion in various parts of the county, let not our own churches remain inactive and inglorious spectators of these "works of faith and labours of love," but rather adopt some judicious and energetic measures to promote and consummate an undertaking so good and beneficial.

Can the Committee of the Baptist Home Missionary Society direct their attention to Derbyshire? Is not this suggestion worthy of their consideration? Or could not some wealthy individuals in our churches, who may have family connexions in the county, or who feel interested in the spiritual welfare of its population, support a missionary at least for one year, in some neglected district? If any are disposed to make the experiment, many places may be found where the people are numerous, and greatly need religious instructions. Piety, philanthropy, and patriotism are interested in such a scheme of benevolence.

I hope that some of your readers may be disposed to give the matter a serious consideration.

Swanwick, Jan. 8, 1836. T. POTTENGER.

MATERNAL ASSOCIATION.

The first quarterly meeting of the London Maternal Association took place on Thursday, the 14th of January; on which occasion the Rev. Dr. Reed addressed the assembled children with great earnestness and simplicity. He congratulated all present on the happy occasion which had brought them together, and regretted that mothers had not sooner united in prayer and effort for the early conversion of their offspring. He brought to the recollection of the dear children, the hourly proofs they received of the care and tenderness of their earthly parents, and assured them that their heavenly Father was much more anxious to promote their best interests, and to secure for them a place in the kingdom of which Christ has condescendingly said, little children shall constitute a part. He also urged upon them the necessity of giving their hearts to the Saviour; and then requested them to unite with him in fervent prayer, that they might be able to do so without delay. An appropriate hymn for mothers was then sung; and Dr. Reed gave them a few words of advice and encouragement, and concluded this very interesting service with prayer. It will be pleasing to the friends of these institutions to know that the London Maternal Association has originated three societies in the neighbourhood; and encouraging to those who may be contemplating the establishment of similar ones, that every mother thus united has evinced a deepening concern for the eternal welfare of her own children, and of the young around her.

KENSINGTON GRAVEL PITS.

The members of the church at the above place offer their sincere acknowledgments to their kind friends who have so promptly responded to their appeal inserted in the magazine for October last, and affectionately solicit the general co-operation of their brethren in the liquidation of the debt remaining on their meeting-house.

Keppell Street, Rev. George Pritchard	10	11	0
Henrietta Street, Rev. T. Thomas	2	6	6
Rev. Dr. Newman, by Rev. G. Pritchard	1	0	0
Rev. John Dyer	1	0	0

Sums received by the Rev. John Dyer.

St. Albans, Rev. W. Upton	4	10	0
Gildersome, Yorkshire, Rev. W. Scarlett	1	9	6
Bourton-on-the-Water, Rev. T. Coles	2	0	0
J. Gutteridge, Esq., Camberwell	2	0	0

Contributions will be received by the Rev. John Dyer, Fen Court.

EMIGRATION.

To the Editor of the Baptist Magazine.

Dear Sir,

Some years ago I took the liberty of recommending, through your medium, such of our Christian friends who were emigrating to America, or elsewhere, to provide themselves with a certificate of church membership, and any other documents which might accredit them to our churches abroad. I greatly wonder that any persons of respectability and character should neglect so obvious a precaution; but as I find that cases of the sort do occur, I beg to repeat and earnestly to impress the advice, as a necessary means of securing to Christian emigrants a favourable reception, and I may add, of obviating the necessity of letters of reference and inquiry, which have probably formed a needless addition to the correspondence of other friends in this country, as well as of

Your's truly,

JOHN DYER.

Fen Court, Jan. 23, 1836.

THE BAPTIST BUILDING FUND.

The following cases have been assisted, with the sums attached to them, since the last statement inserted in the Baptist Magazine for September, 1835.

Bloxham, Oxon.....	£40
Newton St. Petrock, Devon...	35
Burnley, Lancaster.....	60
Soham, Cambridge.....	70
Neath, Glamorgan.....	45

Donations and subscriptions will be thankfully received by the Secretaries, the Rev. T. Thomas, 6, King's Terrace North, Pentonville, and the Rev. C. Stovel, 26, Finsbury Circus; and by the Rev. C. Woollacott, 14, Wilmot Street, Brunswick-square, who has been appointed Collector, instead of Mr. E. Wilkinson.

THE BAPTIST CHAPEL, MINT LANE, LINCOLN,

Is a neat substantial building, capable of seating about 400 persons, and is regularly invested in trust, for the use of the Baptist denomination. It was built in the year 1819, and cost £1600; of this sum £1200 was collected, principally in Lincoln and the neighbourhood, soon after the erection of the building. The remaining sum of £400 has continued a debt on the chapel to this time, which has greatly crippled the energies of the church.

The cause was for a long time in a very low state; but, by the blessing of God, has considerably improved within the last few years. The number of members has more than doubled since our present pastor commenced his labours amongst us, and our prospects of future improvement are encouraging. The church and congregation feel it to be of importance to the welfare of the interest that the present debt should be removed as speedily as possible, and they have engaged to exert themselves to the utmost to pay it off by the present year (1836). They have adopted the plan of collecting cards, and have printed ten cards, to bear £10 each; twenty cards to bear £5 each; fifty cards to bear £2 each; and one hundred to bear £1 each. They will feel grateful to any friends to the cause of Christ, who may afford them any aid in this important undertaking, either by receiving cards to fill up, or by contributing towards the filling up of those taken by others.

Signed, in behalf of the church,

J. Doughty.
W. Penney.
S. Brandham.
W. Foster.

GRIEVANCES OF DISSENTERS.

We invite attention to the Resolutions of "The Protestant Society for the Protection of Religious liberty" inserted on the cover, and hope their advice and example will be promptly obeyed.—Ed.

CHAPELS OPENED.

CHELTENHAM.

A great portion of the church and congregation meeting in Bethel chapel, having considered it to be their duty to withdraw from that place, in order to retain the services of their pastor, and worship God in peace and holiness, for some time endeavoured to obtain ground in an eligible situation to build a chapel, considering that, in the midst of a population of from 20,000 to 30,000, there was ample room for two causes in the Baptist denomination. Three months were employed in endeavouring to obtain ground, but in vain; at length, a large building in the centre of the town, at a convenient distance from every other place of worship, which had been erected for a riding school, was offered for sale. Having ascertained that it was a substantial freehold property, and capable of being converted into a good chapel, it was purchased. Its dimensions are 83 ft. by 45. Twelve feet are taken off for a vestry; over which a gallery for the Sunday-school is erected; and the place is neatly fitted up, and was opened for public worship on Jan. 1st, 1836; when three sermons were preached: in the morning, by the Rev. E. Carey; in the afternoon, by the Rev. W. Walton, of Trowbridge; in the evening, by the Rev. J. Hoby, D.D., of Birmingham.

Mr. Carey preached, also, twice on the following Lord's-day; and Mr. Smith, the minister of the place, once. Notwithstanding the unfavourable state of the weather, the attendance was very good; and the collections amounted to nearly £100.

The following ministers took part in the devotional services, White, of Cirencester; Newman, of Shortwood; Trotman, of Tewkesbury; Acock, of Naunton; and Yates, of Stroud. The blessing of the Lord was enjoyed, and the prospects are very cheering.

WORCESTER.

A small chapel, recently erected in the suburbs of the city of Worcester, in the midst of a dense population destitute of the means of grace, was

opened for public worship on Tuesday, Jan. 12, 1836; when two sermons were preached by the Rev. James Smith, of Cheltenham. The weather was very unfavourable; but the congregations were good, and the collections liberal.

This spot presents an important and interesting field of labour, to any minister of Calvinistic sentiments, not wholly dependent on the ministry for support. The church, for whose use this place is erected, was formed about eighteen months ago. May the Lord send them a pastor, after his own heart, to feed them with knowledge and understanding.

RECENT DEATH.

REV. J. W. MORRIS.

We have just heard, from one of the family, of the very sudden and affecting removal of the Rev. J. W. Morris, the well-known author of "Memoirs of the Life and Writings of the late Rev. A. Fuller," and other publications. The last two years of his life were spent in editing a Commentary on the Holy Scriptures, by the Rev. J. Sutcliffe, A.M.; a work abounding with pious reflections, which often deeply affected his heart. On the evening of the 19th of January, he revised a proof of the last sheet of this work, and being asked if he would see a clean proof in the morning, he replied, "No, let me see no more, the work is finished:" and he might have added, in the language of the Patriarch—if the events of futurity were not wisely concealed from mortal vision—"Thou shalt seek me in the morning, but I shall not be." After a slight supper, he retired to rest apparently in perfect health; but, failing to make his appearance at the usual hour of breakfast, his chamber was entered to ascertain the cause of his absence, when it was indeed found that he had slept "the sleep of death." So slender and precarious is the tie by which we hold our connexion with all sublunary interests! From the calm and placid appearance of the deceased, it was evident that the spirit had fled without a struggle, probably shortly after he retired to rest.

Mr. Morris's friendly association with Mr. Fuller in early life, and his intimate acquaintance with the products of his pen, enabled him to furnish, in the memoir above alluded to, a valuable record of one of the greatest and best of men; and a lasting monument of the biographic skill and fidelity of the writer.

Mr. Morris died at Bungay, in the 74th year of his age.

FUNERAL OF THE LATE REV. WILLIAM NEWMAN, D.D., OF BOW.

On Friday, the 1st of Jan., the remains of the late Rev. Dr. Newman were interred in the burial-ground attached to the chapel, Old Ford, Middlesex.

The Rev. J. Dyer commenced the solemn service by giving out the 556th hymn in the Selection; the Rev. Dr. Cox read part of the 90th Psalm, and of the 15th chapter 1st Corinthians, and engaged in prayer; the Rev. Mr. Wallis, General Baptist, gave out Dr. Watts's 47th hymn, 1st book; and the Rev. W. H. Murch, theological tutor of Stepney college, delivered the funeral oration. The Rev. Charles Stovel afterwards gave out the 3rd hymn, 2nd book, of Dr. Watts's, and the Rev. Dr. John Pye Smith concluded with prayer.

At the grave, the Rev. Dr. Fletcher briefly addressed the mourners and friends, and concluded the impressive service with prayer.

It was very gratifying to observe, as the procession moved through the village, that all the shops and houses, with but very few exceptions, were wholly or partially closed; showing the desire of the inhabitants to pay their last token of respect to the memory of a man, whose primitive simplicity, unaffected piety, and indefatigable zeal in the cause of Christ, rendered him the object of veneration and esteem to all who knew him.

On the following Sabbath the Rev. George Pritchard improved the solemn event, in the pulpit of his late revered friend, to a crowded and deeply interested audience, selecting for his text Dan. xii. 3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." After discoursing on the character, employment, and recompence of faithful ministers, a very affecting and instructive account of the late invaluable pastor was added; and it was evident, that every sentence which dropped from the preacher's lips proceeded from a deeply wounded and an overflowing heart.

Dr. Newman has left the whole of his valuable library to Stepney college.

Just Published.

The Christian Minister. A discourse, occasioned by the death of the Rev. W. Newman, D.D., more than forty years pastor of the Baptist church at Old Ford; delivered on Lord's-day morning, Jan. 3, 1836, at the Baptist chapel, Old Ford, by George Pritchard. To which is appended, the Address, delivered at the interment, by the Rev. W. H. Murch, Theological Tutor of Stepney college.

IRISH CHRONICLE.

FEBRUARY, 1836.

It becomes our painful duty to announce to the friends of the Baptist Irish Society, the resignation of their highly-esteemed Secretary, the Rev. George Pritchard. Mr. Pritchard, as is well known, was for many years associated with our lamented friend, Mr. Ivimey, in the gratuitous secretaryship; and we cannot better express our own sentiments, and, we will venture to add, the sentiments of all who are acquainted with the progress of this Society, than by saying, is associated with him also in his essential and constant services for the promotion of its interests, and in his high character for disinterested and Christian benevolence.

Whilst the committee are conscious that no thanks of theirs can repay their late Secretary for his "work of faith, and labour of love," they have at the same time unanimously passed the following resolution, expressive of their deep sense of obligation to him for his gratuitous and long-continued services.

Resolved unanimously,—"That this Committee greatly regret the determination of our respected Secretary, the Rev. George Pritchard, to resign his office; and, while they accept his resignation, they desire to express their obligations to him for his very zealous, efficient, long-continued, and gratuitous services; and rejoice that, though his office ceases, his interest remains undiminished in the welfare of this Society."

R. W. Overbury } *Secretaries, pro. tem.*
William Paxon. }

From Mr. Allen *to* Mr. Pritchard.

Ballina, December 18, 1835.

I need scarcely say, I most fully and heartily concur in the address contained in the Chronicle for this month, which has just come to hand. I trust this appeal to the liberality and good feeling of our brethren in England will not be made in vain. Were this to be followed up by a visit to our churches as extensively as possible, I would hope that no further complainings for a lack of funds could possibly exist.

The state of the schools, with few exceptions, is at the present time very encouraging, the night schools especially. I should think that upon an average there are in each of the night schools in this district thirty or forty full-grown boys and girls, and men advanced in life, who are being taught to read and understand the word of God. The plan you suggested of making the Scriptures understood by the children in the day-school, has been silently but effectually introduced, and is working exceedingly well. Should you, in the providence of God, be directed hither again, the improvement in that department of instruction would, I am sure, be fully apparent.

The Lord is still with us, I trust, in Ballina. One and another is still being added to our little number. Were the schools to which I referred in my last, established in this town, I doubt not, but under the blessing of Him without whom nothing is wise and holy and good, they would prove nurseries to the church in a very extensive degree. May I hope to hear from you on this subject at your earliest convenience, as arrangements will have to be made about the finishing of the house.

At this time, I am sure, you have sufficient to engage your head and heart about Ireland, without the reading of long letters from your agents. Allow me to conclude therefore with best wishes for your temporal and spiritual welfare.

James Allen.

To the Secretary.

Limerick, December 18, 1835.

With this I send you the Scripture readers' journals, and the quarterly statement of the Society's schools under my superintendence, which I hope will be satisfactory. I scarcely need make any remarks on them, as you and good Mr. Morgan so lately saw some of them. But some of the best you have not seen, my district being so extensive, and your time rather limited. We regretted your departure; but I am convinced the longer you and dear Mr. Morgan stayed with us, the more difficulty we should have in parting with you. You have left a good impression on our minds: may we indeed be influenced by your wise, pious, and kind advice and example, and be more than ever devoted to the Lord's work! And may the Lord's people feel the great responsibility of coming forward to support and promote the all-important objects of a Society, that has such claims on the pious and

benevolent exertions of Christians, of British Christians, Ireland has above all other countries, from various considerations, it does not require a moment's reflection to show. But I hope good people will think about it, who never thought before; and then, I am sure, the Lord's cause will go forward. Who has the Lord to act for him on earth, but his people? His enemies will not do it. May they esteem it their highest honour and greatest pleasure to serve the Lord, and afford the blessings of salvation to those who are ready to perish! If regret could be experienced in heaven, it would be by those who could have served the Lord, and did it not.

W. THOMAS.

To MR. ALLEN.

Ballina, December 17, 1835.

The appeal on behalf of my poor degraded countrymen, which appears in the Baptist Magazine for this month, has excited feelings of joy in my mind. We have been long calling for more help from our dear English friends, and they have done much for us; but now, as the reverend gentlemen who have lately visited us (having seen what God has wrought, and what yet remains to be done) have so faithfully recommended us to the English Christians, we anticipate the most energetic response to our imploring cry of "Come over, and help us!" May that God who "worketh according to the counsel of his own will," bring our case to the hearts of those who are able to assist us; and may He enable the society to carry on its operations, until the whole land shall be filled with the glory of the Lord of Hosts!

I have lately occupied the station at Ardvally at the urgent request of the inhabitants: they evince a very great desire to hear the gospel, and begged that I should procure some tracts for them. After preaching last Lord's day, they requested, if I could not come, that I would ask you to let them have a preacher every sabbath-day: there were some Roman Catholics present. These people were really desirous to hear; they have a clean comfortable place to preach in, and nothing would gratify them more than that you should visit and preach for them. The brethren at Easky are getting on well. The congregation is on the increase, and continues attentive.

THOMAS BERRY.

To the COMMITTEE

Kilbeggan, December 14, 1835.

Thanks be to God, some good is doing. On my way to Abbeyleix, the last time, I preached at Tullamore, after which a young man invited me to his house, for the purpose of having some religious conversation, relative to his state of mind. He very pensively described the life of dissipation he had lived, and seemed fully resolved in future to devote the residue of his days to the service of God. I pointed out the only hope of eternal life to him, to which he appeared to cleave. He read those portions of the word of God, such as, "Repent, and be baptized;" "He that believeth, and is baptized;" which formed his resolution as to the people amongst whom he would cast his lot. I recommended it to him; but at the same time, advised him not to be baptized immediately, for fear of a relapse. At Ferbane, one living in the town, and the other a mile or more from it, are two females whom I believe are subjects of divine grace, and their minds are under the teaching and refreshing of divine influence. To only one of them has been given to see, that baptism is part of the imperative code; the other has the subject under serious and deep consideration. Another female living at Athlone has I believe experienced a gracious change: expediency alone has kept her from putting on the Lord Jesus; but as soon as some obstacles are removed, she is determined on casting in her lot amongst us. There are five or six persons at Raharny I have the most favourable opinion of; I believe they have all experienced a divine change. Two of them have announced their intention of being baptized, the first opportunity. One of these is certain of much opposition. The people of this country mostly have a deadly dislike to what they call changing their religion. And this question is often forcibly put, "What has become of our fathers? Are not our priests and our ministers learned men? Surely they could not have been mistaken in these matters." She knows she must suffer opposition; still she is resolved on enduring the cross, and despising the imaginary shame. This resistance may arise from the extreme ignorance of most of the people of Ireland, of the tenets composing the difference between sects, having had no opportunity of knowing any but the two religions, the popish and episcopalian. These are some of the things which obstruct the way of our usefulness; but which are gradually yielding to the almighty power and irresistible influence of divine truth on the minds of the people. Ignorance

must recede before it, like the darkness before the brightness of the noon-day.

The Lord has been pleased to call away one of my members since I last wrote; Mrs. Bagnall, 96 years of age: she was a member something more than half a century. Her life, as wife, mother, relation, friend, neighbour, and member of the church of Christ, was bespangled with many excellencies. She died in the full triumph of faith, without a struggle or a groan. She had the happiness of seeing several of her dear children embrace the gospel, and take their station in the church of God; and some of them went before her to heaven. Next Lord's-day, viz., the 13th inst., I purpose preaching her funeral sermon, at Rahue. I have no doubt but the meeting-house will be crowded with hearers, as she was respected by all who knew her. Thus are many of my dear friends taken away,—an Ivimey, a West, and many others whom I loved; while I am still left to contend with the powers of darkness.

J. M'Carthy.

To Mr. Thomas.

Limerick, December 17th, 1835.

During the past month I have endeavoured to be useful, not only in attending the several stations, but also in reading the Scriptures, holding religious conversation, and distributing tracts wherever I have been favoured with opportunity; and have the pleasure to state that the work of the Lord is still going forward in a regular and progressive manner. Many, who, not long since, regarded me with feelings of dislike, and looked upon the word of God as a book of dangerous knowledge, are now (thank God!) beginning to see their error, and not only study the Scriptures, but seem to take the greatest pleasure in hearing them explained. I am regularly visited by one of this description, who comes for the alone purpose of being informed concerning the things of salvation; and though once a dark, unenlightened papist, he now declares that his hope is fixed on no other foundation but the Lord Jesus Christ. I gave him a bible and some tracts, which he received with the greatest thankfulness; and not only myself but others have found him, when he did not expect us, in the exercise of reading these records of divine mercy. I regularly pray for him, that the Lord would give him grace to go forward; and I feel confident that he is a brand plucked from the burning. This is a pleasing indication of the great good effected, through the instrumentality of reading the Scriptures. There is also another instance, which I feel pleasure to state. I had been accustomed to speak to an old man, who, though a protestant, was totally ignorant of the plan of salvation through the finished work of Christ Jesus. It often grieved me to hear his expressions, as they greatly tended to undervalue the Saviour's merits, and substitute the filthy rags of human deserving instead. He fully believed that salvation was by works, and laboured with great zeal to make others believe it too; which he did not find much difficulty in effecting, as a good opinion of ourselves is a principle congenial with corrupt human nature; but through the blessing of God on my humble labours, his judgment has not only been convinced, but I have great reason to hope that his heart has been also touched; for the last day I spoke to him concerning those things, I saw the tear roll down his aged cheek, and I heard him acknowledge, in the hearing of some persons present, though he once hoped for favour on account of his own worthiness, he now perceived that, "there is no other name given among men whereby he could be saved, but the name of Christ." I have also, within the past month, been at Walshpark, a place distant from Limerick forty miles, where I preached to an attentive congregation in Mr. Walsh's house; they were greatly pleased with what I told them, and expressed a desire that I should visit them again, which I promised to do the next opportunity. It would be impossible that I could, in a single sheet, give you even an outline of my labours during the past month. I have just related those things to show you that our labour is not in vain in the Lord, that "we shall reap if we faint not;" and, resting on the promises of God, let us persevere, even in the face of difficulties, for a joyful harvest will crown our labours, and richly compensate us for every trial. I have inspected the Croagh and Camap schools, and found every thing in proper order; the chapters have been well repeated, some of them by children not exceeding five and six years of age. May the Lord prosper the exertions of those, through whose kind instrumentality such blessings are continued to this priest-ridden and unfortunate country!

Michael C. Lynch.

CONTRIBUTIONS.

Collected by the Rev. C. T. Keen.

Caerleon:—			
J. Jenkins, Esq	1	1	0
W. Jenkins, Esq	1	1	0
Collection at the Chapel	1	14	0
Newport:—			
Mr. T. Wall	0	10	0
A Friend	0	2	6
Mr. Mullock	0	2	6
Mr. Crosfield	0	5	0
Mr. Gething	0	5	0
S. Edwards, Esq	0	5	0
Mrs. A. Lewis	0	2	6
Mr. E. Morgan	0	5	0
J. Corsbie, Esq	0	10	0
Glamorganshire:—			
Association held at Ystrad	3	3	1
Cardiff:—			
Collection at the English Baptist chapel	7	2	1
L. Williams, Esq	0	10	0
Mr. Evans, jun	0	5	0
Mr. Jenkins	0	2	6
Cowbridge	0	6	1
Bridgend	1	6	1
Swansea:—			
Mr. T. Walters	1	0	0
Mr. D. Walters	1	0	0
Mr. T. Walters, jun	0	10	0
Eton, Knight, and Strand	0	10	0
E. J	0	10	0
A Friend	0	5	0
Merthyr:—			
Collected at Bethel	1	13	5
Ditto at Carsalem Dowlats	2	3	7
Ditto at Zion chapel	1	0	0
Ditto at Ebenezer	0	14	0

*** It is much regretted that the above list, which should have been inserted in the Chronicle for August last, was by an oversight mislaid.

Collected by the Rev. S. Davis.

Edinburgh (including £2 5 0 from Dumfermline)	113	2	8
Newcastle	32	6	6
North Shields	5	11	0
South Shields	3	2	0
Leeds	24	11	6
Bradford	31	9	4

By the Secretary.

Mr. Bickham, (2 years)	2	2	0
Collection from the Baptist Church, Argyle-square, Edinburgh, per Mr. Irvine	2	1	6
Miss Parr, don. per Dr. Newman	0	10	0
Received by the Treasurer.			
W. Napier, Esq. Little Waltham, Essex.....sub.	1	1	0
Mr. Kirby, by Mr. T. Gurney	0	10	0
Mr. W. Bowser.....sub.	2	2	0
Church Street Auxiliary	10	0	0
Ditto Ladies' Association, one-third proceeds of sale of ladies' work	10	0	0
Mr. Stockley, Walworth, donation	1	0	0
Thrapstone, per Mr. Collier	4	0	0
Baptist Church, Auchter Muchty, per Mr. Dron	1	0	0
Baptist Church, Perth, per Mr. Thomson	3	11	2
F. M.....don.	0	5	0
Bedford Old Meeting Auxiliary Society	1	0	0
Mr. T. Kilpin	0	10	0
A Friend, per ditto	1	0	0
Two Ladies at Homerton, per Mrs. Millard	2	2	6
Collection at Lockwood, per Mr. Willett	5	1	8
Mr. J. Sugden	0	10	0
Received by Rev. J. Dyer.			
Collected by a little girl	2	0	0
G. F.	50	0	0

A valuable parcel from Mrs. Burls, of Edmonton, for the poor children in Ireland, is respectfully acknowledged.

Also, a parcel of rewards for children in the Irish schools, from Mrs. Clements and Miss Sargeants, Laytonstone, Essex, sent to Mr. Allen: a very *suitable*, *timely*, and *acceptable* supply.

Mr. Pritchard has also shipped one hundred and fifteen volumes of various authors, mostly theological, presented at his solicitation, by a number of friends, chiefly connected with the church and congregation in Keppel-street, for Michael Lynch, of Limerick.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

LONDON: J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

MISSIONARY HERALD.

CCVI. FEBRUARY, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

COLOMBO.

Our readers are aware that Mr. Daniel, our Missionary at this important station, has been, during his whole residence in Ceylon, cheerfully and zealously aided in his benevolent labours by the various members of his family. The cause of Female Education, particularly, has been efficiently promoted by their exertions—a department of effort, of which the necessity and the usefulness, as bearing on the moral condition of society, are very inadequately understood in our own more highly favoured country. But it has pleased God to deprive his servant of the comfort and the advantage resulting from this domestic co-operation. The health of Mrs. Daniel had been impaired from the very commencement of her residence in Colombo, and at length that of her daughters also gave way under the enervating influence of the climate. The case of the youngest, particularly, was such as to render a return to this country, in the judgment of all acquainted with it, indispensable.* A passage was accordingly procured by the Morning Star, Captain Linton, which left Colombo early in July. It proved that the step had been delayed too long to be of advantage to Mrs. Daniel; she was unequal to the fatigues of the voyage, and gradually sank, till she expired, in serene and peaceful hope of a joyful resurrection when the sea shall give up her dead, on the 19th of November, about a fortnight before the Morning Star arrived in England. Her three daughters landed in safety, and have already derived considerable benefit from the change of climate.

Under these afflictive circumstances, our beloved brother, Mr. Daniel, has a peculiar claim on our sympathy and prayers. May he be graciously sustained under his bereavement, and strengthened to pursue, in the spirit of resignation and faith, the various duties of his station. Some information respecting these we extract from a letter dated July 6, and brought to England by his family.

In reference to our Missionary work, we all continue to labour amidst many discouragements, and some encouragements; and, though we may be often cast down, yet not destroyed. Labour

* The Committee are greatly indebted to the Rev. B. Clough, the senior Wesleyan Missionary in Ceylon, for a very valuable letter to their Secretary on this subject. It is a beautiful specimen of Christian kindness and affection towards a deeply afflicted brother Missionary and his family; the high testimony to whose worth and labours they know to be faithful, although, out of regard to the feelings of the parties concerned, it would be improper to publish it.

is our lot on earth—rest is what we expect in heaven. We are now called on to sow the seed—whether we shall gather in the harvest I cannot say. But an immortal harvest shall be collected to the divine glory. I shall annex to this a tabular account of the preaching labour connected with the Baptist Missionary Society in Ceylon.

Place.	Miles from Colombo.	Time of Preaching.	Language.	Preachers.
Fort		Sun. Morn. and Even., Tues. and Thurs. Evens.	English and Portuguese	H. Siers and Daniel.
Pettah (Colombo.)		Sun. and Wed. Evens.	Portuguese.	H. Siers.
Grand Pass (Colombo.)		Sunday Mornings	Singalese	E. Daniel.
Jail (Colombo.)		Tuesday, every other week	English	Do.
Cyman's Gate, Open Air (Colombo.)		Do. do.	Singalese.	Do.
Sear-street (Colombo.)		Sun. Morn., every other week.	Do.	Do.
Hill-street (Colombo.)		Mon. Even., very uncertain.	Portuguese.	H. Siers.
Coltency (Colombo.)		Friday Evenings	Tamil, by an Interpreter.	E. Daniel.
Modeah		Sunday, every other week	Singalese.	Members of the church.
Leper's Hospital	4	Thursday, every other week	Do.	H. Siers.
Mattacovley	4	Saturday and Sunday.	Do.	E. Daniel & Members.
Kattapellaulet	5	Sunday & Wednesday, every other week	Do.	Do. do.
Calamy	6	Wednesday	Do.	E. Daniel.
Pettyagodah	5	Wednesdays and Sundays.	Do.	E. Daniel & Members.
Byamvillee	10	Sundays	Do.	Do. do.

In Hanwell, twenty miles from Colombo, and three villages, the Singalese preacher, Corlois, makes known the Gospel.

The distances are taken from the Fort of Colombo, and approximate as near to accuracy as round figures can express it.

Some of these labours are occasionally interrupted; by illness—by the state of the weather—and by a variety of things you cannot always provide against; but still, such is the course we have generally of late pursued. And when to these you take into account the time that must be expended in visiting schools—in superintending school-masters—in studying the native languages—in preparing tracts—in visiting the sick—and in going to the houses of the people, to speak with them concerning Christ and his salvation, you will conclude I have not much time on my hands to spare. I have to acknowledge the assistance I receive from three members of our church, who are employed every Sabbath in the surrounding villages in preaching to the people. I shall endeavour to send with this some of their notes to me giving an account of their labours. And as they do these things gratuitously, receiving nothing, except, when the journey is distant, their journeying expenses, I beg leave to recommend them to the notice of the Society; and suggest, if a book were sent to each of them, it might encourage their hearts, and help them in the work in which they are engaged. I mean some book likely to promote personal piety, and stimulate to exertion. These persons are the fruits of the divine blessing on the school exertions of my beloved predecessor.

In many of the stations we occupy the soil appears very unproductive; in others a more pleasing aspect is presented. But through evil and good report, it is our duty to go forward. I have often seen that places which at first have been very unpromising, have been afterward the most fruitful. One of the most interesting modes of labour, is one from which at present we cannot expect to see much visible fruit, viz., the conversations we have with people who come from a long distance, as we go into the villages to make known the word of God. Often do we meet with groups who come from the interior districts of the country, whom we stop in their journey, or who are halting in the way, with whom we enter into conversation, and find they have never heard of the true God, or the only Saviour. Then collecting them under the shade of a tree, we preach as plainly as we can the way of mercy, through the death of Christ. Having done this, we give them tracts, enjoining them to read them—or if they cannot read them, to take them to their neighbours who can read, and ask them to read them to them. They generally listen with considerable attention. O that they may take the word with them into their hearts, unto their villages, and

publish it to all around. At other times we get into eager discussion with the Papists—as was the case last week; when a long conversation took place between us, on the worship of images, and the celibacy of the clergy. In Colombo and around, lately, a very considerable stir has been excited on some of the peculiarities of popery. Both Protestants and Roman Catholics seem to be interested in it; and things which appeared to many, fixed as the solid ground, now are ready to be considered as doubtful or dangerous things. The reading of the tracts which have lately been written on these topics, seems to be, under God, the means of producing this excitement. And, while not a few appear to see the folly of their system, without having the courage to forsake it, some individuals have lately, through these means, become regular hearers of the preaching of the Gospel of Christ. I shall endeavour to send you with this the English part of the controversy—omitting what has been printed in Singalese and Portuguese, and is now printing in the Tamil languages. As being the author of these publications, I have come in for a very liberal share of abuse from the votaries of popery. Innumerable prayers have been presented to St. Antonio for my destruction. When my house was robbed lately, it was supposed this holy man aided the rogues, that he might avenge the insults which had been offered to his awful majesty. Many threats have been held out, of what I must expect, in attacks on my person and life. But hitherto the Lord has preserved me. I have lately sent to the press a new Singalese tract on Purgatory, which I do not at all expect will propitiate their anger.

PATNA.

From Mr. Beddy to Mr. Dyer, dated August 12, 1834.

I perceive that nearly four months have elapsed since I last had the pleasure of addressing you; which reminds me of the necessity of again writing, although I have but little to inform you of. In my last, I believe, I gave you an account of the baptism of two persons. Since then, the Lord has been graciously pleased to give us two more; one, the wife of Mr. Fraser, whose baptism I then mentioned; the other, a Mr. Judewin—both country born. By this accession we now, with a little confidence, call ourselves a church (consisting of seven persons). Oh may He, who despiseth not "the day of small things," make the little one a thousand! I am sorry to say that the favourable appearances I formerly spoke of, respecting two or three natives, have vanished: they turned out to have been designing hypocrites. I am not, however, without some encouraging appearances; and my Hindoostanee service is even better attended now than ever; and I also see, I trust, a growing desire on the part of the hearers to understand. My English congregation is much as usual; but all my friends, and those Christian brethren who pass and repass occasionally, tell me I have great cause for gratitude, and appear quite delighted with what they see, in my native and English congregations. May the Lord give us grace to look to him for his blessing and assistance!

A circumstance took place after our first baptism, which I doubt not will give you pleasure to hear. My landlord, a Frenchman and a Roman catholic, gave me, without being solicited, bricks to build a baptistry in our compound near the chapel, as he saw we had to suffer a good deal of inconvenience by having to go to the river; and three other friends sent me twelve rupees to assist in building the baptistry: so that I have now a chapel, a church, and a baptistry. "Praise the Lord, O my soul!"

I am sorry to have to observe, that at the time I am writing the poor natives are suffering great affliction: one of the tributary streams or small rivers that flow into the Ganges has burst its embankment, and inundated the country around. An immense number of houses have fallen, and buried the little the inhabitants possessed under them. Several places where grain has been kept, I hear, have been similarly visited: this will subsequently cause a great rise in the price of grain, if not a famine. Last year, and part of the commencement of the present, the inhabitants of a great part of Bundlecund had to flee from their country in consequence of a famine: many of them destroyed their children; others sold them; and it has even been said that they ate their children and other dead bodies. "The wages of sin is death."

JAMAICA.

The following particulars respecting *Mount Carey*, the fifth subordinate station under the care of Mr. Burchell, were omitted in our last number for want of room.

V. MOUNT CAREY. This is the second new station I have commenced since my return. It is to form a second station in connexion with Montego Bay. It is situated in about the centre of all my other stations, and in a direct line is about eight miles and a half from each. The premises I have purchased, with a house, formerly a blacksmith's shop, measuring sixty feet by twenty-five, which I intend to fit up as a school-house and chapel. The residence was burnt in the disturbances; but some of the foundation walls remain, and I purpose completing them, as the situation is exceedingly salubrious, and will prove highly beneficial to the Bay missionary. Hitherto I have only held service once a fortnight on the week evening; but the attendance has averaged full three hundred persons. This station would prove of high importance for a day-school, as it is situated in the midst of several thousand apprentices. At this station (Mount Carey) a Sabbath-school is formed by and under the care of Mrs. Burchell, and one of our members, Miss Jane Reid, who has been an indefatigable teacher in the Sunday-school at Montego Bay. They leave the Bay on Saturday, and devote their Sabbaths to the interests of the children at this school, and have already between two and three hundred under their tuition, and would have many more had we teachers to assist them. This is a most important station for the establishment of a day-school on the Lancasterian plan, as it is situated in the midst of several thousand apprentices; and I would at once attempt it, could I but obtain a little assistance; but unless the philanthropic friends in England afford us some pecuniary aid for this purpose, it will be impossible for us to do one tenth part of our duty or wishes in behalf of the rising generation.

Further intelligence has arrived from this part of the missionary field, which we hope to give in our next.

BAHAMAS.

In our number for October last, we announced the arrival of Mr. Quant and Mr. Bourn, at Nassau; the former, from England; the latter, from the station which he had long singly occupied, under great disadvantages, at Belize, in the settlement of Honduras.

Mr. Quant, in his voyage outwards, touched at the Danish island of St. Thomas, and while deeply affected at the low state of morals too visible there, he met with one incident which could not fail to cheer and animate his spirit. We give it in his own words:

Last sabbath-day I went to the Danish church, in consequence of hearing that a Mr. La Bagh, a Dutch minister, was to preach in English. My hopes were not very elevated, nor were my anticipations raised at the thought; but I was indeed greatly surprised, and delighted beyond measure, to hear, as I and Mrs. Q. ascended the steps to the church, an air with which we were very familiar in England; then to hear the minister pour forth his fervent extempore supplications in a scriptural, consistent manner, indicating him to have been taught of God. We then sang, "Faith, 'tis a precious grace," &c. The minister preached a good sermon from 1 John iii. 24; then followed a short prayer; then that beautiful hymn, "When I can read my title clear;" after which the benediction was pronounced, and the congregation retired. I could not deny myself the pleasure of staying to speak to the good man (for such I believe him); it gave me great pleasure only *to see* a Christian in this place. He kindly invited me to call upon him, which I promised to do. On the next day, Monday, the Moravian brethren sent their chaise from Herrnhut, for myself and family to spend the day with them, which we were very glad of. We had a pleasing, and I hope profitable, interview with them. They have a very good chapel, capable of containing from four hundred to five hundred persons, which they say is generally well filled. The brethren and sisters all behaved to us with the greatest kindness and attention.

Our friends left St. Thomas on the 6th of July, and, after a very favourable run of seven days, anchored off Nassau on the 13th. Writing on the 25th of that month, Mr. Q. observes,

A fortnight has elapsed since then, and we are still in the land of the living, though surrounded by sickness and death. The season is very hot and dry, particularly unfavourable for new settlers; yet we feel consoled by the reflection that we are in the hands of our God—that he will preserve us as long as he has any occasion for our services below, and then, we hope, receive us to our home above. When I arrived, Mr. Bourn was not here, but I am happy to say he is here now; he came last night. His passage has been

very long, being obliged to go to Cuba, from thence to New York, and from thence hither; but we thank God he is at length arrived in safety. Almost the first words brother Burton used, after I landed, were these: "Well, brother, you are come into a land of sickness and death, but I thank God you are come." He was himself only just recovering from an attack of fever. Some of his personal friends had been snatched away suddenly by death, and the funeral sermon for a Mr. Price, Methodist Missionary, who had been in the island I believe little better than a week, had been preached only on the sabbath evening previous; and since we have been here many have been called suddenly to the bar of God. While these providences remind us that in the midst of life we are in death, they also teach us the duty of being diligent while it is called to-day.

I am sure you will sincerely sympathize with me in the affliction I have so early met with in the person of my wife. She has been dangerously ill, but I am happy to say the fever has abated, and she is now recovering; though from her natural delicacy it is but slowly. One consolation we have, that it was not occasioned through any indiscretion of ours, as we have both, and especially Mrs. Q., been remarkably cautious. I have necessarily been somewhat exposed to the sun, but have used all possible precaution, and am quite well. How long I may be blessed with health, I know not; but I hope whilst I have it, I shall be ready to employ it in the service of God, and when called by death, die rejoicing in God; so whether living or dying I shall be the Lord's.

As brother Bourn is so recently arrived, we have not yet *decided* upon our future plans of labour, but shall do so as soon as possible. Mr. Burton and myself have discussed the subject frequently, and the plan he proposes, and which will probably be adopted, is for two of us to visit *all* the principal islands, and fix upon two as principal stations; here Mr. Bourn and myself to settle and visit the contiguous islands as often as possible, and thus endeavour to break the bread of life to all the needy inhabitants of these destitute islands. We intend, if possible, to visit the most needy and destitute islands regularly and often. This will occasion much toil and exposure to perils, both by land and by sea; but in the strength of the Lord I hope we are all prepared to meet them, to live and to die in the delightful, the honourable work in which we are engaged. Last Sabbath was the most happy day I ever spent on earth. The two ordinances were administered, and four sermons preached by us to crowded and attentive congregations. Methinks I could almost now say, "Now lettest thou thy servant depart in peace," &c.; but no, I want to *work* here first, and see *more* of the salvation of God.

The plan mentioned by Mr. Quant would necessarily occupy considerable time in its completion. For the result of the investigation of the out-islands we must therefore wait a little longer. In the meanwhile, the following extract of a letter from our laborious missionary, Mr. Burton, supplies pleasing evidence of the general progress of the work of God, and encourages the hope that, in due time, the mission may be strengthened by pious and intelligent helpers, raised up on the spot. "The churches here are prospering; and from the out-islands I am constantly receiving such earnest requests for help as show that the Spirit of God is preparing the people for the Lord. Brother Bourn is now visiting Crooked Island, and brother Quant, Rum Key."

I have the great pleasure of being able to say that among the increase with which God is favouring us in Nassau, there are two who excite my hopes that God may employ them. One of them, whose name is Archibald Taylor, has been a member of the church nearly a year; and a teacher in the sabbath-school nearly double the time. He is a carpenter by trade, reads with tolerable correctness, and writes, and understands something of arithmetic. I think his prayers indicate both devotion and ability. Some time since I began to give him and two others instruction on two or three appointed days of the week, with the hope of qualifying them for being school-masters on the out-islands; but they were under the necessity of giving it up, because the persons for whom they laboured would not employ them in that way.

There is also a boy in the church, named Samson Boodle, of whom I have hopes, if God in mercy preserve and bless him. I baptized him in May, but several months before his baptism I thought he gave evidence of conversion to God; and though I never mentioned the feeling to any one, on account of his being so young, I was often led to hope it might please God to employ him some day. Without knowing any thing of my feelings re-

specting him, brother Pearson said to me one day, "I think if Samson is preserved, he is likely to be useful as a native teacher." And without knowing any thing of this, brother Quant said to me just before leaving for Rum Key, "That boy will be a teacher." We may all be wrong, but when there is evidently what we generally consider a promise of future usefulness, surely such a youth should be taken and taught. In some respects his youth is an advantage. He is an apprentice; and as he is a house-servant, has three years almost to serve of his time. I think he might be hired. As the law is, his time might be purchased; it would be perhaps forty dollars.

BELIZE.

The following extracts from the correspondence of Mr. Henderson, our Missionary at this station, will show the urgent moral wants of the population, and the diligence with which he is labouring, as far as in him lies, to supply them.

June 15th.

By a gracious dispensation in the goodness of the Almighty, a state of bodily health, far exceeding my expectations, is given me; so that, with the exception of one instance, from incautiousness (I suppose), I caught a cold, which produced a slight affection of the lungs, we have enjoyed uninterrupted good health ever since our arrival in this country. Our whole strength is now in full employment from morning to evening every day, to a degree which has no parallel in any former experience; still the whole demands upon us are not supplied; nevertheless, I see not things in such order yet, which would justify me in requesting the assistance of either Missionary or teacher from England. I have no hesitation in saying, that both the one and the other would be very acceptable soon. A change of the kind that has taken place here, I believe, is generally favourable to improvement, unless in cases of an extraordinary individual. It has proved so here: the congregation has more than doubled its number; the Sabbath-schools, from seven or eight scholars, to upwards of an hundred. Prayer-meetings are well attended to; and it is hoped that there is a work of the Holy Spirit reviving amongst us. Three persons are ready for baptism on Thursday next; one of whom, a white person, I hope will become useful in the church as a deacon, along with a black brother, whom we have been thinking of setting apart to that office; this becomes the more necessary from the nature of my engagements with the various schools which are in operation, that their visiting amongst the members and inquirers may remedy any deficiency on my part. Our week-day schools are at present in a flourishing condition, and promise farther increase, especially the infant department; already we have above seventy children in it, conducted entirely by Mrs. H., until last week, when we took in a pious female of the Wesleyan connexion (as we had none among ourselves calculated for such a duty) as an assistant, and preparatory to her undertaking another of the same kind in another part of the town, at a future period (God willing): we have considered this circumstance as marking, in no ordinary degree, the Divine superintendence, seeing she may be expected to have gained a sufficient acquaintance with the mode, to enable her to conduct the school when Mrs. H. expects to be incapable. The boys'-school does not increase so rapidly, having difficulties of rather a formidable nature to contend with. There are, however, about thirty scholars in it, whose progress begins to draw public attention. It is a pleasing sight each evening, after the exercises of the day, to see about 100 children assembled out of both schools to worship the true and living God. Amongst them it is as the seed sown or thrown on the waters, we may expect to see it after many days. There is another department of school operations not less interesting to us at present, that is, an evening school for a limited period, exclusively for apprentices of all ages, gratuitously. We have upwards of fifty; many of whom began their letters with us, and have already, by application, entitled themselves to the present of the British and Foreign Bible Society; by which means it appears we shall have the disposal of by far the largest share of that donation in the settlement.

August 1st.—The case (of school-books, slates, &c.) by the Orythea, is indeed a treasure of incalculable worth to our schools, at this crisis in particular; before its arrival so greatly were we driven, that we had actually begun to cut the lesson cards in two, to have a piece for each class: besides, the schools on the Mission premises are not all which depend on us for supplies (though they would be well worthy of attention, as they now comprehend a number amounting to

about 200 scholars, receiving, at least, weekly instruction, with a great probability of increase); three others, one at the new settlement, about 100 miles to the southward, as well as two at our preaching stations in the villages near Belize, share of the common stock. May the Lord of grace bestow upon my dear English Christian brethren a rich recompence for their generosity toward the woeful wilds of Honduras Bay. For our part, we are daily exerting our utmost strength, to give effect to the gift. The desire for instruction does not decline; but there is an awful state of vice and ignorance to contend with; which, when I contemplate, I feel deeply at the paucity of the means in operation. Even among the members of the church, I have had to exercise wholesome discipline upon some that might have been expected to be pillars in the house of our God. I find the third commandment sadly disregarded amongst them. Many I find cannot, nor are attempting to learn to read; and many others have not the word of God in their house, though they have a name in the church. Though we have no Bibles ourselves, nor can obtain a supply in the settlement, we have proposed to receive weekly subscriptions from the members, not excusing those who cannot read, that their houses may be furnished with the sacred volume. It is my hope and recommendation, that those who cannot, should call on those of their neighbours who can, to read for them. Our congregation is by no means crowded; though there has been considerable increase, there is yet room. There is also a spirit of inquiry abroad among the young men in particular, from which quarter I hope the Lord will reap in due time his harvest. The exposition of Scripture appears, under God, to have excited the latter.

SOUTH AFRICA.

A letter from Mr. Davies, dated Graham's Town, March 17th, announces that himself and family had been mercifully preserved amidst the calamities which have fallen upon that district, though they shared fully in the alarm and confusion arising from such a state of things. He states:

When the first alarm was given, we had not more than about 100 soldiers that could be called to the field; while, on the other hand, the Kaffirs could have surrounded us with at least 23,000 armed men. But mercifully for us, they were given up to their own insatiable cupidity, and love of plunder, which led them to whatever quarter they thought that the capture of cattle was probable. In the meantime, we gathered strength; and in a very short time they found, that effectually to attack Graham's Town, was perfectly impracticable. The consequences of this unhappy irruption, as you may suppose, are disappointment, loss of life and property, and in many cases great distress both of mind and circumstances. Hundreds of families, who, after ten or twelve years of toil, and labour, and hard-living, were just beginning to realize the fruit of their perseverance, and who were surrounded by comparative affluence and comfort, were at once, and very unexpectedly, stripped of their all. Their herds were murdered—their flocks were stolen—and their houses were burnt; whilst they themselves were forced to fly for an asylum either to Graham's Town, or to some adjacent military post; many of them having nothing which they could call their own but the clothes in which they stood. At first, even Graham's Town was filled with great anxiety and alarm. The men incessantly carried arms—the women and children, especially at night, left their houses, and repaired for safety, either to the church, or to the prison—or to some other place which they deemed well fortified. Mrs. Davies and myself took refuge in one of the cells of the *jail*, and for once found, by experience, that good and evil are mere relative terms; and that, what to one man, in one kind of circumstances, may be a positive evil, may also be to another man, in other circumstances, positive good. And I often said, "Thanks be to Providence for a jail." We were forced to leave our house and property to the care of Providence, and I am glad to say we sustained no loss.

All the Missionaries are driven from Kaffirland, and most of their stations are burnt; and the property on some of them, including houses, wagons, furniture, books, &c., was of very considerable value.

With respect to ourselves as a church, I have not much to say. However, we have no reason to complain. Our congregation is not quite so good as it was before the commencement of this war. At first, it was nearly scattered; for two Sundays we had scarcely any body. But when the town regained its usual tranquillity, the people filled up their places as usual.

Contributions received on account of the Baptist Missionary Society, from November 20, 1835, to January 20, 1836, not including individual subscriptions.

Bedfordshire, by John Foster, Esq.						
Biggleswade		15	0	6		
Blunham		2	9	0		
Sharnbrook		4	0	0		
					21	9	6
Cornwall Auxiliary, by the Rev. J. Spasshatt:						
St. Austell Branch		17	16	10		
Truro		53	4	3		
Helston		13	1	10		
Chacewater		10	12	8		
Redruth		40	7	10		
Penzance		14	7	3		
Falmouth		43	2	6		
Marazion		5	18	1		
Padstow		1	15	0		
					200	6	3
Previously acknowledged					70	0	0
					130	6	3
Suffolk, Collected by the Rev. Thomas Middleditch:						
Barton Mills		2	4	0		
Bilderston		2	7	5		
Bury		18	4	0		
Diss		3	11	6		
Rye		9	9	6		
Framsden		1	0	8		
Grundisburgh		3	3	6		
Hadleigh		1	8	7		
Ipswich		43	3	0		
Newmarket		0	10	3		
Otley		6	1	0		
Rattlesden		0	15	8		
Shelfanger		3	7	0		
Stoke Ash		2	11	6		
Stowmarket		5	13	6		
Stradbroke		2	10	6		
Walton		6	10	8		
Wattisham		3	12	3		
					116	4	6
Hitchin, Collection, by Rev. E. Carey					13	8	2
Kent Auxiliary, by Rev. W. Groser, on account					7	0	0
Chelsea, Collections and Sunday School, by Mr. Skerritt					22	4	0
Wimborne, Subscriptions, by Mr. Miell					4	5	9
Thrapston, Auxiliary Society, by Mr. Collier					18	0	0
Hertford, Collection, by Rev. E. Carey					10	15	8
Devonshire Square, Collection, Dec. 13, after Sermons by Rev. J. H. Hinton					25	10	0
Reading, Auxiliary Society, on account, by Mr. Williams					25	0	0
Newbury, Collection and Subscriptions, by Rev. T. Welsh					40	4	6
West Haddon, Collected by Mrs. Hanbury					4	0	0
Derby, Collections, &c., by Rev. W. Hawkins					38	17	6
Burton-on-Trent, Collected by Mr. Tomlinson					0	10	3
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson, Treasurer		126	12	0			
Previously acknowledged		100	0	0			
					26	12	0
Newcastle-upon-Tyne, New Court Auxiliary, by Mr. H. Angus					7	14	10
Downton, Collection and Sunday School, by Rev. John Clare					10	0	0
Norwich and East Norfolk, by John Culley, Esq., Treasurer (particulars not sent)					187	5	0
Yorkshire, Colne District Auxiliary, by Rev. J. D. Marsh, Secretary:						
Accrington		18	13	1		
Barnoldswick		3	16	6		
Burnley		8	8	10		
Cowling Hill		4	2	0		
Colne		7	4	8		
Earby		2	8	1		
Sabden		10	13	6		
Sutton		7	4	10		
					62	1	6
Oxfordshire Auxiliary Society, by Mr. Huckvale:						
Alcester		13	17	3		
Chipping Norton		4	5	0		
Bloxham		1	15	2		
Bourton, *(moiety)*		7	10	6		
Burford		1	10	0		
Cirencester		9	11	6		
Woodstock		5	0	0		
					43	9	5
Wingrove and Aston Abbotts, by Rev. T. Aston					2	10	6
Huntley, Youth's Missionary Society					1	0	0
Misses Spurden, Missionary Box					1	5	0
Westmancoate, collected by Rev. T. Liddell					3	2	6
Sutton-on-Trent, collection, by Mr. Lomax					6	14	6
Oxford, collected by Miss Collingwood:							
For *Calcutta School*		10	12	6			
For *Spanish Town* do		9	3	6			
					19	16	0
Leeds, by Rev. James Acworth, *(Female Education £6. 3s. 6d.)*					7	18	0
Elgin, Missionary Society, by Rev. N. M'Niel					4	0	0
Walworth, York-street, part of a collection at Rev. G. Clayton's					34	6	6
High Wycombe, collections and subscriptions, by Mr. Hearn					30	0	0

DONATIONS.

Banister Flight, Esq.	for *Chitpore School*	5	0	0
John Foster, Esq., *Biggleswade*,	Do	5	0	0
Mrs. Foster and Mrs. Hall, Do.	Do	5	0	0
Mr. Stockley, *Walworth*		1	0	0
G. F., after reading January Herald		45	0	0
Mr. Thomas Gurney, for *Mrs. Coultart's School*		10	0	0
Friend, by the Secretary		6	7	7
Proceeds of Silver Plate, sold		4	12	6
Mr. W. Cozens, and Friends, for *Mr. Phillippo's School*		20	0	0
LEGACY.—Mr. Giles Welsford, late of Exeter, by H. Rawling, Esq., Executor		57	19	3

TO CORRESPONDENTS.

Mr. Phillippo, of Spanish Town, wishes very gratefully to acknowledge the kindness of various friends, in sending him presents of books and fancy articles, for libraries and schools.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

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MARCH, 1836.

CAUTIONS TO NONCONFORMISTS.

We have much satisfaction in laying before our readers the second of a series of papers on the great subject which, at the present more than at any former period, agitates the public mind. By no section of the Dissenting interest are the great principles of civil and religious liberty better understood, and by none in times past have they been more strenuously defended, than by Baptists. Who more eloquently pleaded for them in his writings than John Milton? Who more patiently and manfully suffered for them than John Bunyan? And they were both Baptists. Nor is our denomination unmindful of its duty at the present juncture. Our ministerial brethren and respected laymen throughout the country are, we believe, taking part in all the public measures relating to the subject: They are at their posts; and they will find us at ours. We must watch with a close observation, but yet with a generous because merited confidence, the movements of the Government. The nation is in long arrears to the Protestant Dissenters; and what is now proposed to be done for them, can only be received as in part payment. We are not to compromise our full demand. It is not to be concealed, that we consider the union of church and state to be the foundation of all our wrongs. Out of this root all our grievances have grown; and though these grievances be redressed, as far as our present liberal ministry can redress them, we state plainly, that nothing short of an entire severance of things ecclesiastical from things civil can give us satisfaction. We do not affect to hide our real sentiments. We make a surrender, no, not of one jot of that precious liberty wherewith Christ has made us free. His kingdom knows nothing of compulsion, or of a state church. Every concession we gain must and will be used by us only as a vantage-ground, from which to achieve further victories, till all religious sects are left upon equal terms, and Christianity, purged from every earthly adhesion, be left to run her race of glorious and triumphant benevolence through the world—unfettered, unaided, and alone. EDITOR.

THE corruptions which followed the secularization of the Christian profession, even before the death of Constantine, the author of that grand mischief, gave ample proof that the mixing of the church

with the polity of the state was a sure road to positive abominations more flagrant than could proceed from any other source. Before the eventful days of Constantine, the church had declined considerably from the paths of truth and purity; but then, the only barrier against entire corruption was taken away, and that *wicked one, the man of sin*, was revealed, who, by signs and lying wonders, deceived the nations, and trampled on the authority of God. So strong were the fetters of this delusion at the *epoch* of the Reformation, when many of the errors and sins of Antichrist were laid open, that there was a tenacious clinging to secular forms of Christianity; and this, in particular, prevented the purification of the church, by keeping in existence many palpable evils inseparable from a union of church and state. There were a few persons in the intermediate times from Constantine to Luther, who saw into the dark "chambers of imagery," which the Antichristian church had framed and furnished, and they loathed the dismal sight; but the world wondered after the beast, and was made drunk by the cup of the spiritual adulteress whom the beast carried; Ezek. viii. 12; Rev. xvii. 4; xviii. 3.

Since the Reformation, the retention of secular forms of Christianity has been the principal means of maintaining the odious corruptions of Antichrist, and so long as these forms remain, the corruptions, to a grievous extent, will remain also. To demonstrate the truth of this, we need not travel out of the British empire. England, Scotland, and Ireland afford ample proofs, that nothing but the abolition of the unholy alliance of church and state will effectually purge away the filth of those carnal abominations which defile the nature, and disfigure the beauty, of the Christian religion. Corrective legislation may lop off a few rotten branches too unsightly to be kept in view; but the axe must be laid to the root of the tree, to dissolve the alliance completely, and then the work will be done. It is matter of real gratitude, that Britain is beginning to shake off the stupor of supineness, relative to the unrighteousness practised in these realms by the religious establishments connected with the state. As knowledge grows, every year must witness a growing power in the objections so justly entertained against them, until their deadly influence is swept for ever from the land.

I have a strong wish to present to the Baptist denomination a few plain reasons, which, if rightly understood, will, I think, enable those, whose means of information are the most limited, decidedly to see that national establishments are positively antiscriptural. In doing this, no laboured or recondite arguments will require to be used, because the whole question may be easily comprehended, even by the illiterate, if there be first a disposition to receive the evidence of facts, and the wholesome instructions of God's word.

1. *There is no foundation in the New Testament for national churches, either from precept, example, or inference.*

In matters far less important than those of religion, embracing merely the common concerns of worldly kingdoms, it is always supposed, that the enactments of legislation must precede the

claims of authority, and the duties of the subject. No obligation exists where the will of the lawgiver is not known; and every attempt to enforce obedience to nonexistent precepts is preposterous. God is the lawgiver of his church. The New Testament is his statute-book, because it abrogates the old dispensation, and prescribes the order and institutions of the new, as they are to remain to the end of time. If, then, there is a total silence in the Christian Scriptures, on the subject of national churches, this must settle the question, if obedience to God is to be grounded on the revelation of his will. The form and order of the Christian church could not be left unprescribed, if religion under the gospel dispensation is intended to be a divine service. If religion be not a divine service, it is a human device; and to keep or obey a system devised by man, calling it obedience to God, is a contradiction. Under the gospel, men are warned not to turn away from him who now speaketh from heaven, by the denouncement of a heavier curse than that which fell upon those who refused to obey the ordinances of the Jewish law; Heb. xii. 25; ii. 2, 3. This shows that God has given to men what he designed to be kept and obeyed; else, how could the awful denunciation be annexed to disobedience and neglect?

That the constitution, and many usages practised by national churches, are quite foreign to the New Testament, being never once mentioned there, needs not here to be proved, because the merest novice in Scriptural knowledge will be prepared to admit the truth of the statement: consequently, they can have no claim to any degree of spiritual homage, but on the contrary, must by all who wish to venerate divine authority, be promptly exploded. To regard them as divine, is peremptorily sinful, because it is making human impositions equal to sacred institutions. Some argue in defence of civil establishments of religion now, that under the Old Testament the church was national and incorporated with the state. But it should be considered by these persons, that it was so constituted by the Almighty; and the very same authority which appointed that order of things, has in the most solemn manner abrogated the whole system, and given other ordinances to be observed in the gospel church; as we see illustrated at large in the Epistle to the Hebrews. If, of old, because God would have the church to be national, he commanded it to be so, it must follow, that consistently to have Christian churches national, we must have his authoritative injunction for the same, or we make the gospel church positively inferior, as to its prescriptive foundation, to that under the law, which was only typical and transient. To say that the church is to be national now, because it was so under the former dispensation, without having any ground from the New Testament for the conclusion, is, in fact, equal to an assumption, that because there were priests, and altars, and sacrifices, and incense, and a host of other carnal ordinances then, these rites ought to be practised now. The Jewish form of religion is done away, and was evidently never designed to be an *exemplar* to the Christian church: therefore, to reason from

thence in support of national churches, is just as futile as to set darkness to explain light, or to make abrogated laws the foundation of permanent institutions. For the national church of the Jews, God gave suitable and very minute directions; but the total silence of the Lord's commands on every thing of that nature as given in the New Testament, indicates plainly that he did not design Christian churches to be national: therefore, the origin of all such establishments is human, and not divine.

Others aver, that God has not prohibited Christian national churches, and so they cannot be wrong. To say the least of such assertions, they involve a very deceptive species of logic; and the principles on which they are based, if reduced to general practice in human things, would soon destroy the order of the world. If every thing in religion be right which is not formally prohibited, the door opened for the admission of new inventions is wide indeed. The mind that can harbour such vain imaginations has yet to learn the first principles of the oracles of God. The New Testament, however, is not silent on this subject; for its great Author, and *He* of whom it testifies, gave unequivocal witness as to the nature of his kingdom, to establish which he offered his own invaluable life. The enemies of the blessed Redeemer accused him of making himself a king, and usurping authority in opposition to that of Cæsar. This was the alleged crime upon which Pilate questioned him with so much eagerness, when he stood before the Roman tribunal. The Saviour's answer goes at once to show, that neither he himself nor his followers could do anything at all interfering with the civil authority of the state, or adopt measures like those connected with the establishment of earthly kingdoms. "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight. But now is my kingdom not from hence;" John xviii. 30. To make this dying testimony of the King of saints harmonize with the essential principles of a national church, would require a new language, and more of the power of perversion than the universal limits of sophistry can furnish. Equally plain is the maxim laid before those who tempted him—a maxim, the force of which they could not resist: "Render, therefore, to Cæsar, the things that are Cæsar's; and to God, the things that are God's;" Matt. xxii. 21. In that saying, the authority of Cæsar and all other civil rulers is limited to things earthly alone; consequently, the sole authority in spiritual things is that of God. This cannot be the case in national establishments of religion; therefore, the principles on which they are founded being at variance with the positive decision of the Son of God, their existence is plainly condemned.

2. *National churches had no existence during the first three hundred years of the Christian dispensation.*

To attempt any proof of this is superfluous, because the common facts of history, known to all who have even scantily read the records of the church, attest it with unquestionable certainty. How, then, is this singular fact of the nonexistence of national churches during the long period of three centuries to be accounted

for? If they have any claim to a divine original, this was the time in which it ought to have been developed and exemplified, as a guide to future ages unprivileged with the special favours that marked the first days of the gospel. The volume of inspired truth was filled up—the apostles and evangelists had finished their labours and were gone to glory—the miraculous effusions of the divine Spirit had ceased—the gospel had gone forth conquering and to conquer, and men of all nations had bowed to the Redeemer's sceptre—and yet, national churches were unknown. This, if I mistake not very greatly, will indicate to ingenuous minds, that it was not the will of heaven that they should be known, and must clearly show that their origin was not of God, but of men. Else, why did not the Spirit of Truth intimate, at least, the desirableness of their existence? Why did not the last revelation of God speak of them with approbation instead of denouncement? Why did not the holy apostles labour to form them? Why were not the signs and wonders of the gospel miracles made to aid their establishment? Did the Lord favour the church with a second revelation after Constantine pretended to have seen a vision of the cross, and to have had a visit from the Prince of Peace, when actually employed in the hellish practice of war? Was there another descent of the Spirit of Holiness amid the furious wranglings of aspiring bishops, and the carnal contentions of greedy ecclesiastics, each for honour and gain, eager to supplant his brother?

The whole scene of things connected with the incorporation of church and state, in this first instance of it, discovers to a great extent the corrupting influence of worldly policy, and the awful effects of what the apostle styles, "the deceivableness of unrighteousness," which was to mark the revelation of Antichrist, when his power should be openly established. To take these proceedings as precedents, forming any justification or warrant for national churches now, is to set up iniquity as a law, to the utter rejection of God's infallible word. How much more wise would it be to go back to the days of the holy apostles and evangelists, when the light of truth shone with unveiled brightness—when religion was uncorrupted and pure—when divine institutions were kept with undeviating promptitude and integrity—when the approving smiles of heaven beamed down on the assemblies of the faithful—when self-denial and love distinguished the name and character of those who called upon the Lord—when the Spirit of light and saving wisdom directed the worship and order of the church of God. If it be necessary to seek for a model of national churches among the gross corruptions which prevailed in the days of Constantine, the vindication of them must, indeed, be a hopeless task. To obviate the difficulties arising from the positive fact, that civil establishments of religion had no existence for three centuries after Christ, some have presumed to say, that the state of the world in the apostolic age precluded the very possibility of their formation and existence, because the Roman emperors and the subordinate rulers were all idolaters. Were the Cæsars, then, mightier than God? Had the Omnipotent relinquished

his glory, and suspended the execution of his will on the capricious purposes and puny deeds of Cæsar's servants? The person who cherishes such thoughts must have lost sight of the immeasurable amplitude and infinite vastness which distinguish the existence and perfections of the living God.

In adverting to the decrees of Constantine, to find a precedent for national churches, after passing over the days of infallible inspiration in the apostolic age, there is a striking development of carnal folly. Had the general of a bloody army wisdom superior to that of the Holy Spirit? Were the bishops, who flattered him to gratify their own selfishness, endued with more spiritual understanding than the inspired apostles of the Lord, who were sent to teach the world all things whatsoever he had commanded? Was the state of the church in the fourth century, after the growth of corruption to the grievous height it had then attained, better fitted for legislation than when the visions of unerring revelation were granted to those vested with divine authority to inculcate the laws of God? The bare mention of these things is sufficient to demonstrate the utter incongruousness of any claim to Scriptural consistency in those who plead for civil establishments of the Christian religion. They are mere human inventions framed to gratify avarice, and enlist the influence of what ought to be sacred to aid the plans of human policy in the government of earthly kingdoms, and must, to answer these purposes, be an awful profanation of the holy injunctions of the kingdom of God.

When the day shall arrive, that implicit regard will be paid to the authority of revealed truth—when men shall have learned the dangerous tendencies of human traditions and human deeds—when Christ shall be honoured as king in Zion—when the ordinances and laws of his church shall be sought for in the records and unerring legislation of the Bible—when religion must stand or fall as it is found to be true or false—when earthly rulers shall begin to see that divine institutions must be based on a divine foundation, and not on the decrees of erring mortals; then, all these systems of craft and corruption will cease to be. They will fall into atoms beneath the ponderous force of Omnipotent authority, or pass away like the chaff of the summer threshing-floor, when driven before the resistless blast.

J. W.

Haworth, Jan. 29, 1836.

PASTORAL RULE.

We read in the New Testament of elders being ordained in the churches of Christ; and of their being called both bishops and pastors. They are said to have the rule over the church, to be over the brethren in the Lord; and it is the expressed will of Christ, that they should *rule well*—*rule with diligence*. As appointed by the Head of the church, to rule in the churches, the brethren are commanded to obey them—to submit themselves to their rulers, as over them in the Lord. Their authority in the church is, therefore, plainly of the Lord. It is the nature of

their rule, upon which I now submit a few remarks.

It certainly is not an *arbitrary* rule. Pastors are not entitled to rule according to their own will, for they are themselves to be subject unto Christ in all things; not excepting the authority which the Lord has given them. They *rule well* only when they rule according to the law of Christ given in his word. They are not at liberty to *lord it over God's heritage*. They can require obedience to no laws but those contained in the Scriptures. This is equally true with respect to all relative duties. No husband, or father, or master, or magistrate, has a right to command any thing contrary to the will of God. The obedience of the churches to their pastors must be obedience to the Lord; which it cannot be, when pastors require that which he has not commanded. If pastors were to attempt to put their own yoke upon the necks of the disciples, they must be resisted; as it would be sin to submit to any yoke but the yoke of Christ. Pastors, therefore, should look well to it, that, in the exercise of their authority, they require nothing of the disciples but what they can prove, from the Scriptures, to be the will of Christ. The mere will of a pastor has no claim to obedience: he must show, that what he wills is the will of the Lord. This is a most essential point in *ruling well:* to rule otherwise, is not subjection to Christ. If pastors invariably ruled according to the law of Christ, producing the law to which they required obedience, they would but seldom be disobeyed; and divisions and contentions would, in a great degree, be prevented. Pastors are not infallible in their judgment of the will of the Lord given in his word; neither are churches. In our time, *both* have the written word for their guide; and churches may be obliged, by a principle of conscience, to dissent from the judgment of their pastors. And when this happens, there should be much forbearance on the part of the pastors, and patient labour in instructing the church. A pastor should not, in such a case, require the church to act according to his view of the divine will, while they do not consider that view of it to be the mind of the Spirit in the Scriptures. The church should be instructed with all patience; and not be urged to a blind obedience.

The preceding observations imply, that pastors should never attempt to rule in matters of *supposed expediency*—devices of their own, or of others, though recommended by supposed usefulness, where they were attended to; or, as likely to prove such when tried. By their rule they should endeavour to *keep out* all such practices, rather than use their own power for introducing them. If they attempt to rule in such things, and succeed in it, the obedience of the church will not be subjection to Christ. One essential point in *ruling well*, is to *keep strictly by the law of Christ*; for then, only, can rulers, in urging obedience, plead the authority of Christ. All matters on which there is *no law*, must be matters of but little importance; and with respect to such things, there should be nothing like rule.

A pastor's carrying a point by means of a *majority* of the church should, in almost every case, be avoided. Its tendency is to pro-

duce feelings in the minds of the minority that may endanger the peace of the church, and be unfavourable to the pastor's influence and usefulness. No one should be received into the fellowship of the church, but by the unanimous voice of the church. A Christian church is a community of mutual love and confidence; and its character, as such, cannot be maintained without the voluntary communion of every individual member. In cases of *exclusion* from the church, the danger that may threaten from its being done by a majority is not so great; for, upon the same principle of voluntary communion, if many object to the continued fellowship of an individual, the remainder should consent to his exclusion. If there is not any direct rule upon this subject in the Scriptures, yet, as the apostle exhorts the members of churches to be of *one mind*, and to have *no divisions* among them, such exhortations seem to forbid a pastor's attempting to rule by means of a majority of the members.

A pastor's rule never should, in any case, be by means of *intimidation*. Not by threats of any kind, however gently or smoothly expressed. Such means may possibly, when used by one that is popular, or for his apparent usefulness, be much valued by the church, take effect upon the minds of some, producing a verbal compliance with his wishes: but such a compliance would not be *Christian;* the judgment, the heart, would not be in it; it would be *extorted*, and that by means which the law of Christ condemns. In ruling, all threats, or working by means of intimidation, are bad; but the worst of them all is, when a pastor intimates, though in the most distant manner, that a refusal to yield to his wishes may possibly deprive the church of his services. It is not easy to conceive of this having any other source than vanity or pride. And when it is practised as a *mere trick*, or *experiment*, there must be a lamentable want of *simplicity and godly sincerity*.

A pastor's rule in the church should ever be in the meekness and gentleness of Christ. He should never use the language of authority; never give utterance to any thing like a command; but speak only of the divine commands. Hard and irritating words should never come from his mouth. His angry passions should never be moved, whatever may be the provocation. The Spirit of truth says, that 'an *elder must not be self-willed, not soon angry, not strive; but be gentle unto all, patient, in meekness instructing them that oppose themselves.* This should be his spirit; and in this spirit he should rule. Christ, the Head of the church, rules the church by love; and his example should be followed by all who rule under him. Paul's example is worthy of the study and imitation of all pastors. He had an authority in the churches, as an apostle, which was far above that of ordinary pastors; yet he but seldom used the language of authority: he generally exhorted, and beseeched, and entreated, and used the language of persuasion; evidently endeavouring to win the disciples, by love, by the force of truth. The words, "brethren," "beloved brethren," and even, "dearly beloved brethren," are in frequent use by him in addressing the churches.

A pastor's rule, *to* be scriptural and efficient, must be connected with Christian character, and diligence and fidelity in the discharge of the various duties of his office. The Holy Spirit gives a reason why a Christian church should obey them that have the rule over them: "*for*," he says, "*they watch for your souls as they that must give account.*" Nothing less than faithful and devoted service can be meant by this description of a pastor's work; and if such be not the character of his labours in the church, the reason given for obedience by the Holy Spirit, can have no power over the conscience. There is not any thing that so well supports a pastor's rule as Christian character and faithful service. The more fully he is himself subject unto Christ, the more influential will he be in bringing the church into subjection. Thus Paul exhorts Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." S. R.

We insert the above paper at the request of a respected correspondent, and because it contains many scriptural sentiments on the subject of which it treats; but there are some which we think liable to exception, and upon them, in a friendly spirit, we subjoin the following remarks:—

Nothing can be more just than the observation, that pastors "can require obedience to no laws but those contained in the Scriptures." The word of God is assuredly the only code of laws possessing authority in the church of Christ. But this principle is greatly endangered, if not really subverted, when it is added, "This is equally true with respect to all relative duties. No husband, or father, or master, or magistrate, has a right to command any thing contrary to the will of God." This latter proposition differs essentially from the former. In that, it is required, and properly, that nothing should be demanded but obedience to "laws contained in the Scriptures;" in this, a right is conceded to command other things, provided they are "not contrary to the will of God." Laws may possess this latter quality, which are not "contained in the Scriptures;" and such laws a civil government may enact, and the head of a family lay down for the regulation of his household; but such laws, neither a pastor nor a church may enact in the kingdom of Christ. Legislation in no case belongs to them; and this great fundamental principle of church polity should never be hazarded or obscured, by comparing a church of Christ with any of the institutions, whether political, civil, or social, which are formed by men. A greater practical evil scarcely exists in congregational churches, than the appointment of laws which they have made for themselves. It may be pleaded, that they are not contrary to the Scriptures. It may be so, or it may not; but suppose it is, the question may still be asked: Whence did they derive authority to make them? Who put the legislative power into their hands? We imagine our correspondent really agrees with us in these views of the subject, since, with the exception of his statement respecting masters and magistrates, he expresses himself both with perspicuity and force.

In a subsequent part of the above paper it is asserted, that "no one should be received into the fellowship of the church, but by the unanimous voice of the church." This proposition we think essentially wrong. To lay down such a rule would, certainly, be to enact a law which is not to be found in the New Testament. It would, consequently, violate the sound principle before established, that obedience is to be required only to laws contained in the Scriptures. Besides which, it would be acting contrary to them. The only qualification for church-membership, upon which they insist, is faith in Christ and obedience to him. Let an individual believe and obey Christ, and the church is scripturally obliged to admit him to Christian privileges. But some of the members, perhaps only one, objects; and is the church to bow to the will of that one brother, or even of many brethren, rather than to the will of Christ? If any just, that is, any moral, ground of objection be known to an individual, let him state it; and the matter is of course at an end:—the objection is no longer that of an individual, but one in which the whole church is equally concerned. But if it be allowed, that the candidate is unexceptionable on moral grounds, the case is clear for the church to receive him.

As a general rule, neither pastors nor members can be too tender of the peace of the church. In nothing should offence be unnecessarily given to a single brother or sister. But, neither should offence be easily taken. In every case of divided judgment the final decision must rest with the majority. It is only right, that it should be so; and the minority are acting a pertinacious and unjustifiable part if they resist. If it be a question of conscience and principle about which they differ, the minority, if they cannot convince their brethren, should quietly withdraw. But let this be clearly ascertained. We are very apt, when under any excitement, to view things in an exaggerated light; and it must be a very clear case which can warrant separation. If it be a question merely of prudence, the minority are bound to submit. Mr. Fuller meets this point with his accustomed sagacity and pragmatical wisdom: "The New Testament (he observes) speaks of an election of seven deacons, but says nothing on the mode of its being conducted. Now, considering the number of members in the church at Jerusalem, unless they were directed in their choice by inspiration, which there is no reason to think they were, it is more than a thousand to one, that those seven persons who were chosen, were not the persons whom every individual member first proposed. What then can we suppose them to have done? They might discuss the subject till they became of one mind: or, which is much more likely, the less number, perceiving the general wish, and considering that their brethren had understanding as well as they, might peaceably give up their own opinions to the greater, 'submitting one to another in the fear of God.'"* To this admirable illustration we subjoin a few sentences from a little work recently published, as exactly expressing our general views on the subject. "In all voluntary societies it exists almost as a necessary principle, that the minority, in every instance of divided judgment, must yield to the majority. Unless this principle be observed, it is difficult to perceive how any of the concerns of human

* Strictures on Sandemanianism. Letter X.

life, in which numbers co-operate, can be carried on. The same law obtains in the Christian church. The few are expected, and with great reason, quietly to acquiesce in the decision of the many. While, however, the propriety of such an expectation cannot be controverted, it may not always be either prudent or lovely to act upon it. If, on the part of the dissentients, pertinacity of opinion and warmth of temper should unhappily be displayed, instead of submission, it may become their brethren to abstain for the present from standing upon their unquestionable right. In such a case the apostolic canon takes effect: 'We, then, that are strong, ought to bear the infirmities of the weak; and not to please ourselves.' A laudable concern for the preservation of the unity of the church may induce forbearance in the exercise of an undoubted prerogative. Time, additional information, and the influence of a mild and affectionate treatment, may win those who are in error; and in most cases, it will be incomparably better to defer a decision upon which practical measures are to be founded, than, by pressing it at the present time, to proceed to an open rupture. Nothing, however, in these remarks must be understood as an apology for the indulgence of such a temper, or the adoption of such a line of conduct, by the dissentients from the general opinion, as shall prevent its being adopted as a principle of action: nor in any case, where the majority choose thus to forego their privilege for the present, are they to be understood as compromising their sentiment. They simply postpone a measure until their brethren shall have had an opportunity calmly to review their opposition to it, and shall have learnt, what good men may be soon expected to learn from serious reflection, that it becomes them to lay aside their unjustifiable pertinacity, and submit to the decision of the major part of the church."*

EDITOR.

ON THE REVIVAL OF RELIGION.

To the Editor of the Baptist Magazine.

As, in a former number of this Magazine, we proposed to resume the subject of a Revival of Religion, we now commend a few additional thoughts to your Christian candour and kind attention. You will cordially unite in the sentiment that the work of the Holy Spirit is all-important to an improved state of the church; this being admitted, it becomes indispensable that individual Christians should honour him by faith and prayer. It has been remarked, and justly so, that with the same intense desire as the pious Israelites looked, and longed, and waited for the promised Messiah; so should Christians now look, and long, and pray, and wait for the down-pouring of the Holy Spirit. The apostle styles this dispensation "the ministration of the Spirit:" then the question becomes at once interesting and important. Why does not the church realize the plenitude of his ministration? Is it because we are not sufficiently alive to its importance, or because we seek it not more earnestly by prayer and supplication? Mr. Foster observes, in one of his essays, "that if the

* The Reciprocal Duties of Church Members, by Edward Steane.

whole, or the greater number, of the disciples of Christianity, were, with an earnest unalterable resolution of each, to combine, that heaven should not withhold one single influence, which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand."

But have we not reason to fear that the Spirit's influence is withheld, and partially withdrawn, sometimes from individual Christians, and sometimes apparently from whole communities? Then may it not be of importance to inquire into some of the probable causes of such withdrawment, that so we may devoutly unite in the prayer of the Psalmist, "Turn us again, O Lord God of Hosts; cause thy face to shine, and we shall be saved?" Let us then inquire, are we disposed to make adequate sacrifices of time, and property, and influence, to advance the kingdom and glory of our Lord Jesus Christ, remembering that we are "not our own, but bought with a price, and therefore bound to glorify God in our body and spirit, which are his?" The Holy Spirit is doubtless often grieved, when we allow the same motives of self-interest to govern us, as govern the world; and when we do not yield our obedience to the precepts of him whom we call Master, and whose self-denying example we are, by the laws of Christianity, bound to follow. Our tempers grieve him if we are not solicitous to cultivate "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Our pride, and want of penitence, grieve him; for, "To that man will I look, and with him will I dwell, who is of a humble and contrite spirit." And are not his divine operations on the heart sometimes quenched? Do we, when convicted of any evil, yield our minds to the full influence of such conviction? Or do we palliate and excuse it, and flatter ourselves into self-justification, instead of repairing to the cross in a spirit of self-condemnation, saying with the Psalmist, "Have mercy upon me, O God," &c.? It may be that he is also grieved that we are so indifferent respecting his visits, and are not accustomed to his *abiaing* with us; and yet this the Saviour has designed, as he said unto his disciples, "And I will pray the Father," &c. For if the resurrection and ascension of Christ are verities of the Christian religion, assuredly as they are such, is the promised gift of the Holy Spirit thereby secured to whose who ask it, as the Saviour has abundantly testified. Let us then ask in faith, nothing doubting.

But some may be disposed to inquire, how may we satisfactorily ascertain when the Spirit is indeed abiding with us? Surely by his leading our minds in frequent meditation on the word of God, and the Saviour's mission, as Jesus said: "He shall glorify me," &c.; and by his quickening us to walk in all the paths of diligent holy obedience. The Spirit is presented to us in the emblematic figure of a dove, to represent those peculiar characteristics by which he is known, as peace and love. Whatever then is found in any individual Christian, or in any particular section of the Christian church, at variance with the exhibition of these fea-

tures of the Spirit's ministration, will be sufficient to account for his present withdrawment. Therefore, if we would possess his enlarged communications, we must lay aside a spirit inimical to these features, and hasten to obey the apostolic injunction: "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Let us then be continually looking out for this divine Guide—removing from our midst the things which grieve him; and in frequent penitence and application to the fountain opened, entreat his return as soon as we perceive that we are not walking beneath his influence. Let us desire to bring forth the fruits of the Spirit; as, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Neither ought we to be satisfied with personal benefit; nor until we discover that He is operating on the world of mind around us; diffusing his influences on all the appointed means of grace, and directing the energies of the Christian church towards the multiplication of those means, a thousand and a thousand fold, until they shall equal the wants of the whole human family. And, desiring most ardently, dear friends, that, as Christians, we may enjoy the full benefit of this ministration, we pray, that all may agree to unite in fervent devotion for this momentous blessing; that thus, in our day, that prophecy may begin to receive its full accomplishment: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God. R. E.

*** By a letter received during the month, we learn that efforts to promote the glory of God, similar to those reported from Bradford and Lincoln, have recently been made at Redruth, in Cornwall, accompanied with similar tokens of the Divine presence and blessing. It will be inserted in our next number.

EXPOSITORY REMARKS ON ZEPHANIAH iii. 12—17.

No. III.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."—Ver. 14, 15.

The connexion in which this beautiful passage is introduced, is worthy of our careful attention. Those who are here summoned to the pleasing duty of holy joy, are supposed to have been delivered from a state of alienation and unbelief, and brought into a condition of reconciliation and submissive confidence, by trusting in the name of the Lord: they are contem-

plated as disenthralled from the power of sin, "they do no iniquity;" and as rescued from the slavery of fear, and sweetly calmed into tranquillity and peace.

In these circumstances, the people of God are wakened up by the animating strains of the text, to the more prominent and active engagements of joy. While living in alienation, iniquity, and fear, as we read in the second verse, there could be no propriety in gladness; but reconciled, cleansed, and pacified, through the riches of divine grace, abounding to the chief of sinners through the death of Christ, it is not meet that we should rest in the mere possession of peace. Jehovah "giveth more grace;" and if we are so favoured as to have "*peace* with God, being justified by faith," we should aim also to "*joy* in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. v. 1, 2.

In the language of poetry, which speaks of a nation as a female, the Israelites are elegantly styled, "the daughter of Zion," and "the daughter of Jerusalem," as deriving their chief national dignity from the holy rites and celestial manifestations connected with their temple and metropolis; and they are here called on to *sing*, yea, to *shout*; and this not merely in the exhilarating strains of outward melody, but they are to "be glad and to rejoice with *all the heart*." Thus are the saints, the spiritual children of Zion, directed to burst forth in holy transport and exultation, to "rejoice in the Lord always," Phil. iv. 4, and to triumph in their unseen Redeemer, "with joy unspeakable and full of glory." 1 Pet. i. 8.

Let us glance at the reasons mentioned in the passage, for this fulness of joy.

1. "The Lord hath taken away thy judgments." That which was future, is, on account of its certainty, spoken of as already accomplished. God would withdraw the tokens of his wrath, his judicial visitations, by which he had chastised their wanderings; and the privations of famine, the horrors of war, and the wretchedness of captivity should cease. As believers in Christ, our disenthralment is vastly more important: we are saved from the "wrath to come," and "there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1.

2. "He hath cast out thine enemy." The Jews, when disobedient, were frequently given up for a prey to furious invaders. Here their ejection is promised, and it forms an inspiring assurance to the church of God, that all its spiritual foes shall be subdued and destroyed. Is indwelling sin an enemy to our holiness, peace, and usefulness; and the fruitful source of anxious wrestlings and deadly warfare? It shall be finally overcome, and we shall be delivered "from the body of this death, through Jesus Christ our Lord." Rom. vii. 24, 25. Do we find that the world, with its pomps, customs, maxims, and pollutions, is an enemy? Christ has secured our deliverance "from this present evil world." Gal. i. 4. And "this is the victory that overcometh the world, even our faith." 1 John v. 4. Is Satan our adversary, going about as a roaring lion, seeking whom he may devour? Does he oppose, tempt, allure, pollute, and terrify

the followers of Christ? "For this purpose was the Son of God manifested, that he might destroy the works of the devil," 1 John iii. 8; and he "will bruise him under our feet shortly." Rom. xvi. 20. Is not all this a reason for the most rapturous delight?

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again."

3. "The King of Israel, even the Lord, is in the midst of thee." To the same effect is the language of Isaiah: "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Isa. xii. 6. And when the Saviour entered Jerusalem in triumph, then was a similar prophecy in Zech. ix. 9, declared to be fulfilled; Matt. xxi. 4, 5. Jesus is solemnly constituted King of Israel; and if the subjects of an earthly potentate are gratified by an occasional sight of their sovereign, how much more delightful to the church, to every individual and to every section of it, to be assured that the King of Saints is ever in the midst of his people! Let us not, however, forget that this is a spiritual kingdom, and that we are not to expect the presence of our King to be indicated by earthly pomps, in the services and external arrangements of the church; but rather, by the joy, holiness, and heavenliness of saints, in their solemn meetings, and private conversation, and in the maintenance of truth and righteousness in Zion, and the conversion of ungodly men to the faith of the gospel. For these purposes, our adorable Lord has said, "Lo, I am with you always," Matt. xxviii. 20; and he will preside over all our affairs, bestow all needful grace upon us, and condescendingly receive our homage. Well may we rejoice that the name of the city in which we dwell is, "The Lord is there!" Ezek. xlviii. 35.

4. "Thou shalt not see evil any more." This blessing naturally results from those previously specified. In the present state, this must be understood comparatively. Evil, under such circumstances as those in which we endure it while unconverted, is not afterwards endured. The followers of Christ have to enter the kingdom through much tribulation; but in the Saviour they have peace. John xvi. 33. All their afflictions work for their good, extract the sweetness of the promises, endear the Saviour, and quicken their graces; so that we need not wonder that believers are called on to "count it all joy when they fall into divers trials." James i. 2. In the heavenly state, however, we shall be delivered from all evil, in the most absolute and perfect degree. How animating the visions of John in the Apocalypse, ch. vii. 14—17!

Is it then marvellous, that saints should be joyful in their King; or that the voice of rejoicing should be heard in the tabernacles of the righteous? Rather, is it not strange that they are so frequently downcast and dispirited? What is our state in this respect? If dejected, let us remember, that God is honoured, not by our complaints, but by our praises; and that he has made it not less our duty than our privilege, to rejoice exceedingly in him. Ps. lxviii. 3. Let us think upon our mercies, especially those which are connected with union to Christ, and

reconciliation to God; and aim to give the most happy expression to our inward gladness, by our gratitude, thanksgiving, and holy consecration to our heavenly Father. And if any individuals, whose attention has now been directed to the subject of spiritual joy, are wholly ignorant of it, let them examine whether they are not aliens from God, and strangers to Christ, and consider whether they have any other prospect before them than eternal ruin, if they continue to reject the great salvation.

Truro. E. C.

WHY SHOULD OUR BRETHREN BE SLAVES?

When the question of slavery was so much agitated, every voice of the friends of the slave was lifted up to appeal against the horrid system; every Christian heart revolted at the cruelties exercised towards the dark children of Africa, and a host of philanthropists stood forth in their defence. When the point was gained, and the question settled, that the degrading system of slavery should cease in the British colonies, the controversy was hushed; and British Christians rejoiced in the deliverance of their sable brethren. But I would ask, *How* has slavery terminated? Are our brethren no longer writhing under the galling yoke? Is the stigma of *slave* wiped away, and are they rejoicing in their freedom, walking forth in the gladness of their hearts? On the Sabbath of their God, do they, unmolested, frequent his sacred courts in peace? In short, is *all* done that was anticipated? British Christians, do you *feel* for your brethren? Do you listen to the reports on their behalf, from their friends, who witness their forlorn condition? Let me entreat of you, then, to arise and bestir yourselves! Let not slavery exist under another name! Hear the cry of the oppressed, and hasten to their relief. How can you sit at ease, in a land of liberty, while your fellow-travellers to a better land are groaning in their bondage? Extinguish the deeds of slavery, if you would have its name to perish! Rest not, until your brethren are free! Be not at ease, until the desponding face of the negro beams with joy in the *full* consciousness of freedom! *Watch*, until slavery, that foul demon, is hunted from the shores of Jamaica; and *liberty*, the boast of England, the boon of *her* children, is granted to the long-oppressed, the toil-worn negro. Have *you* no ear for their cry? Be assured, their cry will not be sent to heaven in vain. He who ruleth above will listen to the groaning of the captive. If *you* refuse to hear, how can you expect your Maker to listen to your petitions? The day is fast approaching, when you must render an account, and may no longer be stewards. Work, then, in the service of your heavenly Master, while he grants you time, that you may render up your accounts, as faithful stewards of the talents committed to your care.

CLAIMS OF IRELAND.

In the Baptist Magazine I have frequently read appeals on behalf of Ireland; but from the apathy with which they are responded to, I fear that numbers of our friends never look at the "Irish Chronicle." How long shall *we* lie dormant and supine, while our beauteous sister Isle is withering in moral darkness? *We*, who have professed the name of Jesus, have publicly pledged ourselves to his cause. Do we not feel within us an ardent desire to extend the knowledge of his glorious name? Will we not, then, bestir ourselves for those who are enveloped in the thick mists of popish error? But *few*, comparatively, of the sons and daughters of Ireland, know wherein consists the true worship of God; and how can *they* hear without a preacher? Can we not, then, send forth *more* messengers of salvation to those who are ready to perish?

I would beg leave to suggest a plan, which would very much augment the funds of the Baptist Irish Society.

Suppose a day were set apart, in our denomination, *expressly* for Ireland; a collection to be made on that day, in each respective congregation, and, as the Jews of old were wont to cast into the treasury, each according to his ability, let us do likewise. Mute and motionless, the harp of Erin hangs on the willows! We would retune it to the sweet songs of Zion, until its *thrilling* tones pierce through every Irish heart; and the wild wastes of their country echo with the glorious response, "Worthy is the Lamb, that was slain. Alleluia, for the Lord God omnipotent reigneth!"

REVIEWS.

1. *Fundamental Reform of the Church Establishment, &c. pp.* 74. Shaw.
2. *Dissent Antimonarchical and Democratical, &c. pp.* 48. Seeley and Son.—Both Anonymous.

The first pamphlet proceeds from a mind, the state of which it will not be very easy to determine. In reference to the great question of Church reform, the author seems to vacillate between the propriety or impropriety of an establishment, so that it is not easy to say upon the whole, on which side his feelings preponderate. The cause is not so hard to detect. He depends on a principle which can determine nothing with certainty; expediency will give no rest. Before the judgment can be clear, it must submit to the teaching of God.

The author is a clergyman. His object in writing the tract may be most clearly seen from two extracts.

"With the changes which time introduces into the manners of society, into its habits, and its modes of thought, church laws and regulations require to be changed too. Without such adaptation of its laws to the habits and opinions of the time, how can we expect it to resist the prejudices against it which may accumulate daily, or avail itself of the faculties which the state of society may afford for the enlarged diffusion of the Gospel? How would the British army have struggled with the conqueror of Europe, if, its tactics and its weapons remaining as unchanged as the regulations of our church, it had met the artillery of Napoleon with the harquebuss and the pike of Edward VI., and had marched to the field of battle, in con-

tempt of all modern invention, and exulting in the antiquity of its accoutrements? But this is our church policy. Our Canons, some of them most unchristian, some obsolete, and all needing revision, remain untouched. And where is the authority to revise them? Parliament may, of course, dictate the terms upon which it will maintain the Establishment, but it is the church which can alone pronounce whether those terms are lawful. In other words, it is the church which must ultimately determine its own discipline and laws. But where is the church authority? His Majesty, as the executive head of the State, 'in all causes ecclesiastical as well as civil, within these his dominions, supreme,' can no more, in that capacity, legislate alone for the church, than he can legislate alone for the State. The Bishops, too, are no more exclusively entitled to make laws for the one, than the Lords are for the other. The Convocation is a shadow; a legislative authority is therefore wanting. Generations spring up, grow old, and pass away, without seeing a single ecclesiastical law enacted, or revised by any church authority; and the ponderous hulk of the Establishment lies without sail or rudder, to be beat upon by the furious waves of dissent and irreligion, till they throw it up a wreck upon the shore."

"The Establishment requires popularity to maintain it against the advocates of the Voluntary System, and amidst the strife of political parties. Men seldom feel much interest in that with which they have no active connexion. They must be agents as well as recipients. By the proposed constitution they will have so important a share in the government of the church, that, as the members of small sects, they will feel its laws and constitutions to be their own work, and as such will zealously defend them."

This purpose of defending and even of enlarging the Establishment, is still further declared as the basis of several exhortations to the culture of piety in the church, but especially in the clergy.

"This would multiply the numbers of those who would zealously defend the Establishment;—it would secure the esteem of the world in general;—it would change the most estimable of its opponents into friends, and silence those whose bitterness might remain unsubdued;—it would ensure useful reforms, and effectuate those reforms safely; by those reforms the Establishment would be rendered more efficient, by its efficiency it would be rendered popular, and its popularity would give it permanence."

It may thus be seen that the writer is committed as an advocate of the church in which he officiates: but, whilst Dissenters will be glad to recognize and honour in him qualities that command their confidence and esteem, they will be grieved to find that an antagonist so amiable, could enforce the culture of piety rather as an expedient, than as a primary object.

With such men, controversy loses all its acrimony, and ceases almost to be matter for regret. It merely opens a sphere for exercising Christian charity, and for reciprocating its offices.

Much good is expected when students in the school of Christ begin to find out their own faults; because from this we discover the action of sincere principle. The same may be said of conflicting parties in the church. Whilst the opposing advocates burn with mutual recriminations, no result will follow at which a good man can rejoice; but when each one sees and reproves the defects on his own side, a hope may be entertained of great ultimate advantage.

Much pleasure, therefore, is derived from a tendency discoverable of late in several writers on the voluntary system, who have departed from the ordinary course of advocates, in pointing out what requires to be corrected in its working; and it is pleasing to find that one who is an avowed friend of the hierarchy can exercise the same fidelity with his brethren. In this pamphlet, many evils in the Establishment are confessed with frankness, and reproved with severity. There all parties will find their wisdom. Let each portion of the church labour after perfect obedience to its Lord; and, when this is attained, all her disadvantages of

division will be forgotten in the joy of unanimity.

The writer's suggestion will be best stated in his own words. Wishing to combine the advantages of a plan proposed by Archbishop Secker, with the laws of the Episcopalian church in America, he writes,

"I venture to propose for consideration the following scheme of Church Government.

Let there be five ecclesiastical authorities in the Establishment; the Church, the Congregation, the Committee, the Synod, and the Assembly.

I. The Functions of Ecclesiastical Courts.

1. The Church.

(1.) To exercise discipline respecting all church privileges, and especially respecting admission to the sacraments.

(2.) To adopt any rules for its welfare not inconsistent with diocesan or general laws.

(3.) To petition the Synod respecting any improvement of the diocese, or the Assembly respecting any which regard the whole Establishment.

2. The Congregation.

To have a veto on the appointment of the Minister.

3. The Committee.

(1.) To examine all candidates for orders, and then to sanction or forbid their ordination by the majority of voices.

(2.) To exercise the veto instead of the congregation, after the congregation shall have nullified the appointments of the patron a given number of times.

(3.) To suspend offending clergymen till the next meeting of the Synod.

(4.) To sit monthly.

4. The Synod.

(1.) To elect the bishop. The Crown to have a veto.

(2.) To correct all acts of the Committee on appeal.

(3.) To punish offending clergymen.

(4.) To correct church disorders within the diocese.

(5.) To enact laws for the diocese, not inconsistent with general laws.

(6.) To confer together on the advancement of religion within the diocese.

(7.) To petition the Assembly for general improvements.

(8.) To begin their Session with public preaching and prayer.

(9.) To begin and close every meeting throughout the Session with prayer.

(10.) To meet every six months.

5. The Assembly.

(1.) To make general laws.

(2.) To correct the acts of the Synods.

(3.) To punish offending bishops.

(4.) To confer together on the advancement of religion in the Establishment and in the world.

(5.) To begin their session with public preaching and prayer.

(6.) To begin and close every meeting through the session with prayer.

(7.) To meet annually; and whenever convoked by the Archbishop of Canterbury.

1. In general, each Church authority ought to have full liberty of action within its sphere, in all things not contrary to the regulations of a superior authority.

2. An appeal should lie from one tribunal to another, on the ground of law, but none on the ground of fact.

Exception 1. This rule must not extend to the Committee, all whose acts should be under the control of the Synod.

Exception 2. Clergymen thinking themselves unjustly punished by the Synod should have right to appeal to the Assembly.

3. None of the five tribunals should entertain any questions respecting church property, which must be left to Parliament and to the Courts of Law. But they should have the right of absolute decision in all questions and cases of discipline, to whatever degree pecuniary interests may be incidentally affected.

II. The Constitution of the Ecclesiastical Courts.

1. The Church consists of all the communicants, with the clergyman as president.

2. The Congregation may consist of all those above twenty-one years of age, who have held sittings in the church for two years, with the clergyman as president.

3. The Committee may consist of twelve clergymen and twelve laymen, chosen annually by the Synod from

among its own members, with the bishop or his deputy as president.

4. The Synod may be composed in the following manner:—

(1.) Let the diocese be divided into districts containing each six churches.

(2.) Let the clergy of each district annually choose one of their number to represent them at the Synod.

(3.) Let the churches of the district (the clergy having no votes) annually choose one of the lay communicants to represent them at the Synod.

(4.) Let the bishop preside.

5. The Assembly may consist of two houses.

(1.) The Upper House to consist of the bishops alone.

(2.) The Lower House to consist of an equal number of clerical and lay deputies, chosen annually by the synods, each synod to send four lay deputies and four clerical.

By this constitution of the Church, great evils may be remedied now, and prevented for the future.

It would exclude many improper persons from the sacraments, many unfit candidates from ordination, and many unsuitable Clergymen from livings and bishoprics.

It would provide for the exercise of a control over Bishops and Clergymen.

Without interfering with the liberty of individuals, it would furnish the Church with an effective legislature.

By affording to many Clergymen and Laymen a share in the administration of the Church, it would render it popular with its members, and would shield it from the attacks of its enemies.

It would free the government from bearing the odium which sometimes falls upon the Church, and the Church from sharing in the occasional unpopularity of the Government.

And, lastly, it would prepare the Church to maintain its Ministers and its buildings, should it ever cease to be an Establishment.

On the whole plan it is obvious to remark that the great question, Whether government is at liberty to impose any system on the nation, is taken for granted. Its voluntary or compulsory support, is not discussed in this work. But this is the point where the great contest must be maintained.

Many principles are assumed by the author which, being unsound, leaves the superstructure he has raised without any security. The Dissenters will be glad to meet the Episcopalians as he proposes, in all the reciprocations of Christian friendship. They will be ready to exchange pulpits, and to commune with them in all such cases as present the proof of decided conversion to God; but the government of this country will be greatly deceived, if ever they expect the people will compromise the principle of compulsion. They have seen the vision of their emancipation; they have sought it, and it must be had.

But the plan will require much modification before any very confidential intercourse could subsist between the episcopacy and the congregational churches. If any considerable portion of the public should voluntarily adopt it, the great point of a saving conversion to God could not be secured in the communicants. The church is but one and a most limited part of the whole, fettered in its operations by "diocesan and general laws." He might find a few of the congregational churches by whom this would be disregarded; but most would shrink at the idea of diminishing the importance of a point so fundamental in the gospel system.

It is greatly to be desired, that those who write on solemn subjects would reveal their names. For the other anonymous pamphlet contains, with little to recommend it, a sentiment of great importance. At page 11, the author writes, "The throne rests upon the altar, as it ought to do; and the destruction of the latter, must necessarily lead to the subversion of the former, as in 1600." If this witness be true, how can our more respectable friend be right in stating that "the whole object of the Establishment is to furnish Christian instruction to the people?" The politicians who founded it, and those who uphold it, must have regarded it more as an instrument of government, than as one employed in the conversion of souls.

When divine truth and divine

mercy are fully appreciated, and faithfully used, they give security to every human right, whether it be claimed by a peasant or a king. The power they exert over mankind having been discovered, rulers have sought to use them through artifice, in strengthening claims that are unrighteous. Hence, those whom God has graciously taught to love his holy word, have often been obliged to bear their testimony against oppression. The libellous tract entitled, "Dissent Antimonarchical," &c., is intended to defame this fidelity of good men; but the plan of Church reform before us is objectionable here, because it affords no protection against this awful debasement of our holy religion.

Advocates for establishments plead, that compulsory support is necessary to give dignity and independence to the Christian minister. The respected author of "Fundamental Reform," states, that a bishop cannot be faithful, because he has to "act alone." A pastor is not able to preserve the sacraments from pollution, because he has to "act alone;" he cannot reprove the guilty, he must "act alone." This witness is true, but his testimony proves that the system which has been so long supported by compulsion is of no *spiritual utility*.

The reform now suggested will not free the clergy from worldly corruption, and political restraint, unless the church be delivered from compulsory support. No government will suffer an organized body within itself, possessing one-ninth of the whole national property, without placing within it agents for its own use. And besides, while livings come by compulsion, they will ever be sought by means which gratify the instruments for executing the injustice. Since man was formed from his mother earth, no human interest has ever required so much sophistry to conceal, or so much violence to secure, as the compulsory support of religion; and from nothing has so many evils flowed into society.

At page 41, the author of "Fundamental Reform" has expressed a just indignity at one argument used in favour of the Establishment. That very love of wealth which Paul so solemnly prohibits in his son Timothy, is flattered by exorbitant incomes, held out to tempt young men of rank, &c., into the Church. Let any one consider for a moment, what must have been the amount of crime accumulated by defilement in the sanctuary, since this device of Satan first took effect. What can the few pious clergymen do to correct the folly of worldly-mindedness, compared with the influence of twelve thousand clergy scrambling after four hundred livings in the gift of the crown, and those which are sold to the highest bidder, in defiance of laws to prohibit simony.

To enumerate evils is never pleasant, especially when dealing with those who have been candid; and therefore, this part of the question is referred with greater pleasure to a further opportunity.

At page 59, is rather a gross mistake. Speaking of the destitute population in the cities, &c., he says, "Without the Establishment, this part of the population cannot be instructed; they (the Dissenters) have not done it—they cannot do it. The Establishment opposes no obstacle in their way." If he had to sustain the voluntary exertions of Dissenters, under the awful pressure of compulsory exactions which they bear, he would feel otherwise. The obstacle it opposes is of two kinds; first, it limits their exertions by exhausting the resources of Christians, so that men feel surprised when they see what is done for others, by men who have done so little for themselves; and, secondly, it renders the gospel odious through exactions forcibly imposed upon the irreligious.

The remedy now proposed for this evil is not good. The people are invited to petition parliament for a fresh grant of £1,000,000 to build new churches, and for endowments to the amount of £200,000 a year. Would it not be better to fill the churches that now stand

empty first? Within the curve daily described by the shadow from the cross on St. Paul's, there is a population as hopeless as any on this globe, that never enter its spacious walls. Might not the ministers employed there go out and fetch these wanderers in? What would a new church do on Saffron Hill? Bricks and mortar never change the hearts of men; they need another kind of help. Let the nation be relieved from these religious burdens, that do no good, but harm; and voluntary Christian zeal will, as it did in former days, carry the word of life into every scene of wretchedness and sin.

For the suggestion just named, the author is indebted to Dr. Chalmers and the Scotch Bill. The Dissenters in the north have petitioned against it. The author hopes that the English Dissenters will not interfere. For this expected acquiescence, he proposes that they be admitted to a share in the generosity of government, especially in the erection of their meeting-houses. Perhaps this will be found a miscalculation. The men who so lately refused to receive the Regium Donum will not be easily beguiled into such a sacrifice of their consistency. Whatever government may propose, the equality they seek is perfect and unqualified religious liberty.

On the subject of meeting-houses, much attention should be paid at the present juncture. The expense of renewing trust-deeds is a heavy and unrighteous tax on every dissenting congregation, and the debts contracted constantly demand from different denominations not less than £20,000 a year, to be raised for interest. For relief in the first instance, petitions should be sent to parliament incessantly, until the grievance be reduced by a law enabling them to hold their houses for worship, and burial-grounds, without such expensive and hazardous restrictions. But, in the latter case, they must have recourse to economy in their expenditures, and careful activity in raising supplies through the voluntary benevolence of their friends.

Our author has expressed much respect for many of the dissenters, and proposes increased fellowship between them and Christian brethren within the Establishment. This would do more than anything to facilitate the proceedings of each party, and to secure a final consolidation of their interests. At present, we know so little of each other, that we seem unable to observe even a common share of justice in the occasional intercourse which is allowed. The honourable and reverend author would not have blended them so unceremoniously with Mr. O'Connell, if he had really known the Dissenters. His calculation of advantage from some parts of the plan proposed for fundamental reform, rests upon similar ignorance of their system, and the detail of its working.

The following are important data for the use of our brethren,

"If the Establishment can be shown to have an equal proportion of good and evil, the propriety of its preservation would be doubtful." "If it can be proved to be injurious, it ought to be given up." "The property of the church is the property of the nation, and may be disposed of by government when the support of an Establishment is proved to be injurious."

On the Irish Bill and Church affairs, the principle of justice is again resigned in favour of expediency. "If injury result to religion in Ireland through the existence of a Protestant Establishment, it ought to be broken up." But what Englishman can glance his eyes at that unhappy land, without feeling that the expediency of establishments is totally overthrown? Compared with the state of things a few years since, there may have been some improvement; and, what must be the obduracy of that nature which will not change at all, under discipline and danger such as they have felt? But the improvement is no pledge of future health. If an itinerancy as numerous as the preaching orders of Rome, were sent to traverse every foot of that unhappy island, under the present

system, it is impossible that it should succeed. When a subscription was made lately for the poor clergy in Ireland, the mode in which Englishmen pointed at the hand-bill, showed their feeling towards the murderous tithe exactions which were levied on the Irish people for their support; yet, because there were individuals in distress, not through real want, but through the misappropriation of funds raised by compulsion, for their subsistence; though crime was heaped on crime in causing this distress, yet it was relieved with a munificence peculiar to the people of this country. Still the nation must ring with complaints against the voluntary principle; and all the evils of Ireland must be assigned to the want of more compulsory endowments.

If the Protestant clergy had the welfare of Ireland at heart, they might have greatly advanced it by encouraging the improvement of their own lands; instead of that, the vast and unproductive domains of the different episcopal sees, serve only to insult the public calamity. As often as they issue from their palaces to preach the gospel, every field reverberates the voice of some hungry labourer crying, "Fiat justitia." First, be so kind as to do us justice, and then we will study and improve your mercy.

Suggestions Designed to promote the Revival and Extension of Religion, founded on observations made during a journey in the United States of America, in the Spring and Summer of 1835. *By the* Rev. F. A. Cox, D.D., LL.D. Fourth Edition.—Ward and Co. 1836.

This is a most seasonable tract; and we receive it with gratitude and pleasure, as the first-fruits of his American tour, presented to the churches by our esteemed brother. Its value as a practical manual on the subject of which it treats is, we rejoice to see, publicly appreciated. The fourth edition is in rapid circulation; and if our recommendation carry any weight, it will be followed by many editions more. Our readers will have perceived from the pages of the Magazine, in the last two numbers, that our denomination is alive, in various parts of it, to the importance of those divine visitations which are familiarly described as Revivals. Some of our churches have been graciously favoured with them. Others we know are praying for them. In different directions, attention is afresh awakened to the means of promoting them; and it may be taken as an omen of the coming mercy, if the desire after their enjoyment shall generally prevail. Dr. Cox's excellent tract will be of essential service, we trust, in two ways; first, by kindling this desire where it is latent, into a bright flame of devotion, and urging to the adoption of definite and practical means to obtain the wished-for blessing; and then, by suggesting what those are, and directing us in their use. In the latter point of view, some of his recommendations are deserving of the best attention. We concur with him sincerely when he points out a friendly separation in churches —journeys undertaken for the express and sole purpose of promoting religion—and protracted meetings, as among the most valuable order of means for promoting the extension of the Redeemer's kingdom. To the former of these points we adverted in our editorial address at the beginning of the year: and we close this article with the following passage relating to it, in which the example of the American brethren is with so much just feeling proposed to our imitation:—

"Instances of friendly division for the purpose of extending the Redeemer's cause in populous cities, or increasing neighbourhoods, are of almost daily occurrence. When a church has attained to a certain magnitude and importance, the pastor and the people willingly dismiss a portion of their number, to take possession of another field of labour. They then present the charming prospect of a people divided, but not disunited; diverse in operation, but one in spirit. Their location may be very near, and they run the race of a holy rivalship. Each rejoices in the welfare of the other, as the original church renews its strength by fresh accessions, and the new one rises into importance by fre-

quent additions; at length others spring up in quick and welcome succession around, and the joyful issue of a series of pure and concurrent efforts for the diffusion of the gospel is seen in the very terms of first, second, third, and fourth church, by which they are frequently designated. Experience has shown that a church acting on this principle of faith and love, has been like some of the noble plants of nature, which multiply their shoots and acquire strength by frequent cuttings; and how lovely is the sight, and how prosperous the state of religion, when the primary church, like a patriarch in advancing years, can look round upon a growing family of its offspring churches, settled near, as the props of its age, and the participators of its happiness!"—pp. 16, 17.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Moral Reform Tracts. Nos. 1 to 6. Ward and Co.—The title appears to be borrowed from New York in the United States. We wish all possible success to the benevolent friends engaged in this work; but we have no confidence in morality, if it be separated from the gospel of Christ.

The Friend of Sinners, &c. Edited by John Cox, of Woolwich; and published for the benefit of the Maritime Penitent Female Refuge. Ward and Co.—"The Editor desires to present his thanks, particularly, to Mr. Thomas Ragg, who so cheerfully responded to the call amidst much family affliction."

The Pastor's Prayer for the People of his Charge; an Affectionate Address to the Church of Christ. By David Denham, Minister of Unicorn Yard Chapel, Tooley Street, Southwark. pp. 61. Wightman.—This address is what it professes to be, "affectionate;" it suggests many valuable counsels, and urges them by various important considerations; and, were they to secure the attention to which they are entitled, the effect would be most gratifying.

A New and Improved Catechism of Useful Knowledge, &c. By William Angus, A. M., Teacher in Glasgow. Simpkin and Co.—A very pretty little book, which has merit that cannot fail to recommend it.

The Rule of Christianity, in regard to Conformity to the World. By Albert Burns. pp. 64. Ball.—This elegant little tract is founded on the inspired prohibition, "And be not conformed to this world." The subject is very important, and treated judiciously and impressively. We sincerely hope that the editor will be encouraged by a speedy and extensive circulation of this salutary Christian counsel.

Minor Poems. Wightman.—This little volume contains an affectionate tribute to the memory of the late Rev. James Upton, of Blackfriars; and will be sure to receive attention on that account, if it had not other attractions.

Mercy to the Chief of Sinners, in the Case of Mrs. Lucinda Sly and John Dempsey, who were executed in Carlow, on the 30th March, 1835. By the Rev. W. Blood. Second Edition. Nisbet.—This reprint has been recommended by Dr. Cooke, Dr. Hanna, Professor Edgar, and many other persons well known here.

Illustrations of the New Testament. Part Second. Churton.—The engravings in this part are, "The Angel announcing the Nativity—Christ praying on the Mount—The Raising of Lazarus—Peter delivered from the Prison by the Angel—The Baptism of Christ—The Angel announcing the Nativity," (the first of these is by Martin, the second by Westall) "Paul on the Island of Malta—The Angel binding Satan."

The English Bible, Its History and Results. pp. 126. Ward and Co.—Before the reader reaches the neat title-page of this little handsome publication enveloped in morocco, with gilt edges, he is greeted by an engraving of "Coverdale translating the Bible," and on the next page he is presented with a portrait of Wickliff; after which, his attention is drawn to a history of the Bible, from the eighth to the nineteenth century. This is a very suitable present to young persons, and it may be expected will be much inquired after for that purpose.

Dorcas; or Female Christian Benevolence Exemplified. By the Rev. John Bruce, Author of "Sympathy," &c. Hamilton, Adams, and Co.—Well fitted to engage the attention of pious females to every good work.

RELIGIOUS INTELLIGENCE.

FOREIGN.

MONTREAL.

In consequence of the state of his health, the Rev. John Gilmore, the esteemed pastor of the Baptist church in this place, resigned his pastoral charge in the autumn of last year, and is succeeded in his office by our well known and much respected friend, Mr. Newton Bosworth.

We have been favoured with the perusal of a letter from Mr. Gilmore, from which we make the following interesting extract; only premising that Mr. G. now devotes himself to the labours of an evangelist, itinerating through various parts of Canada.

"I am at present at Soul; the people here, having heard I was leaving on account of my health, wished me to pay them a visit, and try and do them some good. I remain here about eight days longer; then proceed up the Ottowa. We had a protracted meeting at Foxes' Point in the beginning of July, which issued in a most interesting revival of religion. About seventy have been added to the church, and the work still goes forward. The consequence of the revival has been, the formation of another church, at Ponticute Bay, consisting of about twelve members. We purpose to commence a series of meetings at this place, and hope that God will bless our attempt. Mr. Jamieson, who is stationed at Hull, has formed a church; and many are turning to God. He purposes having a protracted meeting soon. We intend, also, to form ourselves into an association."

NEW SOUTH WALES.

Agreeably with the hope we expressed in our last, we have much gratification in announcing, that General Bourke, the governor of New South Wales, has acceded to the application which we stated had been made for the bestowment of the plot of ground on which to erect a Baptist chapel; which information is conveyed to us by the following extract from the official letter of the Secretary of the colony: "I have the honour, by direction of his Excellency the Governor, to inform you that, by by the advice of the law-officers with whom the Rev. John Saunders has been in communication, it is intended to convey the ground to Messrs. Edward Hunt, Robert Bourne, Robert White, and W. H. Tibbey, for the benefit of the Baptist community, *under condition* of erecting a chapel of the value of £800 *within eighteen months*, and for which purpose the law-officers have been instructed to prepare the necessary form of deed."

It is not the least pleasing fact in connexion with the subject, that this letter was addressed to the Rev. R Mansfield, formerly a minister of the Wesleyan society, who has not only come forward in a most kind manner to make known the wishes of his Baptist brethren to the government, but has also given an earnest of the hearty interest he has taken in the case, by contributing three guineas towards building this place of worship.

The four friends alluded to in the above letter are the Committee for carrying the plan into effect, and are (we believe) two of them Baptists, and the other two Pædobaptists.

Although £800 is stated as the sum which the trustees *must* expend, yet it was found quite impossible to keep within that amount, as the following extracts from the Rev. J. Saunders's letters will show: "The estimates were £1300, and we find we cannot get anything of a suitable size under £1000. What are we to do? The chapel must be built, or *we shall lose our congregation*; the people come, and *are obliged to go away again*, as they cannot get into our present room. Ought we not to remove such a stumbling-block out of their way?" "The necessity for the erection of this chapel need hardly be pointed out, when we name that, out of the ordinary government revenue for the year 1832, of £122,000, upwards of £90,000 was derived from spirit-drinking and its agencies. In such a case the population must be of the most degraded and desperate character, and no wonder that religion should be at the lowest ebb. Dr. Lang, an eminent Presbyterian minister, says: 'It is almost unnecessary to speak of the state of religion in such a condition of society. The few individuals who maintained a higher character were struggling above water amidst a vast whirlpool of iniquity and pollution.'"

By the last advices, however, we learn that nearly £300 had been subscribed at Sydney for the building; and we think we shall not err in expressing a hope, that many of our readers will feel disposed to help our friends in this important undertaking, and encourage our missionary brother, who, though he went forth unaided and alone, now looks to Britain to support that work of God in which he is embarked.

Want of space forbids us to say more: but to those (and we trust there are many) who—by considering the awful state of the population on the one hand, and the blessed prospect which appears to be opening through the instrumentality of this church to act upon it on the other—are disposed to contribute to the erection of this chapel, we are authorized to state, that subscriptions will be received by the Rev. John Dyer, Fen Court; Rev. Isaiah Birt and Dr. Cox, Hackney; Dr. Hoby, Birmingham; Rev. E. Steane, Camberwell; Rev. J. E. Giles, Salter's Hall; and Mr. A. Saunders, 58, Strand, London.

DOMESTIC.

LADY HEWLEY'S CHARITY.

During the past month, the important question relating to the appropriation and trusteeship of the funds of this charity has been determined against the Unitarians, by the decision of Lord Lyndhurst and the two common law judges, Mr. Baron Alderson, and Mr. Justice Patterson, associated with his lordship in the hearing of the case when he held the great seal. The luminous and conclusive exposition of the grounds of the judgment, as well as the very decisive nature of the judgment itself, has left no pretext of an appeal to the Lords; and it is understood that none is intended. In bringing the defendants to the determination of not appealing, it may be supposed also that the circumstance of their being judged by Lord Lyndhurst to pay their own costs in the present instance, is not without its influence. The following passages from his lordship's judgment, explain the intentions of Lady Hewley in her gift of the property, and the principal reasons for taking its administration out of the hands of the present Socinian trustees.

"The question is, what are the objects of the charity? By the deed of 1704 the objects were, to assist poor and godly preachers of Christ's holy gospel; to assist poor and godly widows of such preachers; to encourage and promote the preaching of Christ's holy gospel among poor congregations; to assist the education of young men designed for the ministry of Christ's holy gospel; and lastly, to assist godly persons in distress. The second deed, that of 1707, provided for a number of poor people in an almshouse, which had been founded by Lady Hewley, and gave further aid to the objects of the first deed. * * * * * *

"I have read through and considered the whole of the evidence in this cause, and the result has been to satisfy my own mind irresistibly that Lady Hewley was not an exception to the general rule of belief in the class of Protestant Dissenters to which she belonged, but was a Trinitarian. Then what did she mean by godly preachers of Christ's holy gospel? Did she found a charity for encouraging the propagation of doctrines directly at variance with her own belief in essential and fundamental points of faith, which were always considered as essential by every church, as one of the defendants, Dr. Kenrick, in a printed sermon admits? Would she give a fund for ever to promote the preaching of opposite doctrines? It would require much argument and proof to make us believe that was her intention. * * * * On these two grounds—first, that I cannot presume this pious lady intended to encourage the preaching of doctrines directly at variance with what she must have considered essential to Christianity; and secondly, that I cannot presume she intended to encourage the preaching of doctrines contrary to the law;* I must hold that it was not her intention to promote and encourage the preaching of Unitarian doctrines. * * * * From all these facts, and proofs, and admissions, and probabilities, I must conclude that this lady did not intend her bounty for the preaching of the doctrines held by Unitarians. That is the conclusion to which I have come, after mature deliberation, without any communication on it with either of my learned friends; and in that conclusion, and also in the grounds of that conclusion, I find that we substantially agree. * * * * * * *

"Another question for me now to dispose of is this—how have the funds been administered? * * * * I am justified in saying that the funds have been misapplied, not only upon my view of the

* Those who denied the Godhead of Christ were excluded from the benefits of the Toleration Act of 1688, and the Blasphemy Act of 1698 subjected them to severe penalties.

deeds of foundation, but also from this undue leaning towards the Unitarians. From what I say I do not wish it to be supposed I desire to speak offensively of any parties. The conclusion to which I come on this point also is, the Vice-chancellor was right in declaring that the trustees should be removed. The result of my deliberation and judgment is, that I pronounce the judgment of the Vice-chancellor to be affirmed; the defendants paying their own costs of the appeal."

We understand that Lord Henley is the master in chancery to whom the appointment of new trustees is referred, and we trust proper measures have been taken to obtain for our own denomination some share in the distribution of this important charity. Its annual value we believe is about £3000.

This decision is likely to draw after it the recovery of other trust property which is now misapplied in a similar manner, to the support of Socinianism. The Wolverhampton case will be determined by it. And if it be followed out by the instituting of legal proceedings in all cases of the like kind, probably the major part of the endowments which now uphold this heresy will be restored to purposes coincident with the intentions of the pious and orthodox benefactors.

THE ESTABLISHMENT AND VOLUNTARY CHURCHES COMPARED.

The total number of congregations separate from the Established Church at the close of 1835, stands thus:—

Roman Catholics	416
Presbyterians	197
Independents	1840
Baptists	1201
Calvinistic Methodists	427
Wesleyan Methodists	2818
Other Methodists	666
Quakers	396
Home Missionary and other Stations	453
Total of Nonconformist Congregations	8414

Now it appears from the best authorities, that the number of Episcopalian churches and chapels in England is 11,825, giving to the established denomination 3,411 more places of worship than are possessed by all the other denominations united. It is possible that some ardent churchmen will not be satisfied with this, and will protest against the introduction of our Home Missionary stations, and other such humble places of worship, into the account at all. We cannot, however, admit that protest, and will show reasons why their number ought to be much increased.

It doubtless has a very imposing sound to talk of 11,825 churches and chapels; but what will our readers say, when we prove that more than half of them are not equal to our Home Missionary stations in the number of their worshippers?

It is generally known that the population of the parishes is very unequal, but few who have not attended to the subject would expect to find it to the extent which the following summary of the parishes and townships of England demonstrates, and which we extract from the Report of his Majesty's Commissioners on the Poor Laws.

Parishes, &c., with a population			
From	2 to	10 souls ..	54
From	10 to	20	145
From	20 to	50	511
From	50 to	100	1117
From	100 to	300	4411
From	300 to	500	2843
From	500 to	800	2042
From	800 to	1000	733
From	1000 to	2000	1409
From	2000 to	3000	402
From	3000 to	4000	199
From	4000 to	5000	122
From	5000 to	10,000	239
From	10,000 to	50,000	116
From	50,000	upwards	10

Thus it appears that there are 6308 parishes in England alone, that have only an average population of 120 souls each. Now it must be remembered, that about three-tenths of that number are children under ten years of age, another two-tenths are made up of the sick and the aged; it is therefore obvious that, if we assume that all the villagers are disposed to go to church (but alas! how unlikely an assumption!), there will not be an average of more than sixty persons that *can* attend public worship in each of these parish churches. We should like to learn the average number of those who *do* attend them. Now we know that in the rural districts there are scores of places which do not appear in our lists, where the gospel is preached to more than sixty persons weekly! and we leave every impartial inquirer to judge, whether our little chapel congregations may not take their stand beside the little congregations of more than six thousand churches of the Establishment! We therefore are disposed to believe, that were all the sections of the nonconformist body in England to return all the

places which are used by them exclusively as places of public worship, they would find the gross number, both of places and attendants, would approximate very near to, if not actually exceed, that of the Established Church. If this assumption be correct, we come to the conclusion, that the *voluntary principle* in religion has enabled the Nonconformists to provide by their ministers an equal amount of religious instruction with that afforded by a richly endowed Establishment, while they have, at the same time, been burdened with its legal, yet unrighteous imposts.—*Congregational Magazine.*

TESTIMONIALS OF CHURCH MEMBERSHIP.

To the Editor of the Baptist Magazine.

It has long been a source of regret to my mind, that no regular order is observed by our churches, in reference to the removal of members to distant parts, without testimonials of their membership from the church with which they stand connected. The consequence of this, in too many instances, has been, that, having no introduction to Christian society, they have readily met with companions opposed to our religious principles, and have sometimes associated even with the ungodly, under whose influence their affections have either greatly declined from the ways of God, or have been entirely estranged from them.

Having myself known some painful instances of this evil, I feel very anxious that an attempt should be made to remedy it, that it may no longer impair the welfare and honour of our churches; and as they are all more or less interested in this subject, would it not be practicable for them to adopt some such plan as the following.

Let each church furnish a ticket to every member quarterly, to certify that at the date of this ticket such an individual was an honorable member of the church at ——— and in full communion with the same; and by producing this ticket to the officiating minister of any distant church, such a member may be admitted to occasional communion with that society. These tickets should be renewed by the pastor or deacons where the individual may reside, at the expiration of the quarter. I would propose that a small sum be paid for each ticket, by which a fund might be raised for some benevolent purpose; say to render assistance to ministers with slender salaries.

I trust these suggestions may meet the eye of some of your able correspondents who feel an interest in this important subject, and that it may lead to some judicious arrangement with regard to it.

A Country Deacon.

DENOMINATIONAL STATISTICS.

To the Editor of the Baptist Magazine.

I perceive increasingly the importance of the statistical account of Baptist churches, which you are collecting; and earnestly hope our brethren, throughout the country, will promptly turn their attention to this simple, unostentatious, and useful design.

If trouble and expense were not insurmountable objections, it might be highly desirable to send a *circular* to every church, stating the precise nature and design of what is requested. I am persuaded, it has never come under the notice of many; and that it would only require a personal and kind request, to insure general attention. As the utility of these statistics would depend upon their accredited accuracy, it would be a great desideratum, that ministers and others should take the trifling pains actually to *count* their congregations a few times; for it is surprising, what mistakes are often made in gross calculations. If they would, also, distinguish the numbers of *children*, whether in or out of the Sabbath school, which are *under* the age of twelve years, I imagine it would be very useful; for *above* that age, they are chiefly capable of understanding the nature of divine worship, and are on the verge of active and beneficial employment.

Permit me to say, from the local knowledge I have, I think very considerable mistakes are made in the accounts of the Devonshire churches, as far as they go. Probably this may arise, in part, from the information not being sufficiently recent, or not obtained from accurate observers near the spot.

My apology for these remarks must be,—the interest I feel in the subject, and my desire that the account should be duly available. I have now in my possession a pamphlet, published a few weeks since, by an Independent minister of considerable notoriety, in which he states, that the Baptists are the *smallest sect* of orthodox Christians. Is this correct? If not, surely, it might be as well to set our neighbours right upon the subject, for the benefit of our own order, and their information.

S. S. Hatch.

Honiton, Jan. 22, 1836.

BAPTIST HOME MISSION.

Extract from the Quarterly Register for March, 1836.

THE Committee frequently learn with surprise, that many friends in the country still regret the want of information respecting the operations of this Society; and still urge upon us the "necessity of either communicating more frequently through the Baptist Magazine, or securing a more extensive circulation of our Quarterly Register."

To this the Committee reply, they had hoped, that by this time, their object and engagements would have been fully known; as their HUNDRED AGENTS are employed in upwards of FORTY COUNTIES in England, Wales, and adjacent islands. But, interesting and extensive as this field has become, scarcely a week passes but new applications are presented to the Committee, either for additional agents, or further assistance in continuing the work of the ministry in the destitute parts of our native land. Nearly THIRTY such applications are now before the Committee, which remain unassisted entirely *for want of* FUNDS! And still the complaint and counsel are reiterated: "Your Society is not known. Why do you not publish a *monthly* account in the Magazine like other Societies?" &c., &c. Our Society, in this respect, has peculiar disadvantages. The reports we have to give are, perhaps, equally important and as well authenticated as those of other Societies; but they have not the air of novelty which characterizes reports from distant countries; nor the particular interest attending those which may be daily seen, and, by a constant appeal to the senses, render it impossible to forget them. And when cases of more than ordinary interest do occur, it is often a doubtful question, Whether the extensive publication would do more good by awakening the sympathy of friends; or harm, by exciting the prejudice and resistance of enemies? Yet, to publish all we know of the guilty negligence of others, would, in many cases, tend to shut the door of usefulness against ourselves; whilst, if we bear in silence, we are left to languish for want of Christian sympathy and support. Besides, we find printing very expensive; and having to travel over nearly the same ground for £2000 a year, that other Societies do for £20,000, the greatest economy is indispensable.

The department of the field in which we labour is too distant to meet the eye, too near and familiar to affect the heart, as it ought to do. Besides, the local efforts of the same kind so nearly resemble the Home Missionary work, that many seem to be exempt from caring for their countrymen beyond the limits of their own vicinity. Were there pious active Christians in every parish, it would alter the case; but alas! we often find, that in three or four adjacent parishes, there *is no one caring for the souls of men*; and, but for the efforts of this and similar institutions, they would be almost entirely destitute of evangelical instruction. Our Treasurer is still in advance; and for the present quarter, there is no provision! MEN OF ISRAEL, HELP!

BAPTIST CHURCH, EXETER.

We have the pleasure of gratefully acknowledging the receipt of the undermentioned sums, towards the purchase of our chapel, since our last communication. On that occasion we were apprehensive that our efforts would not be sufficiently successful, to realize one-half of the purchase-money by the time it would be required, there being at that time £30 short of that amount; but by another appeal to the members of our church and congregation at Christmas, that sum was further subscribed and paid by them. An unavoidable delay on the part of the vendors in obtaining the execution of the purchase-deed, has given us the advantage of a little further time for the arrival of the contributions of our friends in answer to our appeal; but as we are in daily expectation of being called on to settle the purchase, we take the present opportunity of requesting that our friends who may have subscriptions on our account, will be so kind as to forward them, with as little delay as possible, to Mr. W. Davies, Allhallows-court, Exeter (by post-office order); or to Messrs. Hanbury, Bankers, 60, Lombard-street, to our account with Messrs. Sparkes' General Bank, Exeter.

EDWARD BUXTON,
JOSEPH ROLESTON,
WILLIAM DAVIES,
} Deacons.

Contributions received.

Sums already acknowledged	70	19	5
Harlow, per Rev. Thomas Finch	2	10	0
Devonport per Rev. T. Horton	7	10	6
Beverley, per Rev. R. Johnston	1	0	0

Melksham, per Rev. — Russell	5	0	0
Devizes, Building Fund	2	0	0
Shrewton, Bethesda	1	0	0
Basingstoke, collected in small sums, per Mr. P. W. Pearce	4	0	0
Newport, per R. S.	1	0	0
....per T. G.	1	0	0
At Hanbury and Co.'s, per Rev. John Dyer :—			
Coventry, per Rev. F. Franklin	3	2	0
Southwark, New Park-st., per Rev. Dr. Rippon	2	0	0
Tewkesbury, per Rev. D. Trotman	5	0	0
Per T. Wilson	1	1	0
Oldham, per Rev. T. Steel	2	10	0
Per — Towell	2	0	0
	£111	12	11

CHAPELS OPENED.

GOLCAR, YORKSHIRE.

A few years since, the sum of one hundred pounds was left by a respectable member of the Baptist church, at Salendine Nook, Mr. Thomas Sykes, towards the erection of a chapel for the Baptist denomination, in the neighbouring township of Golcar, parish of Huddersfield, Yorkshire; by the due allocation of which sum, and the benevolence of surrounding friends, a neat building, capable of seating 700 persons, has been erected, and entirely paid for. The chapel was opened April 22nd, 1835, when the Rev. Dr. Steadman, of Bradford, and the late Rev. Samuel Saunders, of Liverpool, officiated. A church consisting of twelve members, six of whom were recently baptized, and the remainder added from neighbouring churches, was formed on Dec. 23rd. The Rev. H. Holmes, of Pole Moor, commenced with reading and prayer; the Rev. Stephen Davis, of Clonmel, Ireland, preached from Eph. v. 24: "The church is subject to Christ." After the church was constituted, the Lord's supper was administered by Mr. Davis, assisted by Mr. Holmes, and by the Rev. F. W. Dyer, of Lockwood. The hymns were read by the Rev. Geo. H. Davis, third son of the Rev. S. Davis. The congregations are uniformly good, and the prospect is very encouraging.

BARNSTAPLE, DEVON.

In 1833 a neat and spacious freehold chapel was erected at Barnstaple, Devon, for the General Baptists, which cost from £800 to £900; but circumstances having disappointed the hopes and pious endeavours of the gentleman originating the undertaking, he has generously disposed of it to the Particular Baptists for £700, and conjointly with his wife has given £200 toward the purchase. An opportunity so tempting of advancing the cause of Christ, in connexion with the increasing population of the town, and the unanimous desire of the people for the settlement among them of the Rev. R. May, who has consented to remain at considerable personal sacrifice, calls aloud for prompt and efficient aid. Having in this our "day of small things" raised about £300, we appeal with confidence to the sympathy and support of the Christian public, and trust that it will not be in vain. The balance remaining, including the cost of erecting a vestry and an end gallery, will be £500. On Christmas-day last the above place was re-opened, and the new church formed. May the Lord prosper this infant cause, and the friends of the Redeemer render prompt and efficient aid to this very important and desirable object!

ORDINATIONS, &c.

NORTHAMPTON.

In November 1834, a new church of Particular Baptists was formed in this town. Our friends are aware that a large and flourishing church has existed at College Lane for many years; over which the Rylands, father and son, together with other valuable men, have presided. Since the present respected pastor has had the oversight of it, an enlargement was deemed necessary; and a spacious vestry, with school-room, was erected.

The enlargement of the borders of Zion must cause rejoicing in every pious mind; still many individuals of weight and piety thought at the time (1830) that, instead of an enlargement, a new church might have been formed, and a new chapel built; more especially as the town has nearly doubled its population within the last twenty years. No steps, however, were taken at that time towards the accomplishment of so desirable an object.

In consequence of a rather unpleasant feeling arising out of some questions of

a non-essential nature, and over which we are convinced the most pious minds of either party would wish to draw the veil of oblivion, a division took place, and thirty members, chiefly moving in humble life, requested that they might withdraw, with the sanction, prayers, and good wishes of their brethren in order to form a new interest.

On Lord's-day, Oct. 5th, 1834, they met for divine worship in an upper room at the extremity of the town, that would contain about 150 persons, procuring the best supplies their situation and circumstances would enable them to obtain, holding frequent prayer-meetings, and partaking of the Lord's supper as often as practicable. The attendance and weekly contributions gradually increasing, they were obliged to look out for a more commodious place to meet in.

On Lord's-day, March 8th, 1835, the friends removed to a more eligible situation, after fitting up a large warehouse; when the Rev. J. James, Olney, and the Rev. R. Tunley, Brington, preached to overflowing congregations: the former in the morning, from 1 Cor. x. 31, "Whether ye are not in the wrong," &c., in the evening, from Heb. viii. 2, "A minister of the sanctuary;" and the latter, in the afternoon, from Gen. xlii. 21, "We are verily guilty concerning our brother." At the same time liberal collections were made, which greatly strengthened this infant cause. The divine blessing has evidently rested upon them: the Lord's-day services and the prayer-meetings were well attended; and some, they have no doubt, here first felt the "powers of the world to come." In less than three months the place became too strait, and they were compelled to take out part of the second floor, in order to form galleries and commence a Sabbath-school. The expense of this enlargement was met, in great part, by the proceeds of a tea-meeting, at which several appropriate addresses were delivered by neighbouring ministers. This place of worship will now contain more than 400 persons, is already well attended, and is situate in the midst of a dense and rapidly increasing population, in the second parish (St. Sepulchre's) of the town for size, containing about 5000 inhabitants, where there was no other place of worship, except the parish church, with one sermon on the Lord's-day, and the Roman Catholic chapel.

The whole scene has become very pleasing to the Christian philanthropist, —the "goings of God in the sanctuary" have been seen and felt; the prayer-meetings are much increased in numbers, and it may well be said, "What hath God wrought!" when such feeble instruments have been enabled (under the divine blessing) by weekly and quarterly subscriptions, to obtain respectable supplies, meet many great and unavoidable expenses, collect £22 in connexion with a building fund established almost from the beginning, and lastly, to feel themselves warranted in inviting one to take the oversight of them in the Lord!

The church having, for some months past, felt very desirous of an under-shepherd, to feed them as Christ's flock, and bring many more wanderers into the same fold, have repeatedly sought direction from the Great Shepherd of Israel, by prayer, publicly and privately, that they might be led to a "Man of God." In answer, they trust, to their petitions, they have been led to an acquaintance with the Rev. R. Tunley, pastor of the Baptist church at Brington, and about three years since student under the Rev. Dr. Steadman, Bradford. After repeated intercourse, a unanimous invitation from the church and congregation was forwarded to him; he has accepted the same, and commenced his pastoral labours the first Sabbath in January, 1836.

When we review the difficulties this infant cause has had to struggle with, the comfortable place they now occupy, the numbers that attend, the good it is believed which has already been effected, among some who, till lately, never regularly frequented the house of God, the spirit of love and unanimity which may be said to prevail, and the pleasing prospects that are now opening, they cannot but exclaim, "The Lord hath done great things for us," &c. Though many and great difficulties yet remain, when they review those they have already surmounted, they are enabled to "thank God and take courage." May He arise, and cause his servants to go forth "fair as the moon, bright as the sun, and terrible as an army with banners!"

EBENEZER CHAPEL, MARGATE.

The Rev. D. Pledge, late of Bristol academy, has accepted the unanimous invitation of the Baptist church, assembling in the above chapel, to the pastoral office; and his ordination will shortly take place.

The religious public will learn with pleasure, that the Christian society now worshipping in a temple reared chiefly

by their benevolence, has presiding over its interests a minister who will be cordially esteemed by the friends of the various denominations of Protestant Dissenters. Nearly the whole cost of the said building was collected by the personal efforts of their late esteemed pastor, the Rev. George Atkinson.

OTLEY, SUFFOLK.

On Thursday, November 12th, 1835, the Rev. John Eyres, late a student at the Baptist College, Bristol (whose labours during a short stay at Kingsbridge were signally owned of God), was ordained to the pastoral office of the Baptist church, Otley, Suffolk.

On this occasion, the Rev. Joshua Cooper, of Stoke-Ash, having opened the services by reading and prayer, the Rev. Mr. Goldsmith, of Stradbrook, delivered, an appropriate address on the nature of a Christian church, and asked the usual questions; the Rev. Mr. Middleditch, late of Biggleswade, offered up the ordination-prayer; and the Rev. James Sprigg, of Ipswich, gave the charge, founded on 1 Tim. iv. 16, and concluded with prayer.

In the afternoon, the Rev. Mr. Nunn, of Ipswich, read and prayed; and the Rev. C. Elven, of Bury St. Edmunds, addressed the church from Romans xiii. 9, and concluded with prayer.

In the evening, the Rev. Mr. Aldis, of Earlsoham, having read and prayed, the Rev. Mr. Middleditch preached from Luke xvi. 31, and closed the services of the day with prayer.

The congregations were large. Our congregations, also, on Lord's-days, are large and attentive; and our prospects for usefulness, very encouraging.

HARROW-ON-THE-HILL.

On Wednesday, the 11th of November, 1835, Mr. Edward Thomas was set apart to the pastoral office, over the Baptist church at Harrow-on-the-Hill.

The morning service was devoted to prayer for the outpouring of the Spirit, with suitable addresses. At two P. M. Mr. William Nash, of Eton, read the Scriptures and prayed; Mr. John Dyer, Secretary of the Baptist Mission, delivered the introductory address, and received Mr. Thomas's confession of faith; Mr. John George, of Harlington, offered up the ordination-prayer; and Mr. G. Hawson, of Staines, Mr. T.'s late pastor, gave the charge, from 2 Tim. iv. 5, latter clause, and concluded by prayer. In the evening, the Scriptures were read, and prayer offered by Mr. Ebenezer Hunt, of Heathrow: and Mr. William Bowes, of Blandford-street, preached to the people from John xiii. 17, and closed the interesting services of the day with prayer.

NOTICES.

WIDOWS' FUND ANNIVERSARY.

The annual Sermon, on behalf of the Society for the relief of the necessitous widows and children of Protestant Dissenting ministers, will be preached on Wednesday, the 6th of April next, at the Presbyterian chapel, Little Carter Lane, Doctors' Commons, by the Rev. Joseph Hutton, LL.D., the minister of the chapel. Service to begin at twelve o'clock at noon precisely.

HIGHGATE ANNIVERSARY.

On Good Friday, April 1, 1836, three sermons will be preached (D.V.) at the Baptist chapel, Highgate. In the morning, by the Rev. Thomas Lewis, of Union chapel, Islington; in the afternoon, by the Rev. Alexander Fletcher, A.M.; and in the evening, by the Rev. James Smith, of Shoreditch (late of Ilford). Services to commence at eleven, three, and half-past six o'clock. Dinner and tea will be provided: charge moderate.

Mr. Pritchard will esteem it a particular favour, if such friends as may possess letters or information, which may assist him in attempting to compile a memoir of his lamented friend, the late Rev. Dr. Newman, would kindly forward them, directed for him at Mr. Wightman's, 24, Paternoster Row; and, if desired, they shall be carefully preserved, and punctually returned.

RECENT DEATH.

REV. HUGH MACKENZIE.

Died, at St. Ives, on Tuesday, Jan. 5, 1836, universally esteemed and lamented, the Rev. Hugh Mackenzie, for fourteen years the faithful pastor of the Baptist church and congregation there, in the sixty-fourth year of his age.

*** Further particulars of our departed brother have been received, and will be presented to our readers in an early number.

IRISH CHRONICLE.

MARCH, 1830.

In our last Chronicle we announced the resignation of our highly-esteemed Secretary, the Rev. G. Pritchard. This event rendered it necessary for the Committee as early as possible to fill up the vacancy. They turned their attention to the subject, and unanimously invited Messrs. Price, of Devonshire-square, and Green, of Walworth, to discharge the duties of the office till the annual meeting in June. The former of these gentlemen was compelled to decline the request of the Committee on account of the present painful state of his health; the latter acceded to it: to him, therefore, communications for the Society are henceforth to be addressed.

In our number for January it was stated that the operations of the Society, in the sister country, extend to ten counties, in three of the four provinces. These counties are Limerick, Clare, Tipperary, King's County, West Meath, Roscommon, Galway, Mayo, Sligo, Leitrim. In a future number we hope to give a succinct account of the operations conducted by agents in each of these counties; in the meantime, however, it will be seen that the Society is labouring in those parts of Ireland where the greatest necessity for evangelical instruction exists. The Committee are not disposed to relinquish any of their operations, but rather to strengthen and extend them; nor are they disinclined to assist in the great work of evangelizing Ireland by entering upon whatever other stations their friends may enable them to occupy. Still their determination has always been, and will yet be, most readily to listen to calls coming from the most destitute and benighted spots. This, it is hoped, will enforce their solicitation for aid, which has been repeatedly made, both in these pages, and through the medium of the Patriot newspaper;—a solicitation which they feel compelled to urge, in the present state of the Society's funds. The silver, and the gold, and the cattle upon a thousand hills, are the Lord's; and so often has his gracious providence supplied the means of removing difficulties pressing on these funds, that for the Committee to doubt and despond now, would be highly ungrateful. Their friends should however know, that the Treasurer is upwards of £600 in advance upon the current account for the present year; and in little more than one month an additional demand of near £600 will be made upon him, to meet the coming quarter's expense; for neither of which sums, as yet, are any adequate contributions being made. Christian friends, ministers, and others, we beseech you ruminate on these facts—on the claims of Ireland to our sympathy and self-denying efforts—on the small amount of the whole of the operations carried on in that country by English Christians, when compared with its spiritual condition—and also on the evident blessing which has descended from God upon the labours of this and other kindred institutions:—we shall not then be doubtful of the result.

We have received several replies to the circular issued by our late Secretary under date of Jan. 1, promising aid in the way of collections. In order to make journeys undertaken for the Society as efficient and as little expensive as may be, the arrangements of the Committee will be greatly facilitated by their having as many additional replies as possible before them. The Secretary, therefore, respectfully entreats the attention of his ministering brethren to that circular with as little delay as possible. Many of them may greatly aid the Society, not only by collecting for it in their respective neighbourhoods, but by making short journeys to collect on its behalf; to facilitate which he will be very happy to correspond with them. No agent well

informed as to the state of the Society, can be sent on such journeys without calling him from a sphere in which his presence is at all times requisite; and most assuredly a little kind consideration by our friends will render such a step unnecessary. The Society has but one collecting agent, who of course cannot journey immediately in every direction—and help is required *now*. An application is speedily to be made to our London friends: we trust that those in different parts of the country will liberally respond to the kindness which, no doubt, the Society will receive in town.

From MR. ALLEN *to* Mr. PAXON.

Ballina, Jan. 23rd, 1836.

My dear Sir,

I have the pleasure of forwarding to you the journals of the inspectors and sabbath readers in this district for the past month. The journal of Mr. Berry, one of your itinerants, will I have no doubt be read with interest; and should you have space, it appears to me to deserve a corner in one of your future Chronicles.

My labours for the past month, owing to previous arrangements, have, with the exception of two or three journeys, been confined to this TOWN. Our congregations here, when the dark and bigotted state of Ballina and its neighbourhood is taken into account, have for the last three months, especially, been very good. The favourable impression produced by our late secretary and his respected colleague, will, I trust, not only here, but elsewhere, be attended with beneficial results. This much at least is certain, that since their late visit, our morning congregation has been very considerably increased. It would rejoice my heart to be enabled to say, that with this increased attendance, the work of conversion was evidently and rapidly going on. Any one, however, acquainted with this country, and especially with this part of the country, will think it no matter of surprise that we should often have to exclaim, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?"

The attendance of the children at the schools for the past two months has been exceedingly good. It is at this season of the year they always attend in the greatest numbers. In the spring and autumn they are for the most part employed either in planting and digging potatoes, or in cutting and saving turf. No excuses of this kind can be alleged for the present quarter; and I doubt not that, at the next general inspection which I shall shortly commence, the progress in the senior classes will be creditable both to teachers and pupils.

I have just been occupied in reading the statement of our operations in this country, as it appears in the Chronicle for the present month; and have thought in its perusal, that some perhaps, unacquainted with the actual state of this country, might be ready to suppose, that the amount of good effected is by no means proportionate either to the expenditure of money or effort. In forming this estimate, the kind of materials upon which we have to work, as well as the distracted state of this country, should be taken into account. If I mistake not, one or two respected members of our committee live in the neighbourhood of St. Giles's, and consequently can form a tolerably correct opinion of what may be called the lower classes of Ireland. Let any one in the ardour of his zeal, either minister or private Christian, visit that one parish for a few months, and select as the objects of his visits, the most orderly and best conducted of those who have emigrated from this country; and if at the expiration of that time his heart does not sicken at the bigotry, the superstition, and the painful rebuffs with which he will constantly meet, he will at least be taught to sympathise with us in that want of more extended success over which I trust we sincerely mourn. Ireland, of all other places in the world, is the school in which to learn, not only to endure the contradiction of sinners against ones-self, but in which to learn the necessity of constant dependance upon divine aid for the smallest measure of success. The dissolution of *caste* in India is not a more signal triumph of the gospel, than the rescuing of a soul in this country from the thraldom of popery. And yet more than one half of those who are connected with our little churches in Ballina and Easky, were originally the victims of popery. From this time it shall be said, "What hath God wrought!"

I have now spent between seven and eight years in this country, upwards of six of which have been passed in Ballina. At the time I first came we had to occupy as a preaching room, except for a few months, my own loft. We have now, blessed be God, a neat and comfortable

chapel. At that time the number of members in the country around us was fourteen: we have now, blessed be God, between fifty and sixty. Many have been my trials, and arduous have been my duties, since I came here; but should the experience gained from these trials and labours which my heavenly Father appoints, render me a better citizen, a better parent, a better Christian, and a better minister, all will be well. I am far from being tired with service; for though I have already served upwards of one apprenticeship, I shall be willing to serve yet another, and another, should it be my heavenly father's will. Let me have your prayers, my dear brother, and the prayers of our brethren in London—yes, let us all have your constant prayers; that we may not be loiterers, but labourers in our Lord's vineyard; and that, instead of one of a city, and two of a family, the Lord may give us an abundant harvest of souls as the reward of our labours.

JAMES ALLEN.

P.S. I had forgotten to mention that early on new year's day we had an interesting and delightful meeting, at which many besides our immediate friends attended. I hope and trust, though it escaped me in the body of the letter, it was such as will not soon be forgotten, nor be unattended with good.

Journal of THOMAS BERRY *addressed to* MR. ALLEN, *under date of Jan. 22nd, 1836.*

Dear Sir,

I feel thankful to the Father of all our mercies, and the God of all grace, that I have been spared during the past year, and permitted at the commencement of the present year to give you an account of the stations occupied during the past month. The Lord's work is progressively advancing, and the desire to hear the gospel preached is much on the increase. At Mullifary, Easky, Tullylina, Ardvally, Moyview, especially at the two former stations, there is a great spirit of inquiry among the hearers, and a manifest desire to know the word of eternal life. After preaching to a large and attentive congregation on last Lord's-day evening in Mullifary, many of the hearers remained to converse upon the subject of religion. My soul was refreshed by the conversation of the good people; it was evident that the Lord blessed his word this evening, and brought it to our souls. Mr. Alexander, a constant attendant, said, My soul, and I trust others' too, have been refreshed, thank God, and thanks be to your good society, for sending us the ministry of the word. I observe with great pleasure, that there is always a full house in this place. If there had been no more good effected through the instrumentality of the Baptist Irish Society than what has been accomplished in this place, their labour of love would have been amply rewarded; for oh! how precious one immortal soul! how costly its price! how deserving the attention of all religious people! But Mullifary, thanks be to God, is not a solitary instance of the Society's usefulness in this country. No, Easky is a standing monument of the blessing of our God accompanying the labours of the Society. On the first Lord's-day of the month, I preached both morning and evening at Easky; the congregation was larger than usual. The members, I trust, are letting their light shine; and their Roman Catholic and Protestant neighbours are receiving the light of the gospel into their hearts. Some of the most bigotted Roman Catholics have requested copies of the Scriptures: one of the most wicked, who has borrowed a testament, declared to me that his wickedness was the effect of popery; that he read daily; and that he would renounce popery as soon as he should land in America, whither he intends going. I feel persuaded that our labours have produced much more good than appears; but we know who has said, "Cast thy bread upon the waters, and it shall appear after many days." We believe the promise, and take courage. I often feel for the dear missionaries in India, and I often pray for them too. When I read their their Journals in the Missionary Herald, I see that the *loss of caste* keeps many a poor Indian from forsaking that absurd system of idolatry which his soul loathes, and embracing the pure and soul-reviving gospel which he believes in his heart. And alas! the Irish missionary has to encounter difficulties as great, perhaps greater; though this may not be perceived by any but those who actually are some time employed in this part of the vineyard. The Roman Catholic has his religion of eighteen hundred years old. Yes more; for he will trace back his religion to the creation of the world. He looks upon apostasy from that religion as the greatest disgrace in the world; and unless he receives such a measure of the Spirit as is not ordinarily imparted, he will not disgrace the memory of his forefathers, break up his connexion with the imposing mass,

the priest, the clan to which he belongs, his relations, his profits, the whole world. If the ties that bind the Roman Catholic to his religion be duly considered, it will be astonishing to the mind, that one at all, especially in this country, should abandon popery—how astonishing that so many have been converted! Oh! to grace how much are we indebted! I do trust that our English brethren pray much for us in this country. If they knew the difficulties attending our labours, I am persuaded they would pray more. May the Lord remove all these obstacles in his own time, and keep us looking to himself continually!

On last Lord's-day but one, after preaching to an attentive congregation in Ardvally, I was proceeding to Lecharrownafeich, when I met a Protestant congregation at the church door, disappointed of their minister. I entreated them to come and hear what Jesus did for sinners; the greater part accompanied me to a neighbouring house, and were truly attentive. I looked upon this opportunity of exhibiting Jesus to sinners, as coming from the Lord, and so did my hearers. There was scarcely a dry eye whilst I was describing the fearful consequences of sin. I directed them to Jesus, who will save the chief of sinners. I was unanimously invited to preach again for them. Thus the Lord's work is prospering. May he abundantly pour out the influence of the Spirit upon the Society and all its labourers!

THOMAS BERRY.

From MICHAEL LYNCH *to* Mr. PRITCHARD.

Feb. 1836.

"And now, dear Sir, you will accept my most grateful acknowledgments for the kind and christian part which you have so readily taken to serve me. My heart is too full to thank you, and those truly christian friends who have so kindly come forward to assist me in the good work, in a manner agreeable to my wishes. I feel overwhelmed under a sense of such kindness; nor have I language sufficient to describe what I feel in reference to such a manifestation of christian benevolence. You have afforded me an opportunity of becoming more extensively acquainted with those blessed truths which, I trust, have been made the power of God to the salvation of all our souls; and by the blessing of God on this privilege, I hope I shall be able to advocate, with a greater measure of acceptance than I have hitherto done, that cause which, I feel persuaded, is dear to every one of your own souls. May the Lord Jesus Christ pour his richest blessings on you all, nor will your temporal prosperity as well as your spiritual welfare be forgotten by me at a throne of grace, till my heart ceases to feel, and my tongue is silent in the grave.

Rev. Sir,
I remain yours in Christ Jesus,
MICHAEL LYNCH.

CONTRIBUTIONS.

By the Secretary:			
Rev. J. Arundel.....	1	0	0
By the Treasurer:			
Anstruther, Auxiliary Baptist Society.....	1	10	0
F. M., per Rev. G. Pritchard	0	5	0
Glasgow, Dr. Heugh's congregation, for schools....	5	0	0
Taunton, by Mr. Horsey:			
Mr. Badcock.....	0	10	0
Mr. Catworthy.....	0	10	6
Rev. W. H. Coombs.....	0	5	0
Mr. T. Horsey.....	1	1	0
Mr. T. Newberry.....	0	10	0
Mr. Stevenson.....	1	1	0
Mr. W. Toms.....	0	10	0
Brighton, friends, per the Rev. W. Savory.....	3	0	0
Mr. Christian, per Mr. Cunnington.....	1	0	0
Buckingham, Mrs. Priestly..	2	2	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Rev. S. Green, jun., 61, Queen's Row, Walworth Road, Secretary; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

LONDON: J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

MISSIONARY HERALD.

CCVII. MARCH, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The pressure of intelligence from other quarters has prevented an earlier insertion of a comprehensive review of the progress of the cause in and around Calcutta, which we now give from the fifteenth, or last report of our Auxiliary Society, in that city.

Native Church.—MR. W. H. PEARCE, *Pastor.*

In reference to this little society of professing Christians, which includes the baptized Christians at the village stations as well as in the city, and which has been gathered, for the most part, from the grossest idolatry, ignorance, and superstition, the Pastor remarks, in a communication to the Secretary:—"There are many circumstances to humble us, and others adapted to encourage. Open sin in three persons has rendered their exclusion a necessary act of church discipline. Death has likewise repeatedly occurred among the members, and removed no less than six of their number. One of these, I regret to add, was found to have lived in the secret commission of iniquity for several months previous to his death, and must, I fear, be pronounced a hypocrite." To counterbalance in some measure the painfulness of events like these, the minds of the Pastor and brethren have been cheered by the addition of eighteen to their number by baptism, and two others previously baptized. Of these *six* were from Calcutta and its vicinity; *eight* were from the neighbourhood of *Lakhyántipur*, and *six* were youths from the Christian Boarding School at *Chitpur*, who may be regarded as the first-fruits of that valuable institution. Pleasing hopes are entertained of several others, who will probably ere long make a public acknowledgment of their faith in Christ.

"In announcing the reception of so many new members into the church under my pastoral care," observes Mr. W. H. Pearce, "I beg it may be fully understood, that to the labours of my esteemed European associates and native assistants, quite as much as to my own exertions, so pleasing an event is, under the blessing of God, to be ascribed. Much of the good, especially in the most distant villages, is certainly to be attributed to the active and pious labours of the native brethren. While it must be acknowledged, that native preachers are seldom fit to be left alone, yet when diligently instructed, and vigilantly superintended, they form invaluable agents in the propagation of the gospel; and, perhaps, there is no department in which a European Missionary will be found eventually to have laboured with so much permanent and extensive success, as in the diligent and prayerful attempts he makes to elevate to a higher standard the Christian and ministerial character of his native assistants. A deep sense of the importance of such efforts in the establishment of Christianity in India, leads me most respectfully to recommend them to missionaries of all denominations."

The Church now consists of 62 members, but will shortly be reduced by a

pleasing circumstance—the dismission of more than one-half to form two new churches, under the superintendence of Mr. G. Pearce and Mr. Ellis, in the villages to the south of Calcutta, and at Chitpur, respectively.

Preaching to the Natives.—Messrs. C. C. ARATOON, G. PEARCE, J. THOMAS, *and two Assistants.*

In this department of labour in Calcutta and vicinity, there have been employed, for a greater or less portion of time, Messrs. G. Pearce, Aratoon, Thomas, De Monty, and Shujaatale, assisted occasionally by one or two other native preachers. Mr. Pearce constantly occupied one or other of the chapels, until he left the country in December, 1833, about which time, Mr. Carapiet Aratoon returned from the Upper Provinces. For a considerable time, Mr. Thomas came over usually once a week, to preach in Hindustani; latterly, other engagements have occasioned his visits to be less frequent. Mr. De Monty also, when not occupied in the southern stations, has aided in making known the gospel in Calcutta, and its neighbourhood. Ill health for a time much impeded the labours of Shujaatale, the native Hindustani preacher. Latterly, these interruptions have been less frequent, and your Committee are happy to state that the most pleasing testimony is borne to his humble piety, and the increasingly useful character of his ministrations.

The Society's bungalows, or native chapels, at the date of the last Report, were *four*, situated in Syám Bázár, Wellington Street, Intally, and Ján Bázár. Those in Wellington Street and Intally have been since given up. The principal reason for this measure was the low state of the Society's finances, which were found inadequate to meet the expense of rebuilding the one, which was in a very dilapidated state, keep the rest in repair, pay ground rent, and support with efficiency the other operations of the Society. It is true also, that the locality of these chapels, especially that in Intally, had latterly militated against raising congregations in them. Other places, however, could have been readily selected, well suited for the purposes of the Society, and would have been gladly fixed upon, and chapels erected, had the requisite funds been possessed. The chapel in Ján Bázár was taken down and rebuilt on an enlarged scale, rather more than a twelvemonth ago. And for several months after it was re-opened, a weekly evening service was conducted there, and also at Syám Bázár, in addition to the usual services held by day. The congregations, whether by day or night, have generally been of a very encouraging character, both as to numbers and attention; and many thousands, both in the chapels and in other places, have listened to the message of mercy. A moderate calculation will give from 12,000 to 15,000 for Calcutta alone, who have heard the words of eternal life from the agents of this Society within the last twelve months. God has said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud; that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth." Such being the solemn declaration of Him whose name is Truth, and whose words cannot fail, who can calculate the result of the promulgation of the Gospel thus effected, or doubt its subserviency to the bringing about of that blessed period, when the "knowledge of the Lord shall cover the earth as the waters cover the sea?" Surely the hope may be confidently indulged, that hereafter, either in this world, or in the world of glory, evidence shall appear, that these labours of love have not been in vain in the Lord.

Schools.

Partly in consequence of the return of Mr. G. Pearce to England, the 1st Deakin's, or Bengáli School, and the English School mentioned in the last Report, have been discontinued. They were given up a short time before Mr. Pearce left. Neither the one nor the other of these schools succeeded to Mr. Pearce's satisfaction; but the low state of the Society's funds would have rendered it absolutely necessary to have closed these schools had he remained, or there had been any other to undertake their superintendence. This, your Committee are concerned to state, made it necessary to relinquish also the 2nd Deakin's School, formerly conducted at Haurah.

The Central Girl's School, under the care of Mrs. W. H. Pearce, has been reduced, as has the similar one at Chitpur, subsequently noticed, and for the same reasons. It is however hoped, that the greater pains bestowed on the small number retained will prove the more efficacious in promoting the great objects of intellectual and moral improvement.

CHITPUR.

MR. ELLIS *and a Native Assistant.*

Respecting this station, and the important labours there conducted, the Com-

mittee have much satisfaction in giving the following account furnished by Mr. Ellis:

General Remarks.—"The operations at this station have been continued much in the same manner as at the last Report. My time has been devoted to the Christian and Hindu schools under our care, and occasionally going into the surrounding villages, in company with a native assistant, making known unto the people more or less of the words of eternal life. During the last month, I took an opportunity of visiting six or eight large villages on the banks of the river. After spending some time in the different bazars, speaking to the people collectively, we went from house to house, giving books to all who could read. In this way we distributed above a thousand tracts, and several copies of the New Testament. We have had at different times, since the last Report, several inquirers, two or three of whom continue to seek a knowledge of divine things, and of one particularly, I have every reason to hope, that he has passed from death unto life.

Schools.

"The schools under our care are well attended. Mrs. E.'s Native Girls' School has had an average number of a hundred daily; but in consequence of a decrease in the amount of funds appropriated to female education, that number is now of necessity reduced to twenty-five. The Hindu English School contains a hundred and twenty youths, whose progress in useful knowledge, as well as in an acquaintance with the evidences and doctrines of Christianity, is every way gratifying. The effect of a religious education on their minds is very apparent, loosening from them the sinful and superstitious bands of Hinduism, and, at least, inspiring them with a respect for the religion of the Bible, and a willingness to advocate its divine authority. More than this, perhaps, cannot safely be said: but I am sure, that their remaining in Hinduism arises from custom, and not from faith in its merits; while the difficulty of forsaking all for the gospel's sake has hitherto prevented their professing the Christian name.

"The last, though I trust not the least useful part of our engagements here, is the Native Christian Boarding School, containing fifty boys and girls. The boys are instructed in English and Bengálí, while the girls, until March last, learnt Bengálí only. The limited amount of knowledge attainable through their native language, suggested the propriety of teaching them English. The experiment was made through the kind aid of a valued friend of education, C. E. Trevelyan, Esq., who generously offered to defray the increase of expense. It succeeded beyond expectation, and within eight months, six of the girls had acquired such a knowledge of English as to read with ease, and answer questions with readiness and propriety. In the boys' department, respectable progress has been made in different branches of useful knowledge, and particularly in the history and doctrines of the Bible. We also desire to feel deeply thankful for that Divine blessing which has attended the institution, in bringing many of its members to a saving knowledge of the truth as it is in Jesus. The six youths, who a year and a half since made a public profession of their attachment to the Saviour, have continued to walk as it becometh the gospel of Christ; and two or three others have given those evidences of piety which will warrant their being soon received into the fellowship of the church. Regarding this institution as a promising means of raising up holy and intelligent men to preach the gospel in their own tongue, we desire earnestly to commend it to the attention and liberality of the friends of the Saviour, that the number of its inmates may be increased, which the present low state of the funds alone prevents."

It has been already intimated, that the female department of the Christian Boarding School has been removed from Chitpur to Sibpur, where it is under the management of Mr. and Mrs. Pearce: the transfer took place only a few weeks ago.

HOWRAH AND SULKEA.

MR. THOMAS *and a Native Assistant.*

The church at this place, which is partly English and partly native, has experienced much that is painful, as well as some things of an opposite character. Its numbers have been diminished by death, dismission, and exclusion. *Two* have died, and it is confidently hoped, they died in the Lord, and are now united to the church triumphant above. *Five* have been excluded for impropriety of conduct: *one* of this number, however, has been again restored to the communion of the church after long trial, and it is hoped, good evidence of genuine repentance. *Two* of the English members have been dismissed to join a church up the country. The loss sustained from these causes has been partially made up by the reception of *one* by baptism, *one* by experience, and *three* by letter. Neither of these, however, belonged to the native community. Of this class there are several inquirers who have,

for the most part, been a considerable time under the word; and several applications for baptism have been made, but it has not been thought desirable for the present to accede to them.

The word of God has been extensively made known among the inhabitants, and a considerable number of tracts have been put into circulation, particularly at the Rath Játrá and other festivals; they have been constantly given away to persons attending at the chapels, and latterly the plan has been adopted, and to some extent acted on, of calling at the shops and residences of the people, and presenting a tract to the inmates, if capable of reading and willing to receive it. The attention paid to the word has at times been highly encouraging, and pleasing impressions have appeared to be produced on the minds of individuals while listening with much apparent interest to representations of the love of Christ in dying for the guilty. Once a week, as mentioned in the last report, a small portion of rice, provided from the charitable contributions of one or two individuals, is given away to a number of poor, and in many cases, diseased persons, who assemble for that purpose. From one hundred to upwards of two hundred persons are usually brought together, when, before they receive the pittance of rice, they are addressed on the all-important concerns of their souls. The attention they give is often very pleasing.

One gratifying instance of good arising from the religious exercises conducted in the native chapels, has occurred in the experience of a young man lately deceased. It is contained in the following communication from Mr. Thomas:

"Richard Sargood was an East Indian by birth, nominally a Christian, but in reality an idolater, and according to his own statement, made a short time before his death, mad upon his idols to an extent exceeding the Hindus themselves. He had united in their worship, and also mingled with the Muhammadans in paying honours to their saints, and seeking favours at their hands. It was at one of the native chapels, and at a time when the native preacher was endeavouring to lead his countrymen to the knowledge of Christ crucified, that he first heard the word. He at that time seemed to think it a good thing for the natives to be instructed, and made an observation to that effect, when he was reminded that what he heard equally concerned himself. A tract was put into his hands, the reading of which had a good effect in convincing him of the evil of his state, which was deepened by subsequent interviews with the native preacher, by whom he was introduced to the missionary. Convinced of the wickedness of his heart and life, he became earnestly concerned for the salvation of his soul, and desirous of living a new life, and in fact became a new man in temper and deportment. He was at that time living in the violation of the seventh commandment; but immediately perceiving the sinfulness of his conduct, he applied for marriage, which was accordingly celebrated. He was a diligent inquirer after the mind of God, and yielded himself up to the direction of the word with a readiness which was truly gratifying to observe. His progress in the knowledge of divine things, considering his disadvantages, was considerable, for he could but very imperfectly read or understand English, and though he conversed in Hindustání as his mother tongue, he could not read it in the native character. Within a few months from the time of his coming under religious instruction, his business led him to a distant station up the country. It was much feared that when removed from under the means of grace, those holy feelings would subside, and old habits of sin would regain their influence; but He that had begun the good work did not abandon it, or suffer it to be blighted by change of scene or place. When he left Howrah to proceed on his journey, he did so with tears, acknowledging with much feeling the goodness of God towards him, and regretting his being compelled to leave the place just as, to use his own expression, his eyes were beginning to be opened. After his departure, letters were received from several persons at stations where he called, bearing pleasing testimony concerning him. After being absent about a twelvemonth, he returned a few months ago; but a disease of which he had symptoms before he left the station, had made great ravages in his constitution, and it was evident that his end was fast approaching. His inner man, however, had considerably improved; he had gained more knowledge of himself and divine things, and he evinced much meekness and resignation to the will of God. He was unable to attend public worship more than once or twice, but was greatly delighted when any one called to read the Scriptures, and pray with him, and converse on divine things. Latterly he derived much assistance from the Romanized Hindustání Gospel of Matthew with which he was supplied, and which he said he could understand much better than the English. His acquaintance with his own heart, and his desires after entire holiness,

became increasingly apparent. Sometimes the discovery of his sinfulness greatly depressed him. One day he observed, with tears, "I thought I knew my own vileness, but I now see it more than ever." He repeatedly referred with much emotion, and many expressions of thankfulness, to the goodness of God manifested in his conversion, and the means by which it was effected, and spoke of it as what had been brought about with a view to his affliction and death, which were so soon to follow that event.

"As death approached, he was evidently preparing for the change. The fear of dying was removed, and he had a desire to depart. Much of his time was spent in prayer, and he was engaged in that delightful work but a few minutes before he breathed his last. Surely we may say of him, "Is not this a brand plucked from the burning?" And though not one of those whose benefit is specially sought by this Society, not the less a trophy of divine grace, or an evidence of God's blessing on the labours of the Society's agents."

(To be continued.)

BAHAMAS.

The prospect in these islands appears to be increasingly cheering, except that the health of our dear brethren gives way under their constant labours, and many privations. Let our Christian friends, especially those to whom they are personally known, and who esteem them highly in love, bear them in their hearts at a throne of grace, and humbly entreat that their valuable lives may be spared, for the sake of the numbers to whom it is their privilege to declare the Gospel of Christ.

Extract of a letter from Mr. Quant, dated Nassau, New Providence, September the 26th, 1835.

It is now a very long time since I last wrote you, but I believe brother Burton has informed you of the occasion of my silence. It is true I have been very ill; yet, while many, very many known to us, have been called away by death, who previously appeared to promise a long life, God has in much mercy spared me, and restored me to perfect health again. May it be for much and lasting usefulness!

I think I informed you in my last that, almost immediately upon our arrival here, Mrs. Q. was attacked with fever. A week or two after she recovered, I became sick, was laid aside from all engagements, and confined to my bed. At first, I felt somewhat rebellious, and was inclined to murmur against this providence of God, and thought and felt it to be very distressing to be laid aside so soon from the work in which I took so much delight, and which I had been so long anticipating; but soon I remembered it was the hand of God, and then I could kiss the rod, and Him that had appointed it—could not only submit, but acquiesce in his will, believing that he who brings good out of evil, would overrule these trying circumstances for good. When I was but partially recovered I commenced preaching rather too early, in consequence of Mr. Burton's being indisposed, and had a relapse. Mr. Bourn was at Eleuthera, and we were anxious that nothing should be neglected; so I ventured to preach, to attend class-meetings, and rode to one of the villages to preach and hold an inquiry-meeting; but the step was hasty—I overrated my strength, and suffered for it; but now, thank a merciful and gracious God, I am quite restored, and am as strong and well as at any period of my life. Our dear little babe has been ill too, but is now recovered. As soon as I recovered from my illness, I purchased a small cheap horse; the distance from my house to the chapel being about a mile, I could not possibly walk it in the middle of the day, to attend our week-day services, many of which are held at this time, till I became quite strong; and indeed, I believe it was walking to and from chapel, in the heat of the sun, several successive days, that brought on fever in the first instance. On this account I, and Mr. Burton too, thought it most prudent and economical to make a purchase of one that was offered me for about thirty dollars, not a large sum, between seven and eight pounds sterling; it is not a first rate, but will answer my present purpose well.

I have found it necessary to be exceedingly cautious about myself, as we landed in the sickly season, when many were dying on all sides; on this account I have not been engaged so frequently and fully as I hope to be by and by. I would gladly have done more, but Mr. B. kindly held a check upon me. I do not wonder at his exertions, though he is in a great measure debilitated through them. Sinners are dying daily around us—souls are going to hell—and who, that sustains the sacred office of a minister of the Gospel, and a Missionary, can forbear to call after such frequently to be wise, and con-

sider their latter end? Who can forbear being instant in and out of season?

We are visiting the out islands as quickly as possible. Brother Bourn has been to Eleuthera, and is now, through the kindness of his Excellency the Governor, who offered any of us a passage in a vessel he was sending with special magistrates, gone to Crooked Island. I have not yet been out, but am to embark this morning for Rum Key, where I expect to spend about a month, and probably visit some other island if my health allows, and opportunities for doing so offer. I have long been wishing for this, but have not till now received the concurrence of my brethren, in consequence of the precarious state of health both of Mr. Burton and myself. We could not any of us conclude it right to leave him here alone till a little recruited by partial rest; but he is not the man for rest. He is now much better, and when we return to Nassau will, in all probability, go out to some of the islands, as Mrs. Burton is confined with a fine son, and doing well. Of course when I return, I shall give you not a polished, but a correct, account of my visit. May God give me wisdom and grace to do all things as beneath his eye and with his fear!

Last week I rode to Clifton, a village about fifteen miles from my house, and had a most uncomfortable and fatiguing journey. Mr. Burton was sick, and I was obliged to find my way alone, having never been before. Owing to the heavy falls of rain we had had, I was forced to ride seven or eight miles in water sometimes up to my horse's knees, and at other times was dragged through the bushes that overgrew the road. It was quite dark when I arrived, and both master and horse were thoroughly fatigued. I was more fit for bed than preaching, but we had service: a good number were there, and all very attentive. After service an inquiry or examination-meeting. I then retired to rest, not to bed, for bed I had none, but laid me down on something as hard as a board, with nothing to protect me from the immense quantity of mosquitos that are found in all these villages. At sun-rise I preached again; many had come seven or eight miles at that early hour to hear the Word of Life. One woman, who sat nearly opposite me, particularly attracted my attention—she sat weeping all the time—she had lately felt the wickedness of living in fornication, and had been married; and from all the conversation I had with her, I do hope her to be an humble penitent, and a sincere inquirer after the Lord Jesus Christ. After service we held another examination-meeting, and I left them. The next day two sailors from thence called on me, to whom I gave some tracts and a little book, which they promised to read. More recently have been to Carmichael, another rough ride, though better than Clifton; here we have some members and some inquirers; we hope the number will soon increase. I have been several times to the Creek, and once to Grant's Town, and I do think the prospect very encouraging in all directions.

Extract of a letter from Mr. Bourn:

I should before this have written you more fully, had not my absence from Nassau nearly the whole time since my arrival in these islands, with many engagements, and travelling from place to place on the out-islands, with some sickness, prevented. I spent but two Sabbaths in Nassau on my arrival, one in an intermediate visit, and one since my last return. Brother Burton's and Quant's poor state of health has necessarily kept me fully employed while here. I now expect to leave in a few days to be away for a month. The demand for labour is great; and though we are very unworthy, the Lord is greatly blessing his word in almost every place. After much examination, I baptized upwards of forty within the last fortnight, and this makes the third time within the last three months.

Some further particulars respecting New Providence, and the mission there, we copy from a letter addressed by Mr. Quant to some Christian friends in Norfolk. After narrating the afflictions he had been called to pass through, as already mentioned, he continues:—

But you expect to hear something about the island and the people who inhabit it, and how I spend my time amongst them. The island itself is a rock, the town is low, but built upon it; in many places there is no soil at all, in others it is sufficiently deep to grow Indian corn, beet-root, turnips (but not English), and various other grains and roots. Oranges, lemons, tamarinds, and cocoa-nuts, grow almost wild. I have some orange and lemon-trees in my garden now in full bearing; and many other rich fruits are grown here; but I cannot relish them yet, and would give a bushel of them for a few of your gooseberries and apples out of your garden; they would be delicious indeed. The people here are very depraved; theft, lying, swearing,

drunkenness, and adultery, to a most frightful and enormous extent, prevail: and (let England blush to hear it!) the *whites, professed* Christians, those who look upon the blacks as heathens, have been the abettors of it, have been first in the horrid sin. A few years ago this was scarcely deemed a crime; but our Missionaries have, through the grace of God, been enabled to make so steady, determined, and unflinching a stand against it, have spoken so openly, so firmly, in public and private, that many who delighted to boast of the number of their black ladies and children, now seek to hide their sin in secresy, and the blacks are now, many of them, getting married. I have frequently heard, since I have been here, that before Mr. Burton came, people thought nothing, from high to low, about marriage; but now all classes do: morality is good, and if we effect no greater benefit than this, for our fellow-creatures, 'tis one becoming the sacred cause in which we are engaged; but this is not the case; the blessing of God has, *in a most* eminent manner, rested upon *the* preaching of the Gospel here; in *little* more than four years a church has been formed, amounting to more than 450 members. God has a people here, and has sen and called them out of darkness into the light of the Gospel. Our labours are great, but you cannot imagine the pleasure I feel in working for the Lord here. O what preaching seasons have I had! How happy have I felt pointing these sinners to the Lamb of God! Could I but have left my wicked heart in England, I might here be happy! but no, I have it still with me, and oft it causes me to mourn. I thank you for your kind offer, that of sending a box to us; we wish for no trinkets, the children here have proud hearts, and these things make them more so; but if any kind ladies would make a few common babies' check frocks, and a few plain caps, they would be valuable indeed; the poor things are half naked, and very poor. My dear wife desires to be most affectionately remembered; she is quite well now, and so is baby, though much wasted, on account of the hot weather, and want of exercise, which she cannot take here. I assure you I hold her with a loose hand. Children from England die very fast here, so I hardly dare hope she will ever see England again, should we be permitted to do so; the thought does not distress me. I love her dearly, but hope should be able to say, "Not my will, but thine be done."

LETTERS LATELY RECEIVED.

EAST INDIES.

Rev. George Pearce, Calcutta, April 27; W. H. Pearce, June 9, 12; Mr. T. L. Harjette, June 15; Rev. John Lawrence, Digah, May 29; Rev. E. Daniel, Colombo, July 14; Rev. B. Clough, Do. July 14.

WEST INDIES.

Rev. John Kingdon, Manchioneal, September 8; W. Whitehorne, Mount Charles, Sep. 1; T. F. Abbott, Lucea, Aug. 25, Oct. 6, 13, 31; J. Coultart, St. Ann's, Sep. 14, Oct. 17, 28; J. Clark, St. Ann's, Sep. 8, Oct. 14; J. Hutchins, Savanna la Mar, Aug. 25, Oct. 13; J. Clarke, Jericho, Sep. 12, Nov. 5; F. Gardner, Kingston, Sep. 12; T. Burchell, Montego Bay, Aug. 28, Sep. 1, 22, 25, Oct. 13, 19, 20, 21, 27; W. Dendy, Salter's Hill, Sep. 21, Oct. 6; W. Knibb, Falmouth, Sep. 22, Oct. 1, 19; H. C. Taylor, Old Harbour, Sep. 24, Oct. 13; E. Baylis, Sep. 20; J. M. Phillippo, Spanish Town, Oct. 30.

Joseph Burton, Nassau, Sep. 5, Oct. 10, Nov. 14; E. F. Quant, Do. Sep. 26, Nov. 14; J. Bourn, Do. Nov. 13; A. Henderson, Belize, Sep. 4, Oct. 3.

Contributions received on account of the Baptist Missionary Society, from January 20, to February 20, 1836, not including individual subscriptions.

Diss, Penny Subscriptions, by Rev. T. Middleditch	4	5	6
Harpole, Prayer-meeting, by Rev. W. Gray	1	10	0
Rawden, moiety of collection, by Rev. S. Hughes	1	15	0
Earls Colne, collection and subscriptions, by Rev. T. D. Reynolds	13	16	3
Twickenham, collected by Mrs. Litchfield	1	6	0
Stepney, collected by Miss Davis	4	2	11
Loughton, Missionary Association, by Rev. S. Brawn	7	15	8
Kettering, Independent Congregation, Rev. T. Toller	2	0	0
Lincoln, collection and subscriptions, by Rev. J. Craps	22	0	0

Leighton Buzzard, collection and subscriptions, by Rev. E. Adey	20	11	5
Chelsea, collected by Master Chambers	0	16	0
North Wales, part of collections in several churches, by Rev. B. Price and W. Jenkins	17	10	0
Huntingdonshire Society in Aid of Missions, by Mr. Paul, on account	70	0	0
Colchester, subscriptions, by Mr. Walter	15	7	0

Birmingham Auxiliary, by Owen Johnson, Esq., Treasurer:—

Birmingham, subscriptions and collections	141	6	4
Cannon-street	105	7	10
Bond-street	91	19	2
Bilston	8	3	6
Bridgnorth	18	11	7
Bromsgrove	9	0	0
Bretel-lane	1	14	0
Coventry	53	18	6
Coppice	1	10	6
Coseley	4	5	2
Cradley	3	0	0
Dudley	28	13	1
Kidderminster	8	11	5
Netherton	1	0	0
Providence Chapel	1	7	6
Sedgley	10	0	0
Tewkesbury	41	4	6
Willenhall	1	4	0
Wolverhampton	2	10	0
Worcester, Pershore, and Upton	56	4	6
	589	10	6
Previously acknowledged, Expenses, &c.	174	10	5
			415

DONATIONS.

Nathaniel Roberts, Esq., *Barnet*	50	0	0
Female Education Society, by Miss Adam, Secretary, for Female Schools at *Calcutta*	25	0	0
Committee of the Youth's Magazine, by W. B. Gurney, Esq., Treasurer	20	0	0
Chelmsford, Ladies' Anti-Slavery Society, for *Rev. J. M. Phillippo's School*	10	0	0
James Saunders, Esq., *Annan*	10	10	0
G. B.	1	1	0
Mr. Thomas Gibb, *Sanquhar, N.B.*	0	7	6
The Honourable Baron Gurney	10	0	0
Mrs. Hill, *Thaxted*	1	0	0

LEGACIES.

Mr. James Lake, late of *Broadmayne, Dorset*, by Joseph Blower, Esq., Trustee	132	0	0
Samuel Robinson, Esq., late of *Clapton*, by John Moginie, Esq., Executor	50	0	0

TO CORRESPONDENTS.

Mr. Measures, from Lincolnshire, who called at Fen Court, about a year ago, to request Mr. Dyer to make certain inquiries in Calcutta, may now learn the result, on application. It is expected, of course, that any letter on the subject will be *post paid.*

Packages for Jamaica have been received from R. D. Alexander, Esq., and Friends, Ipswich; Rev. P. Saffery, Salisbury; and Miss Harwood, Birmingham; all of which, it is expected, will be taken out by the Missionary about to embark for Montego Bay.

The thanks of the Committee are returned to Mrs. Bousfield, St. Mary Axe, and to Mr. Benjamin Young, of Hatfield, for various volumes of Baptist and Evangelical Magazines.

"I shall feel obliged by your noticing in the Herald, on behalf of myself and brother Burchell, the receipt of a goodly number of school-books, from Bristol, and returning our sincere thanks to the kind donors." W. Knibb, *Nov.* 10.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

APRIL, 1836.

THE MARRIAGE BILL.

TAKING, as we do, a lively interest in the public affairs of Dissenters, and having promised our own denomination that they should find us at our post, keeping a vigilant eye upon the measures brought forward by Government to redress our grievances, our readers are entitled to expect our sentiments on the proposed Marriage Bill. We were favoured with a copy of it from one of our representatives as soon as it was printed by order of the House, and have considered its provisions with some degree of attention. Its main principle is admirable, since it gives to every man liberty to be married in the way most accordant with his own views, either as he considers marriage to be a civil contract, a religious rite, or to partake of the nature of both. The two chief objections against it are, first, the required payment of £5, on obtaining a certificate of the registry of a chapel in which the marriage ceremony is intended to be celebrated; and second, the official attendance of the Registrar when the ceremony is performed.

The design of the former provision is, we suppose, to secure a certain degree of respectability in those places where marriages may be celebrated. But this object, we imagine, is sufficiently obtained by the signatures of the twenty householders who must sanction the application to have the chapel registered. No charge of this kind is required of the Quakers or the Jews, in many cases it would be felt as a serious addition to the burden of ecclesiastical taxation already resting upon us, and, were all our chapels registered, would draw an enormous sum from the pockets of Dissenters, which might be much better spent in the erection of new chapels, or in the more comfortable support of our ministers. We trust this provision will be altogether expunged from the Bill: if it should not be, we recommend that, instead of registering all chapels, only one or two be registered in every district, to which, by common consent, the members of the other congregations, with their own minister, may repair for the celebration of their marriages.

The official attendance of the Registrar is objected against, though with considerable difference of opinion; some regarding it as a matter of little consequence, and others as a proper and well-intended security. There can

be no question that Government must make some effectual provision for the certain registration of marriages. Their functionary, we conceive, and not our ministers, is the person to see to this. Dissenting ministers are not, nor is it desirous they should be, the servants of the state. The parish priest is, and the state therefore may properly enough require of him the performance of duties which we have no wish to see imposed upon our pastors. At the same time, if some mode of securing the accuracy and regularity of the registration can be hit upon, free from the objection taken against that which the Bill provides, it would be an improvement. But the Government have a right to insist upon this; and it is to our interest, and to the protection of the community at large, that they should.

There are some other points of minor consequence in which the details of the bill will probably be amended; but on the whole, we feel bound to express our conviction of its great excellency. We regard it as no equivocal or uncertain proof of the rapid progress which liberal opinions are making through the country, and of their influence upon men in high stations. A more impartial and unsectarian piece of legislation, it would be difficult, if not impossible, to point out in the history of any preceding Government.

We are desirous of putting the subject in one other aspect before our friends; not so much as it relates to the Government, as to themselves. The Government are properly considerate of the opinions of all classes, and in a liberal spirit endeavour to provide for them. Hence, they are willing, if you are so disposed, that you should regard marriage simply in the light of a civil contract, and enter into it before a civil officer. But if, on the contrary, you wish to make it a religious rite, you are permitted to do so, performing it in your own chapel, by your own minister, and with any observances you choose. This is fair and liberal. Ministers have done all they could do; they have left all parties to adopt their own course. But now the question arises, What course shall we adopt? Many congregations, we suppose, will register their chapels. But if marriage be a civil transaction, why perform it in a place of religious worship? If it be a religious rite, why, by complying with the requirement of this Bill, in having the chapel registered, recognize the authoritative interference of the civil power? Is it not an infraction of the main principle of our dissent, to ask permission of civil rulers to observe religious institutions? The course which strikes us as most consistent, is for parties to be married before the Superintendent Registrar, and afterwards to connect their religious observances with that civil ceremony in any place, and in any manner, which may please them best. If they choose to go to the house of God, they may do so, and in such a case without its being registered; but as we attach no sanctity to places, they could invite their minister to their own. What marriage is in itself and by the divine law, is one thing; what it is in relation to the state, is another. On our principles, the state has nothing to do with it, except in a purely civil point of view. It cannot legislate for us in matters of religion. If there be anything, therefore, of a religious nature and obligation in the marriage union,—and we are amongst those who think there is,—that, like every thing else of a religious kind, is between God and ourselves; and we can-

not compromise our right to comply with such obligation, independently of the permission or sanction of any government on earth. We submit these thoughts to our ministerial brethren, and our denomination generally, with great deference and respect.

We had intended to offer a few remarks on Church Rates, and the expenses attendant on renewing the trust-deeds of our chapels; but these subjects we must defer to subsequent numbers of the Magazine. In the mean time, we have much pleasure in calling attention to some observations on the latter topic, in a letter which we this month insert, from our esteemed brother, Mr. Stovel, one of the Secretaries to the London Building Fund. EDITOR.

THE APPROACHING MEETINGS OF THE ASSOCIATIONS.

WE respectfully call the attention of the churches, with their pastors and deacons, to the three following papers. They contain many valuable suggestions on subjects of practical importance; which are worthy of their serious consideration, as calculated to promote the union, and increase the general efficiency, of the denomination. EDITOR.

TOPICS OF DENOMINATIONAL INTEREST.

To the Editor of the Baptist Magazine.

HAVING addressed a few lines to you, in your number for January (page 27), on the statistics of the denomination, I beg, in conformity to the suggestions I then offered, to say, that the time is approaching when the various associations will hold their annual meetings; and it is desirable, that the committees of the "Baptist Union," the "Building Fund," the "Statistics," &c., should take the earliest opportunity of addressing themselves to the British churches through the medium of the Magazine, on all those important subjects which will claim the attention of the denomination at its public meetings in June next.

It appears to me, that there are several points of peculiar and pressing importance to us, which should at this moment be brought before our brethren; such as,

1. The necessity of a more general and efficient union of the denomination. In order to this, let all those influential persons who, though Baptists, are now united in communion with other denominations, join our own churches in their immediate localities, and thus "strengthen their brethren." Then let all those *solitary* and *separated* churches, in different counties, immediately *unite* with their sister churches in county associations. And let all county associations be earnestly and affectionately invited to unite in the general union, for the purposes of the Redeemer's glory.

2. Another subject of overwhelming importance is a "General Building Fund." It is highly desirable that the associations, at their next meeting, should take this matter into serious consideration; and I hope the committee

in London will persevere in their exertions until the whole country shall be aroused to the adoption of an efficient remedy for the evils we now deplore.

3. There is only one more point to which I would now direct your attention, viz.: the improvement of the statistical account of our churches. I shall conclude these remarks, by repeating what I suggested in my last: "That previous to the annual meetings of the associations, the compilers should send a circular to the Secretaries, with ruled columns, similar to the plan adopted recently by the Baptist Building Fund, requesting them to obtain, in their several localities, the necessary information for correcting the list you have now given; at the same time, let a strong appeal be addressed to the pastors of our churches, through the medium of the Magazine, urging them to furnish the necessary information. By these means, I would hope, a tolerably correct list might be secured.

A Country Pastor.

March 16, 1836.

DEBTS ON CHAPELS.

To the Editor of the Baptist Magazine.

As the annual meetings of our country associations will soon commence, the present month should not pass over without some plan being offered to the public for liquidating the debts now lying on our meeting-houses. From a recent correspondence it has been ascertained, that these amount at least to £73,000; not including London, and some other places. If the whole were returned, it is likely that they would make a sum not less than £100,000. It is very melancholy to learn, also, that the greater part of this money is lent to the brethren at an interest of £5 per cent.; which requires an annual sum of £5000 to be raised by our poorest churches, to prevent the augmentation of debts from compound interest. As these poor churches support their pastors with great difficulty, the greater part of this sum must be deducted from their supplies. On the present system, these evils, together with those of begging, can never be cured. Many of the debts are incurred most imprudently; and the houses raised at great cost will soon sink into decay; whilst the enlargement of the denomination on every side creates, every year, new demands for necessary assistance. When the brethren meet, could they not consider, whether something should not be done at once to remove this dreadful encumbrance, and regulate with greater ease the contraction of debts in future.

In the denomination there are about thirty-three associations, including England and Wales. On some of these, the debts are greater than on others; but the average is £3030 on each. Some have undertaken to liquidate the debts in their districts by an united effort; and will, before long, be able to publish the thanksgiving due for their success. Some of the associations have comparatively light demands, which might be met at once; and the rest are so studded

with vigorous churches, that, in a few years, their debts might all be paid.

The objects to be desired in this department of our denominational affairs are three:

1. The debts must be paid; for it is quite as bad for churches, as it is for men, to be in debt.

2. Future expenditures must be regulated with greater prudence, and more care taken to protect the public from imposition.

3. Supplies must be raised to meet the rising necessities of our extending interests.

It is not desirable to divert the reader's mind from my principal object, by loading a paper with proof in a case which is so very plain. One half-hour's reflection will convince any one, that all these objects are essential to the religious prosperity of our churches; it might be said, to their individual independence. The great thing, therefore, is, to know how they may be attained.

The suggestions now to be offered are, at least, simple:

1. Let each association form a building fund; to examine the cases, and direct the efforts, of its own district.

2. Let all the association building funds unite for mutual assistance and co-operation.

If these two suggestions could be carried into vigorous execution, all the present debts might be paid in seven years; and, at the close of that period, a healthy system of co-operation would be ready to supply the churches with all that their utmost necessities could require. A word or two may be added in explanation:

First. The building fund of each association should undertake to examine the trust-deeds of all present applications, and the nature of all future expenditures, before the debts are incurred; to provide for the village churches suitable instructions and assistance, in making their contracts; to direct the application of its own funds; and sign, and forward to the committees of other association building funds, such cases in its own district, as need greater assistance than can be there provided.

Secondly. The objects to be attained by the union of all the association building funds are principally three: 1. To co-operate in making an extra effort for the assistance of such associations as are most oppressed by their present burdens. 2. To facilitate the transfer of cases from association to association; and secure, at the same time, the attention due to each case, and the impossibility of imposition. 3. To circulate through the country such information, respecting particular districts and general efforts, as might be necessary to direct the exertions of subscribers. Neither of these objects could in any way affect the independence of the associations; but, if attained, they would save immense expenditures in which the public money is now wasted; and secure, through increased confidence and co-operation, a much larger supply for the necessitous churches.

It is greatly to be desired, that the present year may not pass away without some vigorous effort to remove the necessity for renewing trust-deeds. By a subterfuge in law, dissenting churches are supposed to have no existence. They can hold no property, but by means of indi-

viduals named as trustees. When these are all dead, excepting two or three, the deed must be renewed; and, if that be neglected, as it often has been, the property is lost. The law expenses thus incurred, and losses together, often amount, in a few years, to more than a rent on the whole property during the time it was possessed by the church. In every instance, the consequences are considerable, and exceedingly unjust. Should not the associations make a firm stand here? No church in the establishment is encumbered with such expenses, or exposed to such hazard. Why should dissenters alone be supposed to have no existence? Every association ought to petition the present parliament to enact such a law as might seem, in their wisdom, suited to relieve the dissenters from this oppression.

C. Stovel.

March 15, 1836.

ECONOMY AND CONSISTENCY RECOMMENDED.

To the Editor of the Baptist Magazine.

If we look around upon the various denominations of professing Christians, we shall soon perceive that there has been a lamentable departure from the simplicity of the gospel. But amidst this universal defection, one redeeming consideration presents itself, namely, that although *all* have "turned aside from the holy commandment," yet *all* have not gone astray equally far. Some, deeming themselves wiser than the Great Lawgiver himself, choose to alter or dispense with his institutions and commands, as expediency dictates, or circumstances seem to require. Others, more daring and presumptuous, assume to themselves the "power to decree rites and ceremonies," and so make void the law through their traditions. Now, assuming that the Baptists, as a body, may take to themselves all the relief intended to be conveyed in the above redeeming clause, and even admitting that they are to the full as pure in doctrine, as scriptural in discipline, and as holy in conduct, as any one section of the Christian church (an admission by no means gratuitous, our opponents themselves being judges), still, have we not abundant cause for humiliation before Almighty God?

But that which I have more particularly in view at present is, to make a few remarks on one evil much and long deplored by many judicious and pious Christians, namely, that of having *expensive dinners and suppers, with their concomitants, wines and spirits, at the ordinations of ministers, and associations of churches, at inns, &c.* It is indeed a pleasing thought that this custom does not *generally* prevail; still, where is the minister, where the follower of the holy and self-denying Jesus, who does not condemn the practice altogether? Now, if we examine it for a moment in reference to the *expense*, it will appear exceedingly objectionable, since, generally speaking, half the money thus expended would suffice to provide a cold repast at

the vestries, or, which perhaps is still better, at the houses of the friends. Is it right, is it consistent with our duty and responsibility, to expend as much upon the bodies of a few, in one day, as is collected for the salvation of the souls of all within the limits of the association for a whole year? And yet is not this sometimes really the case? This, then, is an important consideration, that ought not to be overlooked, since every shilling that may be thus saved ought to be cast into the sacred treasury. If, again, it be viewed in reference to *Scripture precept and example*, it will be found to be at variance with both. When Paul and Barnabas were to be separated for the work to which God had called them, *fasting and prayer* were its accompaniments. Acts xiii. 2, 3. And as a beautiful consistency ran through every thing they did, we may surely conclude that all their public acts were alike devotional and holy, and in perfect accordance with their injunctions to others. Rom. xii. 2. Thessalonians v. 22. And then, with regard to the influence of these things upon the minds of ministers and Christians themselves—is it of a salutary, or the contrary kind? The design of associations, if I mistake not, is, to devise means for the furtherance of the gospel—to unite in closer bonds those who are labourers in the same vineyard, travellers to the same home, and heirs of the same inheritance—that faith, and love, and holy joy may be brought into lively exercise. But what, I ask, have been the feelings and reflections of those whose consciences are tender and enlightened, upon retiring from a dinner or supper of the kind here objected to? Anything, surely, but satisfactory. And what kind of effect are these things likely to produce upon the proprietors, waiters, and all who in any way become acquainted therewith? Let us suppose one of them addressing the rest in some such manner as the following: "We are now going to have a company of the followers of Christ—we shall have no boisterous mirth—no political toasts—no drinking of healths to call forth the incense of adulation—a savour of divine things will be spread around—and all will surely harmonize with, and conspire to advance, the great object for which they are convened." But have these just and reasonable expectations been realized? Let facts and consciences determine.

Now, as the present is a time of free and searching inquiry, and stirring activity, and nothing seems secure but truth and righteousness, it is surely imperative upon us, if we would keep pace with the march of reformation, to look into our own affairs with an impartial and scrutinizing eye—correct what is wrong—"set in order the thing that are wanting"—lop off what is redundant—in fine, "prove all things, and hold fast that which is good." Systems and institutions that have been taking root for ages, and extending their influence throughout the various ramifications of society, are now being tested by the principles of sound reason, common sense, and unerring truth; and, looking at the signs of the times with the torch of Inspiration in our hands, we cannot fail to perceive, and we are content to await the final result, for "great is truth, and must prevail." Those indeed who are reposing under

the wings of a worldly hierarchy, and who have already grown or who expect to grow rich from its immense revenues, may well shrink from inquiry and tremble at consequences; but all who feel a consciousness that their entire system is based upon the New Testament, and that whatever obtains among them, "contrary to sound doctrine," is *merely accidental, and not an integral part of that system*, will invite investigation, in order that they may be brought back to first principles, for the purpose of building thereon a superstructure of "righteousness, and peace, and joy in the Holy Ghost."

But by way of conclusion, and lest I should be tedious, permit me to express the hope, that none of your readers will infer, from the foregoing remarks, that the aim of the writer is to bring associations into disrepute—by no means. His design is to divest them of every thing tending to mar their beauty—neutralize their efficiency—or prevent their usefulness—that "offence may not be given to Jew or Gentile, or the church of God, and that our good may not be evil spoken of." It is undoubtedly a reflection upon the Dissenters at large, that they are not more united, since union is strength, and we are "all one in Christ Jesus;" and still more is it for a lamentation, that the Baptists so much resemble a rope of sand, seeing they all acknowledge "one Lord, one faith, one baptism, one God and Father of all." Events with the word of truth conspire to demand of Dissenters a cessation of hostilities—that "all bitterness, and wrath, and anger, and clamour, and evil speaking should be put away from them, with all malice"—that they should merge all their distinctions, bury all their prejudices, and concentrate all their energies in defence of their rights and liberties, and so make common cause against their common enemy. When this is done, and Christians of every name shall meet on the hallowed ground of *universal love and liberty*, greet each other as brethren, reciprocate those offices of kindness, and that Christian sympathy and affection, inculcated by their glorious "Leader and Commander," it will indeed afford a pleasing demonstration, that, although

> "Distinct as the billows,
> They're one as the sea."

A Lover of Consistency.

EXPOSITORY REMARKS ON ZEPHANIAH iii. 12—17.

No. IV.

"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack."—Ver. 16.

In considering the previous verses, we have had occasion to notice some interesting gradations in the order of divine grace towards the guilty. Another step in the series is now presented to our view. The 14th and 15th verses exhibited the church in a state of triumphant joy, to which it was summoned on account of the singular blessings conferred upon it. But, however delightful

the experience of that joy must be, it was never bestowed merely for its own sake, or for the sake exclusively of its recipients. There is a design reaching beyond—that they may be excited thereby to a more cheerful and active conformity to the will of their heavenly Father, that God in all things may be glorified through Christ Jesus. "*In that day* it shall be said to Jerusalem, Let not thine hands be slack." We may observe,

I. That the people of God are expected to be active in doing his will. This is obviously assumed in the prohibition of fear, and slackness of hands. Why should discouragement be forbidden, but because it stands in the way of those goings forth of gratitude and consecration to God, to which we are prompted by our inward joys? To perform the will of God is the highest excellence of saints and angels; and the joys of the soul, whether imperfect on earth, or perfect in heaven, supply that state of the affections which is most congenial and conducive thereto.

Do our hearts glow with sacred joy, and are we inquiring, with fervent love, Lord, what wouldst thou have me to do? the answer may be readily supplied: Arise, and follow the Saviour who has redeemed you by his blood, in all his ordinances and commandments blameless. Watch, and pray, that you may not enter into temptation. Strive against every sin, and, in particular, that which most easily besets you. Fight the good fight of faith against all spiritual enemies, the world, the flesh, and the devil. Follow after holiness of heart and life. Seek the prosperity of the Redeemer's kingdom, by promoting the purity and spirituality of saints, and the conversion of sinners. In reference to these, and many such scenes of grateful activity, we may exclaim—

My heart, my hand, my ear, my tongue,
Here's joyful work for you!

Let us then be "stedfast, unmoveable, always abounding in the work of the Lord," 1 Cor. xv. 58.

II. There are, however, many things which tend to weaken the hands, and discourage the hearts, of God's people, while aiming to do his will.

Discouragement attends on imperfection, and results from natural and moral evil in ourselves, and in others around us. In heaven, where all within and without is perfect, there is no fear, and the hands of no one are slack. Till we arrive, however, at that blissful consummation, there will be occasion for the admonition of the text.

"*The sin which dwelleth in us*," Romans vii. 17, may be regarded as the earliest, most constant, and most perplexing of all the evils which slacken the hands of dutiful obedience. When we would do good, we painfully find that evil is present with us, Rom. viii. 21. A sense of guilt benumbs our zeal, we question whether our services can be accepted, and not unfrequently doubt the very existence of our piety, and are apprehensive that, by embarking in Christian engagements, we may only be adding the cloak of hypocrisy to the polluted garments of our natural depravity.

In addition to this, *the temptations and assaults of Satan* operate greatly to our discouragement; and that not only as they may be employed to excite and inflame our inward corruptions,

generally, or to cast difficulties and terrors in the way of our return to God; but as they are specially directed to the prevention, or defilement, of our works of faith and labours of love. At one time the adversary would represent our efforts as needless; and at another he would lull us into apathy and sloth. If neither device should succeed, he then endeavours to pollute our motives, and render us anxious for the praise of men; and in that case he himself will hugely magnify our doings, and inflame our vanity and self-applause; so that when we come to sober reflection, we are distressed to find that our zeal has been more for self than for God, and that our very devotedness has been polluted with evil. But let not our hands, even then, be slack; only let us pray that our motives may be purified, and raised to a proper standard by divine grace.

Nor must we omit to refer to *the cares of life*, as another source of discouragement. Where the procuring of daily bread renders daily toil indispensable, and the anxieties of domestic and commercial life almost unavoidably abound, we have not only to contend with so many direct hindrances in the service of God, but the suggestion often occurs, that our engagements are so feeble, few, and uncertain, that they may as well be discontinued altogether. Surely, however, there is a possibility of being diligent in business, and yet fervent in spirit, serving the Lord. Rom. xii. 11.

The *prevalence of evil around us* is also apt to slacken our hands. When iniquity abounds, the love of many waxes cold; and they are too prone to give up attempts for God, and even expectations from God; as if the multiform aspects and courses of evil had completely terrified their spirits, and rendered them forgetful of the omnipotent strength which presides over, and ultimately succeeds, every effort for the glory of God, and the destruction of the works of Satan.

But, perhaps, *the want or withholding of success* is the most disheartening consideration of all. Success is often held back, that it may be seen whether we can serve God from a simple delight in obedience to his will; sometimes to check our pride and self-complacency; and not unfrequently to manifest the sovereignty of God. In some instances, we are too sanguine, and then disappointment is the more discouraging. But if the husbandman hath long patience for the fruits of the earth, James v. 7, surely the labourer in God's harvest should calculate upon often sowing in tears, going forth and weeping, bearing precious seed. Yet he shall doubtless, sooner or later, come again with rejoicing, bringing his sheaves with him, Psalm cxxvi. 5, 6.

From whatever source, however, these fears may arise, they are in this and many other texts forbidden. They unfit for duty, and dishonour God. But fear cannot be overcome without some adequate influence; and God, who ever deals with his people according to the principles on which he has constituted their nature, even while he puts forth the invincible power of his Holy Spirit, has here directed us to that state of the heart in which fear may be most easily resisted, and our slackened hands be nerved again for action. Hence it may be remarked,

III. That a season of holy joy supplies the most powerful aids for overcoming all discouragements in the way of active service for God. "In that day," when the daughter of Zion is called on to sing, to shout, to be glad, and to rejoice with all the heart, "*in that day*, it shall be said, Fear thou not." This principle is also exhibited in the 35th chapter of Isaiah, where, after the desert is represented as rejoicing, the weak hands are to be strengthened, and those who are of a fearful heart are exhorted to be strong and fear not.

When the soul is filled with joy and peace in believing, *its graces are invigorated.* Love to God, to the Saviour, to the saints, to sinners, is drawn forth. Hatred of sin fills us with vehement desires for its subjugation. Zeal for the honour of God, and the good of his people, is rendered conspicuous; while it becomes more easy to exercise patience in pursuing our object, and waiting for the blessing.

Not only so, but *all duties are felt to be delightful.* It is a pleasure then to take up the cross, difficulties only elicit our courage, the grovelling enjoyments of earth are spurned, because we possess the delights of salvation: the closet is no longer slighted, the gates of Zion no longer mourn our absence, the overflowing of the heart enriches our conversation, we are careful to depart from all iniquity, and studious to please God; while the fulness of our joys constrains us to invite others to come with us, that we may do them good.

Besides which, in this state, *we feel the omnipotence of our resources.* We know that God hath loved us, and that Christ hath removed our guilt, and the Spirit witnesses with our spirit that we are the children of God. We therefore are enabled to say, "The Lord is our light and our salvation, whom shall we fear?" Psalm xxvii. 1, and, "If God be for us, who can be against us?" Rom. viii. 31. We are thus enabled to bid defiance to every foe, and out of weakness are made strong. The joy of the Lord is, emphatically, our strength. Nehemiah viii. 10. And we cease to wonder at the zeal, self-denial, liberality, and devotedness of the primitive Christians, when we know that they were filled with gladness, and unspeakable joy.

How important is it, then, for every saving and holy purpose, to possess faith in the Lord Jesus Christ, that we may rejoice in hope of the glory of God; and that, being delivered out of the hand of our enemies, we may serve him, without fear, in holiness and righteousness before him, all the days of our life! Luke i. 74, 75.

Truro. *E. C.*

ON THE CONNEXIONS IN WHICH THE DOCTRINE OF ELECTION IS FOUND IN THE SCRIPTURES.

ELECTION is one of the most sublime and mysterious of the doctrines contained in the sacred volume. Perhaps, however, its mysteriousness has been somewhat increased for want of duly

regarding the manner in which the Scriptures present it. Election has sometimes been represented as the mere arbitrary determination of God to save some of the human race; for which, not only is no reason given, none exists. Sometimes it has been spoken of as interfering with the freedom of the human will, and the extent of the invitations of divine mercy. Some regard the privileges and blessings which "the elect" are destined to enjoy, to the exclusion of the obligations beneath which they are laid; while others give this article of their faith a degree of prominence far beyond what attaches to any other. Not to advert to professed opponents of election, the mistakes of such as believe it are neither few nor small: perhaps some of them would be corrected by bearing in mind the connexions in which it stands. It may be useful, therefore, to devote a few pages to an examination of some of these connexions. May we be favoured with His guidance, who is the source of wisdom and knowledge, and who promises to "teach to profit" all who humbly seek his aid!

This inquiry, it is scarcely necessary to observe, relates very much to matter of fact and detail. We shall not draw largely upon the resources of argument or the powers of imagination; in prosecuting it there will not be much to debate; our business is merely to exemplify and illustrate. The book of God must be carefully examined; we must mark what it places before us in the several sections in which this important doctrine is discussed or adverted to.

Several passages, frequently considered as bearing on the subject, we shall at once relinquish. In the eagerness of controversy, or under the guidance of an overheated imagination, election to everlasting life has been supposed to be alluded to in passages where, on a more minute examination, it cannot be found. The expression, twice met with in Matthew's gospel, "*many be called, but few chosen*," instead of teaching that to many the gospel is preached, while a few only are predestined to receive it, relates rather to the principle of selecting those who are employed by the Saviour in promulgating his cause. Just as earthly princes, when entering upon an engagement which requires the aid of their subjects, call a great many to their standard, out of whom objects of especial confidence are selected; so, God admits whom he pleases to his confidence, and employs them in his work. *Chosen*, in this passage, is of similar meaning to Rev. xvii. 14, where confessedly is no reference to the doctrine of election. Another passage which we relinquish is John xv. 16, "Ye have not chosen me, but I have chosen you, and ordained you," &c., where Jesus Christ speaks especially of his disciples, the relation in which they stood to him, and of the office they sustained. The passage can hardly be urged as a proof of the doctrine before us, without doing violence to it. As much might be said of some other passages.

Still there are many clear and interesting declarations in the Bible that God hath from the beginning chosen a great multitude of the human family to salvation through sanctification of the Spirit and belief of the truth. Our question is, How, in what connexions, do

these declarations exhibit this important truth? In answer, it is to be observed,

1. *They describe election as an exercise of the sovereignty of God.*

By the sovereignty of God is meant, not his absolute dominion, his universal empire, but the exercising of this dominion, especially in acts of mercy, according to his own will alone. He is subject to no control; he gives no account of his affairs; yet does he always act in perfect accordance with rectitude and equity. There would be no propriety in saying that, as a sovereign, God can do and may do any thing conceivable, be it just or not. He is a Being of infinite holiness; and though in his sovereignty he does and gives often more than justice can demand, he never acts in opposition to its unbending law. The sovereignty of God, as exercised among moral agents, is confined to the bestowment of favour, such favour as, from no circumstances in their condition, no responsibilities under which they are laid, they can justly claim. The respective provinces of sovereignty and justice are sufficiently distinct. It was an act of sovereignty to create man and place him in Eden; but as obedience to God's will was required, it was a matter of justice to make that will known, and to furnish man with all the faculties and powers necessary to obedience. When Adam fell, it was a matter of sovereignty alone to determine upon and provide for his recovery; but as faith in Jesus Christ became the required condition of recovery, it was an exercise of justice to make Christ known, to show what was to be believed, and to place man in those circumstances which would render his compliance with the condition perfectly possible. The sovereignty of God is displayed in every part of the gospel of salvation. It originates there, not in any deserts of ours: "All have sinned, and come short of the glory of God." "Every mouth is stopped, and the whole world has become guilty." Justice would have consigned all to perdition, but mercy interposes; and, on terms honourable to the divine character and government, provides a salvation amply sufficient to retrieve the mischiefs sin has inflicted on our race.

The salvation of man required, however, more than merely making this provision. The impediments connected with our guilt were not all that must be removed; there were others arising out of the moral perversion of our nature. No man repents and believes the gospel without grace bestowed, to subdue his enmity, and bring him to the Saviour. We must be enlightened from above; our hearts must be softened; we must, in our Lord's language, "be drawn" to him by the Father, or we shall remain at a distance and perish in our sins. Now, this is precisely what the discriminating grace of God does for the redeemed: their hearts are opened to receive the salvation which the gospel proposes; they are melted to penitence, submission, and faith. Election is simply the purpose of God to employ his power and render his word effectual in restoring this perversion. If, in actually doing this, the sovereignty of God is displayed, in the purpose to do it, we have an equal display of this attribute. All that pertains to the actual bestow-

ment of grace equally pertains to the design to bestow it. If one be just, so is the other: if one be the spontaneous exercise of mercy, the other is no less gracious: if one discriminates, and that for the reason which our Lord gives, "Even so, Father, for so it seemed good in thy sight," the other is equally discriminating, and capable of explanation solely in the same terms.

This is in harmony with Scripture representations: "I will be gracious," said God to Moses, "to whom I will be gracious; and will show mercy to whom I will show mercy." Language which clearly indicates the sovereignty of God in all his gifts to mankind. Paul urges it as illustrated in the bestowment of spiritual blessings on some of the human family. The ninth chapter of the Epistle to the Romans is a discussion of God's sovereignty. The immediate object of the writer might be to explain and justify the divine conduct to the Jews; most of them were rejected, while a few enjoyed favour: the examples given might be of persons or communities, elected to specific temporal privileges: still, the reasoning applies to an election of a different kind. He hath mercy on whom he will have mercy. He makes known the riches of his glory on the vessels of mercy which he had afore prepared unto glory. The whole of the argument in the chapter is, that election, whether of individuals or communities, whether to temporal or to spiritual benefits, illustrates the sovereignty of God. The quotations tend to this point, ver. 25—29. The reasoning is designed to establish it: "Therefore, hath he mercy on whom he will have mercy; and whom he will he hardeneth." God is elsewhere said to work in men both to will and to do of "*his own good pleasure.*" No other reason can be given. He is rich in mercy; and therefore it is, that any are made partakers of his salvation.

The whole of the divine conduct towards men is to be assigned either to distributive justice or to sovereign grace. Either we are justly entitled to what we receive from him, or it is spontaneously, graciously given; what could there be in man to deserve the electing love of God? All spiritual blessings are bestowed according as God hath chosen us in Christ before the foundation of the world. We are called to his kingdom and glory; we receive the truth, and are adopted into his family, as the result of our election: "As many as were ordained unto eternal life believed." God is righteous in all his ways, and holy in all his works; but to limit his operations towards men to the distribution of rewards and punishments, is to withhold from him the right and power of granting favour—a right and power readily conceded to every governor. He could not show mercy and compassion as he pleases. It would change the whole complexion of the gospel; and in effect deny that he worketh all things according to his own will.

The sovereignty of God has always been a stone of stumbling and a rock of offence. It is hard to relinquish all claim upon God, to take the ground of the very chief of sinners; and yet, never until we do this can we become the partakers of his salvation. Upon that ground the doctrine of election contributes to place us. It

reminds us, that we are regarded of God, not because we deserved it, but merely because he would so regard us. It is thus illustrative of the divine sovereignty. It is one of those dispensations, one of the most conspicuous, in which God has asserted his right to do as he pleases among the inhabitants of our ruined world. He withholds from none what is just and equal. He bestows on some, of his own mercy, blessings of unutterable value.

2. *The Scriptures present the doctrine of election as a display of the amazing love and grace of God.*

They dwell upon the riches of divine love as offered to our notice in election. Nothing else could have operated as the motive to it; and when we want to have the fruits of divine compassion most compendiously, and yet most strikingly, put, we recur naturally to the blessings of indescribable value involved in election. Favours may be bestowed upon the wretched, sometimes in pity for a wretchedness which they did not bring upon themselves, sometimes to establish the reputation of the donor for generosity and benevolence, and sometimes to expiate deeds of injustice and cruelty which he has perpetrated in other directions; but no motive of this kind could have influenced the choice and determination which we are considering. The wretchedness of man was self-inflicted. Sin did not happen to him through any unjust defect in his capacities or nature; he was voluntary in yielding to its power; resistance was perfectly easy, and in entire accordance with his character; warning, counsel, inducements to resist, were put clearly before him. The divine benevolence was not in jeopardy, so as to require an additional exercise to sustain its endangered or fading glories. Every work of God's hand, every proceeding of his providence, bore testimony to his kindness; if compassion is bestowed upon the guilty children of men, he is prompted only by the energy of his own love. "Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord."

There are two circumstances which may serve to enhance our estimate of the grace of God in election. The first is taken from the design he proposes to accomplish. He selects men as the objects of his especial favour; but to give effect to this choice, sins "unnumbered as the sand, and like the mountains for their size," must be forgiven; disobedience and impurity must be subdued and removed; rebels must be transformed into willing subjects, enemies into friends; all the subsequent follies in their conduct he must pardon; their sorrows he must cheer; their ignorance he must instruct; and finally, having fitted them by his mercy, he must admit them to mansions of eternal purity and blessedness. This is but a feeble outline of what the apostle calls "all spiritual blessings in heavenly things." The magnitude of these blessings, their abundance, the dignity and happiness which they confer in this world and in that which is to come, their endless duration, all bespeak the "riches" of God's grace. The second is taken from the immense multitudes who are the objects of the choice of God. To have determined on saving one sinner must have been regarded as a display

of ineffable love; but what shall we say when not one, but ten thousand times ten thousand, a multitude whom no man can number, out of every tribe and kindred and people, and tongue, are saved? The doctrine of election has been objected to, as confining within very narrow limits the bestowment of mercy. But few, it is said, are elected in comparison of the great bulk of mankind. With what propriety such an objection is urged we are at a loss to discover, since the doctrine does not determine whether few or many be chosen. A large majority of our race may be elected as well as a small minority; the objection lies not against election, but against the extent to which the blessings of salvation are actually conferred, and is therefore too much like arraigning the proceedings of the Eternal, to be entertained. "'Who art thou, O man, that repliest against God?" Representations which would make the redeemed, at the final issue of all things, but a very small proportion of the human family, are not sustained by the sacred word. They are to be a great multitude, like as the sand on the sea-shore, or as the stars of the firmament; they shall be so numerous as to afford entire satisfaction to the heart of infinite benevolence and mercy which expended itself in redeeming them. "He shall see of the travail of his soul, and shall be satisfied." We can form no conception how numerous the saved shall be; the thought, however, that they are numerous; that, with relation to so vast a number of his anticipated victims, the foe of God and man is to be disappointed; that the pealing anthems of heaven shall swell with the chorus of so many millions on millions of sinners once perishing, but now made kings and priests unto God, serves greatly to enhance our estimate of his love in electing them to eternal life. That love opens no narrow channel through which its blessings are to flow; its plans, its operations, are all worthy of a Being of boundless benevolence and grace.

Such is the scripture representation of election: it is placed before us as a display of God's grace and love. A few passages will be sufficient. "God hath saved us (says the apostle), not by works of righteousness which we have done, but according to his *own mercy*. Christ *loved* the church, and gave himself for it. God, who is *rich in mercy, for his great love* wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) Who hath saved us, and called us with a holy calling, not according to our works, but according to his *own purpose and grace*, which was given us in Christ before the world began." All the blessings of salvation bestowed in pursuance of the purpose of God in election, are in these and in many other passages attributed solely to the grace of God. The difference between believers and unbelievers, all that is done for the people of God in converting and saving them, originates in his distinguishing mercy. "You hath *he* quickened. According to *his mercy he* hath saved us. By the *grace* of God I am what I am. The grace of our Lord was *exceeding abundant* [towards me] with faith and love which is in Christ Jesus."

(To be continued.)

REVIEWS.

A Commentary on the Epistle to the Romans, with a Translation and Various Excursus. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Third Edition, corrected and considerably enlarged.—T. Tegg & Son, 1836.

We do not recollect when we have had a more grateful duty to perform than that which has fallen to our lot by the re-publication of the above work. Three successive editions of it having been called for, we can scarcely, we fear, claim the merit of introducing it to the notice of our readers; but if the usefulness of our criticisms is by this circumstance abridged, the responsibility of our task is, we must please ourselves with reflecting, diminished also.

This is not the first appearance of Mr. Stuart in the field of biblical exposition. He has already attained a well-merited celebrity, both in this country and his own, by a commentary, similar in its plan and execution to the present, on the Epistle to the Hebrews. If it were required of us to institute a comparison between the two works, we know not whether we should not be disposed to assign a priority of excellence to the former. Besides the directly expository portion of this commentary, in which it bears a resemblance to the present, it is enriched with a truly erudite, profound, and masterly dissertation on the Pauline origin of the epistle. In this dissertation the author has shown himself a more than equal antagonist to such men as Bertholdt, Schultz, De Wett, and the present champions of German theology. Under the dictatorship of these eminent scholars, it has been the fashion of late to consider the apostolic authority of this epistle as a dogma which must be exploded; but we are much mistaken if Mr. Stuart has not, by the weight of evidence he has collected, demonstrated the voice of tradition to be, in this instance, the voice of reason and truth.

The peculiar value of the present commentary, as indeed of that we have just characterized, consists in the principle on which they are constructed. Commentaries on the holy Scriptures may be distributed into two classes, the philological or critical, and the practical or devotional commentary. Of these different exhibitions of sacred truth, the one corresponds to the ancient ἑρμηνευσις γλωσσων (1 Cor. xii. 10); the other is more the counterpart of the προφητεία mentioned in the same passage. The office of the first-named commentator is like that of Ezra when he read aloud the Scriptures to his countrymen, after, through disuse, they had forgotten their language, "to give the sense, and cause them to understand the reading;" of the latter, to apply that reading to the purposes of "instruction in righteousness." The concern of the one is with the *import* of the sacred text, to discuss and establish its meaning; it is the endeavour of the other, supposing this established, to produce an impression of its *importance*. In short, the aim of the one is to furnish a companion for the closet; of the other, a companion for the study. We consider it as a circumstance which has operated prejudicially to the cause of sacred literature, that the distinctness of these departments of labour has not been more fully recognised. The divine and the critic, while they have been mutually jealous of each other's encroachments, have each been tempted to exalt his own office.

Much has been said of the impropriety of accepting any exegesis in the interpretation of the Scriptures, which is not sanctioned by "the analogy of faith." This

rule would be of more practical utility if it could first be defined what this analogy of faith is, or in whose possession such an unerring standard of appeal is to be found. The Arminians have one "analogy of faith," the Calvinists have another. In each of these bodies of Christians there are as many analogies of faith as there are sects or denominations into which they are subdivided. In every case, the nature of this infallible criterion is to be sought for in the particular creeds or catechisms of the parties who direct its application. So far, therefore, from being capable of determining other questions, it needs to be determined itself, and has as little foundation in reason as it has in the passage of the epistle before us, which is usually quoted to support it. See Rom. xii. 6. We imagine there can be no dispute as to the preferableness of the present rendering of the original term in this passage [proportion] above the Anglicised word analogy; and we strongly suspect that the acquiescence of theologians in the validity of the canon referred to, has contributed, more than any single cause, to retard the advancement of sound scriptural exposition.

Let it not be imagined, however, while we enter this protest, that we are advocates for leaving the business of interpretation in the hands of mere scholars. No one can be more sensible than ourselves of the importance of deep and ardent piety to the successful illustration of the oracles of God; no one more strongly deprecate the intrusion of unhallowed learning into this sacred province. And while we think a devout habit of mind an essential qualification in every interpreter of inspired truth, we deem it most of all needful in one who would give us the faithful sense of the experimental and doctrinal portions of it, contained in the apostolic writings. Yet since these divine treasures are locked up in an unknown tongue, we shall not cease to appreciate and commend the skilful appliance of the key in the hand of a sound and ripe scholar, which may lay them open to general use. For instances of happy effect, of enlightened criticism, in removing difficulties pressing on the theologian, we might safely appeal to many parts of the work before us. The long-agitated question respecting the consentiency of the testimony of the holy Spirit with the renewed mind, apparently spoken of by the apostle, Rom. viii. 16, we consider as thus set at rest. The stronghold of those who are advocates for a double testimony is the supposed meaning of the word *συμμαρτυρει*. Mr. Stuart, we think, satisfactorily shows, by a reference to Rom. ii. 15, ix. 1, passages where it is also found, that in this epistle it has only the signification of the simple verb: so that in this text the meaning must be, not that the Holy Spirit is one witness, and our own spirit another; but that the Holy Spirit testifies to our mind, or bears witness in our spirit. The remark is not new; it is the view adopted by Schleusner in his invaluable lexicons; but we have adverted to it with the view of showing how efficient an auxiliary philological inquiry may prove even to those who give themselves to the more purely doctrinal explanation of scripture truth.

The Epistle to the Romans must be confessed to present no ordinary difficulties to those who would undertake to present a faithful transcript of its argument and spirit. On the one hand, the abstruse nature of its doctrinal discussions has rendered it, as Mr. S. remarks, the grand arena on which theological combatants have been contending ever since the third century; on the other hand, there is much in its structure and phraseology to exercise the penetration even of the practised critic. It is a treatise without the form of a treatise. With the exception of the Epistle to the Hebrews, it is the most regular and methodical of all the apostle's writings. Both these epistles might be styled dissertations on a given thesis; in both of them the argument employed is that which is technically denominated *ex concessis*, or

ad hominem. It is impossible rightly to appreciate the value of either of these epistles, without bearing this peculiarity in mind; for otherwise the reasonings of the apostle will be liable to be misunderstood, sometimes through their abrupt transitions, and at others through their unusual prolixity. We have no hesitation in pronouncing Mr. Stuart's habits and endowments of mind such as eminently to qualify him for grappling with these difficulties. To extensive erudition he unites great quickness of apprehension, truly admirable patience of investigation, a happy talent of seizing on the links of the writer's thoughts, together with an unfeigned veneration for his authority; and to these excellent qualities may be added, a manly independence of inquiry. He evidently belongs to no school. Although his sympathies are obviously more with the Calvinistic scheme of theology, yet he often forsakes that scheme when the claims of truth appear to require it. As a specimen of what we intend, we may refer to his exegesis of the 7th chapter, verse 14, *ad. fin.*

The volume before us consists of an historical introduction to the epistle, a brief analysis of its contents, the commentary, a new translation, and various excursus on the principal difficulties, or "*loci vexati*," of the epistle. We cannot say that we consider these dissertations, acute and elaborate as they are, as the most valuable portions of the book. Mr. Stuart is, we think, more happy in tracing the reasonings of others than in exhibiting his own. At the same time, the confessed obscurity which attaches to the particular passages brought under review, the importance of the principles involved in the right understanding of them, the spirit of candour with which the investigations are conducted, together with the extensive acquaintance manifested with ancient opinions, must ensure an attentive perusal to these "excursus" from all real students of Scripture.

Although the rigorous scrutiny which this epistle has undergone in all ages, and from understandings of the first order, must render it idle to expect additional light from any new attempts at explaining it, we cannot refrain from congratulating Mr. Stuart on the result of his labours. Especially, we would express our sense of obligation for the diligence and care which he has brought to the elucidation of the more controversial portions of his author. There are, probably, some who will censure the freedom of his inquiry into these δυσνοητα* of the apostle; but we acknowledge we think his remarks on them alike commendable to his acuteness and his discretion. "In particular (we fully agree with Dr. Smith†) eminent clearness and judgment appear in educing the causes of condemnation resting upon mankind, the nature and effects of the connexion between the first man and his descendants, the formal reason of restoration to the divine favour, and the necessity, progress, and ultimate perfection of a real acquisition of the divine holiness." His observations on the first of these points, we deem worthy of the careful attention of our ministerial brethren. It is unfair to represent him as differing essentially from the received faith of our churches, on the doctrine of original sin. It is true, he does not accept the treatise of President Edwards as his standard, but traces some minor discrepancies between the theory proposed in it, and the positions of St. Paul. This, however, is only saying that with an independent mind he thinks for himself, and refuses to pay homage to that great master in theology, when he stands in the presence of one so incomparably greater than he.

As a general example of Mr. Stuart's style and method of comment, we subjoin the following.

"Ch. viii. ver. 15. Οὐ γὰρ.... εἰς φόβον, *for ye have not received a servile spirit, that ye should again be afraid*; i. e., ye have not the spirit of slaves, who, being in bondage, are fearing and trembling before the dreaded severity of a master; in other words, ye are not, through fear of condemnation or death, all your life

* 2 Pet. iii. 16.

† Preface to 1st Edition.

time ἐνοχοι δουλείας, Heb. ii. 15. Γὰρ illustrantis et confirmantis; for the object of the writer is to show that they are *sons*, and not slaves.

Πνεῦμα δουλείας and Πνεῦμα υἱοθεσίας is such a spirit as slavery is wont to produce, i. e., such a temper or disposition of mind as is appropriate to it, and such a spirit or temper of mind as belongs to affectionate children.

Ἀλλα.... ὁ Πατήρ! *but ye have received a filial spirit, by which ye cry, Abba, Father!* That is instead of the timid and cowering spirit of *slaves*, who tremble before their masters, we are endowed with the spirit of *children*, so that we may approach God with affection and confidence. The word Ἀββᾶ is the Chaldee אבא, sc. πατήρ! Augustine and Calvin think that the design of using both Ἀββᾶ and ὁ πατήρ here, is to show that both Jews and Greeks, each in their own respective language, would call on God as a Father. But the objection to this is, that the same idiom is exhibited in Mark xiv. 36, and Gal. iv. 6, where such a distinction is out of question; at any rate, in the first of these two cases it is out of question. If ὁ πατήρ here is designed for anything more than a translation of Ἀββᾶ, we may suppose the repetition to be designed for expressing intensity of childlike feeling, for this naturally prompts to a repetition of the name of a parent. So Theodoret. Ὁ πατήρ is the Nom. used instead of the Voc.; N. Test. Gramm. § 21. Note 3.

The Christian Minister. A Discourse occasioned by the Death of the Rev. W. Newman, D.D. &c. Delivered at the Baptist Chapel, Old Ford; By George Pritchard; to which is appended the Address delivered at the Interment. By W. H. Murch.—Wightman, 1836.

Dr. Newman was a truly excellent man. His mental qualities may perhaps be summarily described by that comprehensive term, *good sense;* his moral virtues concentrated in *uprightness of conduct*, and were adorned with amiability of disposition; his religious excellence developed itself in *solidity of Christian character*. As a man, he was first respected, and in advancing years revered; as a minister, if he did not display genius, or command attention by the powers of eloquence, he was discriminating and judicious. The slowness of his utterance, and the formality of his manners, were unattractive to the general hearer, and were decidedly disadvantageous to the effect which his discourses, usually well studied and carefully arranged, would otherwise have accomplished. His simplicity, sincerity, kindness, prudence, and meekness, out of the pulpit, and his holy seriousness in it, will not soon be forgotten by a considerable circle of surviving friends. Mr. Pritchard has truly remarked, in his affectionate tribute, that, "though his countenance was grave, his disposition was not sullen; his behaviour was always serious, but his temper was never ascetic; he was remarkable for his steadfast and consistent adherence to whatever he considered to be the law of revealed truth, but not at all less so for his candour towards those who, from the same premises, adopted different conclusions;" and Mr. Murch, in his solemn address, has stated, with equal justness, that "there was in him nothing mean or sordid, no disposition to injure the reputation of others, no falling in with the hateful practice of slandering and backbiting. As he was a wise and prudent counsellor of others, so in all his own affairs, he constantly maintained unshaken honesty, and inviolable integrity and honour. In him was no quibbling, no base suppression of any truth. He was an example of those social virtues which adorn the Christian name and character; of strict veracity and fidelity; of disinterested friendship; of modesty, humility, purity, and temperance. His was a religion which powerfully enforced the obligations of truth and the practice of holiness. Its foundation was laid in the fear and love of God, and in the faith of Christ. It was genuine, eminent, and exemplary."

Mr. Pritchard, from his intimacy with Dr. Newman, was well qualified to furnish those characteristic sketches of his private and public conduct which he has given. And the testimonies of public sympathy so spontaneously offered, and

so unequivocally expressed, at his funeral, were pleasingly coincident with the estimates of private friendship. The preacher observes—

"And may we not embrace the present opportunity of adverting to public opinion in reference to his moral worth? What an expression of this was afforded on a recent day, when we saw throughout this neighbourhood, not only the houses of business, but also the private dwellings, almost entirely closed! Did we not witness an unusual, but most gratifying, token of clerical respect to our departed brother in the directions given for the tolling of the bell as the funeral procession proceeded to this place? Connected too as it was with other incidents expressive of personal regard and consideration, a more distinct reference to which, however, is not here deemed necessary. In short, were it required, what numbers of unobjectionable witnesses, in every direction, would cheerfully press forward and bear their willing testimony to the moral worth of our dear departed friend."

"Perhaps there is no one in this crowded assembly who can exactly estimate the emotions which accompany the speaker in delivering this funeral discourse. For twenty years have I had the honour of being regarded as the friend of my highly revered but departed brother, and his friendship I have uniformly considered to be my honour. Though between our ages there was only the difference of a few months, I always looked up to him as one in whose judgment I could confide, and whose counsel I might adopt. Truly he was "my guide and my acquaintance." I distinctly remember some years since, quite as much under the influence of seriousness as of pleasantry, saying to him, "Dr. Newman, you must be cautious as to your instructions in my presence, for it is highly probable that I shall endeavour to follow them out; what you say will be very likely to become law to me." Indeed, such was the profound respect in which I held his judgment, that on no occasion of importance did I omit to consult him: and I never have had occasion, and I believe never shall, to regret this deferential regard to his acknowledged superiority. Of our beloved brother, I can say that which I know not that I could say of any one besides, with whom I have had the privilege to be much acquainted, that having been with him in almost every variety of situation, journeying with him both by day and by night,—with him in the presence of considerable numbers and alone,—yet I never heard him utter a sentence which I thought he ought not to have uttered. Notwithstanding his varied and numerous attainments, I never witnessed in him a single ebullition of vanity. I have seen him grieved, but on no occasion did I ever see him angry. He was uniformly cheerful; but I never saw him in any one instance indulge levity of temper. These things I mention most considerately and conscientiously, on a careful survey of a period extending through the whole continuance of my acquaintance with him; and I now mention them, not only in the fear of God, but with an immediate design to glorify him, by whom this honoured servant of Jesus Christ was so greatly distinguished, and to whom he was so deeply indebted.

It is well for preachers and writers when the emotions of personal attachment, however ardent, elevated, and tender, are thus chastened and consecrated by sentiments of piety. A more extended memorial of the life and labours of our departed brother are preparing by the same pen,* and we shall anticipate its perusal with pleasure. The excellencies which adorn the character of a friend may be wisely and safely contemplated when he has finished his course, and passed beyond the confines of temptation and sin; when, in the beautiful language of Mr. Hall, "we have witnessed his perseverance and his conquest, and have seen his virtues and his fame placed under the safeguard and seal of death and immortality."

Select Prose Works of Milton. Vol. 1. With a Preliminary Discourse and Notes. By J. A. St. John.—Hatchard and Son, 1836.

The volume, which by this notice we introduce to our readers, is announced as "the first of a series of the noblest productions of English prose literature." It is to be followed by another, containing further selections from Milton, and by successive volumes reprinted from the

* See our last No. p. 120.

writings of our greatest and best authors. The design of the spirited proprietor is worthy of generous commendation; and, judging from the specimen before us, we can scarcely speak too favourably of the manner in which it seems likely to be carried into practical effect. The typography, the engraving, and the whole appearance of the work, are excellent. The sturdy republican never presented himself to the public eye so "adorned" before. The volume is also ably edited; and by a gentleman who, while he seems thoroughly acquainted with the works of his author, enters with kindred feelings into the noble sentiments of his grand and masculine eloquence. We concur in the judgment which, in such a series of re-publications as is now intended, places JOHN MILTON at the head. To us his prose has long been as familiar as his poetry; and with ever new delight do we repair again and again to "those golden treatises, wherein so much wisdom, and eloquence, and true taste, and whatever else is most excellent and admirable in literature, is to be found." The present volume contains (after I. The Preliminary Discourse by the editor. II. Milton's account of his own studies; being the preface to his second book of "The Reason of Church Government." III. Apology for his early Life and Writings; published by Milton under the title of An Apology for Smectymnuus. IV. Tractate on Education. V. Areopagitica) a Speech for the Liberty of unlicensed Printing. This is Milton's masterpiece—and not Milton's masterpiece only, but, of its kind, the masterpiece of the human intellect; for where is the discourse to be compared with it for lofty sentiments of liberty, for triumphant argumentation, for enlightened views of government, for majestic grandeur of composition, and for noble and spirit-stirring eloquence? It goes, as the editor so justly remarks, "to the very heart and root of all our noblest sympathies." VI. The Tenure of Kings.

We shall notice with much pleasure, should the publisher give us the opportunity of doing so, the progress of this praiseworthy undertaking, and faithfully report to our readers our opinion on the succeeding volumes as they issue from the press.

The English Scriptures, their First Reception and Effects, including Memorials of Tyndale, Fryth, Coverdale, and Rogers; assigning to each his respective Place in the production of the English Bible. With an Appendix, respecting the First Edition of the English New Testament by Tyndale, in 1525, recently discovered; the Bible of 1537, on which the Versions following were founded; and a Chronological List of Editions printed previously to our present Version, &c. —Edinburgh, 1835.

We have read this publication with unfeigned pleasure. It brings together much interesting information, on the subject of the earliest and immediately succeeding translations of the word of God into our native tongue. Some of this information has also the value of being now for the first time communicated to the public. The author writes like a man who is conversant with his subject, and who has given much attentive consideration to it. Its prosecution necessarily leads him into much antiquarian research, in order to the accurate fixing of dates and places; but his narrative is far from being on this account pedantic or dry. His heart evidently glows with an affectionate veneration for the men who achieved the noble work of giving God's unadulterated truth to their country in its vernacular language, and who, with the exception of Coverdale, paid the forfeit of their great enterprise in the flames of martyrdom. More justice is done to Tyndale than is common in works of a similar kind; and his translation of the New Testament is deservedly commended as being superior to Coverdale's both in its general style, and in some important points of faithfulness to the doctrinal meaning of Scripture. The latter is doubtless a name to be had in everlasting remembrance; but if the ungenerous neglect of the former forces upon the lovers of

truth his just vindication, then it must be maintained that of the two he was not only the first translator in point of time, but of merit also. His Version is more accurate and more elegant, more vigorous, perspicuous, and just.

We only add, that this valuable pamphlet was occasioned by the observance, on the 4th of October last, of the third centenary of the English Bible; and that its author is a minister of our own denomination, the Rev. Christopher Anderson, of Edinburgh.

The Truth and Excellence of the Christian Revelation Demonstrated in two Addresses. Intended principally for the Young and the Unlearned. By W. Youngman. pp. 142.—Jackson and Walford; and Fletcher, Norwich.

In the aggression which they have been aroused to carry on against the powers of darkness, many of the most active members of the church of Christ have constantly to deplore their ignorance of the arguments in defence of the Christian faith. Brought into frequent contact with the infidel, the agents of our Christian Instruction Societies, amongst others, have painfully to feel their accidental inferiority; aware that his insinuations and his reasonings are alike unsound, and yet unaware, from their early disadvantages, how they may be repelled. For such persons the volume before us is a most valuable companion, presenting, in a manner the most lucid, just that kind of argument which at any moment may be recollected, and by any mind of ordinary power be brought resistlessly to bear upon the flimsy objections with which so often they are assailed.

In the first address, the truth of the Christian revelation is confirmed by what may be termed its *traditional* evidence, the fact of its having been received from the very time of the first believers being proved by a judicious and most satisfactory selection from the testimony of historic writ. For the reception of it *by them*, of which the author speaks as "the first link on which the great chain of evidence depends," we have an argument which neither in the manner nor matter of it do we remember to have seen surpassed. It is clear, concise, and complete.

In the second address, "the Excellence of the Christian Revelation" is so exhibited as to be productive of a twofold advantage to every active Christian. It will provide him with an argument most powerful against the scoffing of the sceptic, and with an inducement not less powerful against the sluggishness which sometimes suggests, that into the highways and hedges he should go no more. If (we have felt as we have penned it) if this revelation be *so* excellent, the sceptic's scoffing and the Christian's sluggishness are left without excuse: criminality attaches to both.

To the addresses there is appended what the author terms "Illustrations." In these certain discrepancies which are supposed to exist in the narratives of the evangelists are examined, and, though too concisely, so explained as to conduce to the realization of the object which was proposed, "that the young and the unlearned may know the certainty of those things wherein they have been instructed." On these accounts we venture strongly to recommend this volume, especially to those whose circumstances preclude their acquaintance with higher and more expensive works. It is a valuable epitome of argument and of feeling, a beautiful combination of the impartiality of the critic, with the piety of the man of God.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Shrubbery. By the Compiler of "Fruits and Flowers," and of "The Garden," &c. London: Westley and Davis.—A collection of aphorisms, verses, anecdotes, illustrations of Scripture texts, and other varieties, put together without classification or arrangement of any kind, just as trees, and plants, and flowers grow together in the wild but sweet entanglement of a shrubbery.

Christian Melodies. Home and its Scenes. London: Thomas Ward and Co.—What more befitting themes for the music of the gentle lyre, than the sweet charities of home? But why should the beauty of this tasteful little volume be disfigured with such common-place engravings?

The Manual of St. Augustine. A new translation. By Samuel Jackson. London: Thomas Ward and Co.—To promote his spiritual-mindedness, the venerable archbishop of Hippo made a collection of the most remarkable passages which he met with in the writings of the preceding Fathers of the church, and carried them about with him, to read at such times as he could find an opportunity to recur to them. These are called his manual; and the present is an elegant edition of them, in a translation as elegant.

The Christian's Sketch Book; second Series, in three Parts. By Jabez Burns, Author of "The Spiritual Cabinet," the "Christian's Pocket Remembrancer," &c. pp. 238. *Wightman.*—This interesting volume is divided into three parts, "The Essence of Theology;" "The Triumphs of Piety, as exemplified in the dying Testimonies of Eminent Christians." Anecdotes and Select Poetry." Mr. Burns is certainly entitled to the credit of an industrious compiler; and there are not a few whose leisure is very limited, or whose power of application in perusing more elaborate performances is feeble, to whom such selections may prove highly acceptable.

The Providence of God Illustrated. By the author of "History in all Ages," &c. Hamilton and Co.—This entertaining book is divided into twenty-four chapters. The first contains "a demonstration of Providence—its mystery—universality—particular—wonderful—its connexion with prayer—its protection—its agencies—its reference to afflictions—subservient to the conversion of the soul—retributive—its relation to sin—its reference to death." The following chapters contain narratives, shorter or longer, in illustration of all these particulars; and many of them will bear to be repeated a thousand times. In some instances we should have been gratified if the author had given his authorities.

An Illustration of the Seventh Chapter of Paul's Epistle to the Romans, in two Discourses, &c. By John Thomas. Wightman.—In these short sermons, there are many things which merit the most serious attention; affecting at once the experience, the faith, and the practise of every believer.

Memoir of Mary M. Ellis, wife of the Rev. William Ellis, Missionary to the South Seas, and Foreign Secretary of the London Missionary Society, &c., &c. Fisher, Son, and Co.—Mr. Ellis appears to have conducted himself in very delicate and difficult circumstances, as a man and a Christian might be expected to do; and as a Missionary, he contrives to turn every thing to good account, for the promotion of the great Christian cause. His book will be a permanent memorial of himself as well as of the excellent companion of his life, whom Providence has removed to her rest and her reward.

On the Mental Illumination and Moral Improvement of Mankind, &c., &c. By Thomas Dick, LL.D. Whittaker, Hamilton and Co.; Simpkin and Marshall.—Such is the high character of the writer of this volume,—so rich the stores of information he has accumulated,—so warm his zeal for many years past, in diffusing useful knowledge, in a very engaging manner, that we cannot but expect the rapid sale of this new work. Of the multifarious topics embraced, the reader may judge, if we tell him there are 672 pages, including almost every thing relating to education as it was,—as it is now—and as, in the judgment of the author, it will be in time to come.

Hymns adapted to the Comprehension of Young Minds. By Anne Houlditch. 2nd edition. London: Thomas Ward and Co.—It is difficult to combine simplicity of thought with elegance of diction; but the ability to do this is one of the most necessary qualifications in a writer, and especially a writer of hymns, for the young. With some exceptions, in which good taste is offended, this is, on the whole, a tolerably successful effort.

OBITUARY.

THE REV. HUGH MACKENZIE.

The Rev. Hugh Mackenzie closed his active and useful life in peace, at St. Ives, in the county of Huntingdon, on Tuesday, the fifth of January, in the sixty-fourth year of his age, and the thirty-ninth of his ministry. He was a native of Scotland, was born near Tain, in Ross-shire. Early in life he was the subject of deep convictions, and in the morning of his days devoted himself to the service of his Lord and Saviour.

He was bound apprentice in Edinburgh to a bookbinder, in November, 1785. Whilst there, he united in Christian fellowship with the members of the Tron church, then under the ministry of Dr. Andrew Hunter, Professor of Divinity in the University of Edinburgh. Having finished the term of his apprenticeship, he left the land of his forefathers in November, 1792, and removed to Manchester, where he was baptized, and received into the church then under the pastoral care of Mr. John Sharp. He married in 1795. In 1796, he removed to London, and after a few months' residence there, united himself with the church in Prescot Street, then under the pastoral care of the ever-to-be-revered and beloved Abraham Booth. He had not long been a member at Prescot Street, before he was requested to exercise his gifts before the church, in order to the ministry; as the result of which, he was unanimously called to that sacred office on Nov. the 21st, 1798, and was set apart by the prayers of the church, and an impressive and excellent address by Mr. Booth, from Tim. iv. 22. Here, his useful public life commenced; and from the beginning, his labours were highly blessed to the conversion of immortal souls. Wherever he pitched his tent, during his progress through the wilderness, his preaching was made useful; sinners were converted, saints were edified and "built up in their most holy faith," and many who went to scoff, remained to pray. From various causes, his ministerial changes in the earlier parts of his life were frequent. In 1806 he removed to Isleham, in Cambridgeshire, and was ordained there Nov. 19th, that year. Here he laboured with much acceptance and great success for eleven years, and was made a blessing to his own church, and to the churches in its neighbourhood. On leaving them, he returned to London; from whence he went in succession to Ramsey and to Somersham, both in Huntingdonshire, and from thence to St. Ives, in the same county, where he spent the last fourteen years, the happiest and most useful of his life. Upon his arrival at St. Ives, the congregation had dwindled down to ten persons; but it increased, during his residence, to about three hundred. He was highly and deservedly esteemed and beloved, as a kind and faithful friend, a laborious and zealous minister, and an affectionate husband and father. The ocean of life to him has been troublous and tempestuous, the waves of care and anxiety frequently running mountains high; but in all his changes, difficulties, and privations, that God whose ways are in the great deep, supported and strengthened him, and in the declining days of his life, raised up for him kind friends, who delighted in his company; whom he instructed by his counsels, cheered by his advice, and with whom he took sweet converse; and who cherish his memory with the fondest regard. His last illness was not of long duration, but it was borne throughout with the most perfect resignation to the will of his Maker; not a sigh or a murmur escaped him. He knew whom he had believed; and that God whom he had so zealously and perseveringly served from his youth, did not desert him in his old age, when his strength failed him, and when grey hairs adorned his temples. The closing scene of his life was replete with instruction, to those who had the advantage of visiting him. As the end of life approached, and as the dark valley appeared nearer, his composure and resignation did not forsake him. On the last day of his life, a friend approached his bed-side, who asked whether all was right, when, with a cheerful smile and extended hand, he exclaimed, distinctly, "All is well." Upon one occasion, a friend was observing his many changes and trials through life. "Ah!" he replied, "the clouds of providence to

me always seemed dark, but the skies of grace were always clear."

Soon after this, he rapidly sunk, and at about five o'clock in the afternoon fell asleep in Jesus, and received the blessed welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

His funeral took place on the Tuesday following, and was more numerously attended than any funeral ever remembered in that town. The great respect shown to his memory was very consolatory to his surviving relatives and friends. He has left behind him an aged widow almost without provision; but by the exertion of kind friends and different societies, it is hoped that the evening of her life may be spent free from anxious care.

The bereaved church and congregation are now looking out for a successor to their lamented and beloved friend. May they find one qualified by his great Master to labour among them as an evangelist, and faithfully to discharge the responsible duties of the pastoral office, so that "*the little one may become a thousand, and the small one a strong nation.*"

RELIGIOUS INTELLIGENCE.

FOREIGN.

NEW SOUTH WALES, AND OTHER INVITING FIELDS FOR MISSIONARY LABOUR.

To the Editor of the Baptist Magazine.

The Baptist Magazine is expected by hundreds (especially in country villages) with as much interest as politicians look out for their newspapers on the introduction of any important measure in the House of Representatives; and the pages containing "*religious intelligence*" usually claim the first attention. Jamaica and the Bahama Islands are great favorites with most of your readers, and our village members especially. The opening of new meeting-houses, the formation of new churches, the recognitions of pastors at home, and the progress of truth through the ministry and other instructions of our brethren in Ireland, afford occasions of sacred praise, and stimulate to prayer and exertion, depending on the promised blessing of our covenant God, who alone can give the increase. Many inquiries are made as to what is become of the Baptist Home Missionary Society, and what that Society is doing. We seldom read any thing of them, or of their proceedings. It is the opinion of many that that Society would obtain more countenance, were their operations brought oftener under the notice of the denomination, through the medium of the Magazine.* In the number for February, it is highly gratifying to find that on the other side of the world there dwell some of our brethren, who hold the truth as it is in Jesus, and desire its continued administration, and the maintenance of the ordinances which the Lord hath given us. "Grace be with all who love our Lord Jesus Christ in sincerity." That a divine blessing may attend all their works of faith and labours of love, in every part of the world, is the sincere prayer of the writer.

But, Sir, our Missionary Committee refuse assistance to our beloved and far distant brethren in New South Wales, because "the society only contemplates *the heathen.*" Surely there must be some mistake here. Our West India Colonies are not viewed in the character of *heathen lands.* The negroes there are usually *supposed* to be Christians, though they may know no more of Christianity than the name.

How eloquently did many pleaders for slave abolition advocate that righteous cause by appeals to our sympathies "in behalf of eight hundred thousand of our enslaved fellow-subjects and *fellow-Christians!*" Our beloved missionary brethren in Jamaica are not in the habit of representing the inhabitants as deniers of the true God. The Bahama islands were certainly not in a state of absolute heathenism when our missionaries went amongst them. One object of that mission was to "strengthen the things which remained, and that were ready to die." Your correspondent remembers reading, many years since, in an American Baptist Magazine, an account of the baptism in one day of from two to three hundred persons, in one of those islands, by a black minister, who was upwards of eighty years of age. It was said that he was in the water about six hours, occasionally leaving it to take

* In our last and present numbers, communications respecting this Society will be found, as if written in anticipation of these suggestions.

refreshments, and that the service was most solemnly impressive.

When our esteemed brother, Mr. Davies, was sent to Graham's Town, South Africa, he certainly did not go to a professedly *heathen* people. The inhabitants in general are Europeans, Dutch descendants, and hottentots. Why, then, should Sydney, New South Wales, be an exception?

Earnest appeals by different correspondents have been made, through the magazine, in behalf of Canada, and the writer is informed, that in other colonies Baptist brethren are scattered as sheep without a shepherd.

In Newfoundland, nearly a whole congregation of people renounced infant sprinkling, convinced that it had no Scripture authority, and many of them would have been baptized, had a Baptist minister gone to their assistance. A fine field there for missionary operations!

Let our missionary committee lay these things to heart. Let them not entertain the notion for a moment, that the denomination will not respond to an appeal in behalf of dear brethren whom trying circumstances may have banished from their "father land," and scattered to the ends of the earth. They are a part of "the election of grace," redeemed by the precious blood of Christ, and brought by the Holy Ghost into union with Jesus, and his mystical body the church, and are destined finally to appear in the presence of God with exceeding joy. While our committee laudably "contemplate the heathen," let them not forget the *superior* claims of "the *strangers*, scattered throughout" New South Wales, Canada, Van Dieman's Land, Nova Scotia, Newfoundland, and other parts; "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: unto whom may grace and peace be multiplied!"

PHILEMON.

BAPTIST CONTINENTAL SOCIETY.

Extracts of a letter from Mr. Jenkins to the Secretary.

Morlaix, 4th March, 1836.

I am glad the Committee think it advisable to open some place for public worship as soon as we can. We have reason to hope that some Bretons would attend. May the Lord enable us to go forward in a self-denying, sincere, and unshaken dependance upon him; confidently hoping that he will graciously bless this humble attempt to introduce the preaching of the gospel among the Bretons. I cannot say what will be the annual expense of a suitable room here, as I have not had sufficient time since the receipt of your letter to make inquiries. I shall do my best to have a place at a moderate rent. It appears to me that we could not fit up a room for public worship under about four pounds.

When I begin to preach, it is to be expected that many strange ideas will be formed of us as Christians, of our worship, of our object. The priests, and many others, will be glad to take every advantage to prejudice the people against us. For this reason, I think a short address to the people in Breton of about two small pages, explaining a few of the principal articles of our belief, the great object of preaching the gospel, and explaining the Scripture, and encouraging the people to come to hear the gospel, would be productive of good effects. Should the committee think something of the sort necessary, I shall have it done according to their wishes.

At the request of the committee, I shall give some account of Morlaix and its neighbourhood. The population of Morlaix is estimated at 12,000. There are three churches, and the number of priests belonging to them is thirteen. The number of chapels is three, excepting those belonging to the nunneries. Of these three chapels, one is in the town burying-ground, another attached to one of the churches, and the other is for the use of the hospital. A priest is kept for the purpose of officiating in the latter. There are two nunneries in the town, and one about a mile in the country. Each of them has a priest to perform service. In one of the nunneries of the town are educated all the daughters of those who can afford to give them education. The number of nuns and children in this nunnery is very great. The other nunnery in the town belongs to the Carmelites. They wear the veil, and undergo very severe discipline. They never eat meat, take their food on a stone plate, wear coarse garments, sleep on stone pillows, whip each other every night, and dig a spadeful of their grave every day. I am not certain whether all this is true, but it is the common report about them. The old revolution gave a destructive blow to the Catholic church in Morlaix. Before that event, there were in the town eighteen churches and chapels, but now there are only nine, and two of this number were built very lately, are small, and there

is no regular service performed in them. It appears that the priests and zealous Catholics of this town would like to regain their former position; and that they aim at this as much as they can. The people here are not very religious, even in their own way, though they are the blind advocates of popery. Very few of the educated part of the people ever go to church, and I have heard some respectable Frenchmen condemning many things in the Catholic church, and admiring the Protestant religion, as it is called. Those who attend mass are, for the most part, from the common and country people.

The neighbourhood of Morlaix is populous, and a dozen or more villages surround it within a distance of seven miles. There is scarcely a village without a church in it, to which two or three priests belong. There is a great number of crosses and images in this country, at the road side; and when passing them, the country people take off their hats, and make the sign of the cross. The country people live very loose, and are exceedingly dirty. In cleanliness, behaviour, and social comfort, the Bretons are very backward. It is easy to perceive that the religious and moral state of the inhabitants of a country like this must be very deplorable. The mass of the people are astonishingly ignorant of the doctrines of their own church, and are not able to give any one a reason of the hope that is in them. They have hardly any idea of salvation through the merits of our blessed Redeemer; it is by virtue of their own works, penitence, &c., they hope to obtain the favour of God and eternal happiness. The sabbath is greatly profaned among them. Some follow their trade, whilst others follow their pleasures and amusements on the holy day. I can say that wickedness abounds. Morlaix presents an extensive field of missionary labour. May the Lord open a wide door for us, that his gospel may be preached to this people, and may his blessing attend the efforts made!"

Any contributions for the special purposes mentioned in the above letter, or to the general funds of the Society, will be received by the treasurer, W. T. Beeby, Esq., Grove Lane, Camberwell; the secretaries, Rev. J. Watts, 22, Warner-street, New Kent Road, and Mr. G. B. Woolley, 15, Finsbury Pavement; or any member of the Committee.

DOMESTIC.

RELIGIOUS REVIVALS.

To the Editor of the Baptist Magazine.

Were feelings very similar to those which were expressed by your valuable correspondent, Mr. Godwin, I beg to say that it is with "considerable hesitation" that I venture to send you an account of the present state of our little Zion in this place. I feel, however, compelled to tell you what God is doing for us, from a conviction that many ministers and friends of our denomination, who, although at a distance from us, yet, from a personal acquaintance with our past history, would be pleased to hear of our prosperity; and, also, from a sincere hope that the church of Christ generally may be stirred up to seek *his* blessing, who has said, "*Whatsoever* ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

For the past few years we have had occasions to thank God and take courage, in witnessing the gradual increase of members to the church; but within the last two or three months, we have had an unusual display of the power of God in our midst. Very many are hungering and thirsting after righteousness; and it has been our unspeakable happiness to witness numerous conversions to God. We are now happily compelled to hold meetings every evening in the week; and very frequently, after such meetings have been concluded, we have been obliged to commence another service; and, although I endeavour to dismiss the people at a prudent hour, yet I am persuaded that it would require no effort to detain them in the house of God until morning.

There are some instances of sound conversion in persons somewhat advanced in years; but, more especially, extensive good appears to be doing among the young. Several of the senior scholars of our Sabbath-school are become our joy; some of them are already "planted in the house of the Lord;" and, if we may judge from the present appearance of this lovely field, it is white already to harvest—the first-fruits of which our God has given to us. Several of the dear youths of my Bible class, that I meet on Sabbath evenings, have come to my house, and, with a sacred joy beaming in their countenances, have said; "O Sir, we are come to tell you that we have found

the Lord; and we know that God, for Christ's sake, has pardoned our sins." Others have met me in the street, and have not been ashamed to tell what the Lord is doing for their souls.

Indeed, for several weeks, such delightful scenes have been witnessed by us, while our excellent teachers have rejoiced over these young disciples with feelings not easy to be expressed. Our beloved young friends are, generally, from fourteen to seventeen and eighteen years of age, and some younger still, who are thus brought to God. The accounts given to us by Drs. Cox and Hoby, about the very young members in the American churches, have tended to encourage and to strengthen our hopes concerning these our babes in Christ. Yesterday they commenced a juvenile prayer-meeting. May the smile of Heaven rest on it! In the very streets we frequently hear the song of praise; while, in other instances, we often meet the desponding penitent.

On Wednesday last we had special meetings for prayer; and a more interesting day has seldom been witnessed. Our dear brethren, Clarke, from Truro, and Burchell, from Falmouth, kindly visited us, with about forty of their members. Addresses were delivered during the day by brother Burchell and myself; solemn and fervent prayer was offered by various brethren; while the soil appeared quite prepared to receive the seed. In the evening brother Clarke preached to a crowded congregation from Matt. xv. 9: "But in vain do they worship me, teaching for doctrines the commandments of men." After the sermon it was my unspeakable happiness and honour to baptize twelve persons, who, we trust, will be bright and shining lights. Others have since proposed themselves for baptism; while the arm of the Lord appears to be made bare.

Yesterday we were again blessed with a baptism of the Holy Ghost. In the evening, after the Lord's supper had been administered, and the benediction pronounced, we found that there were persons, who had been spectators, who were in deep distress. Prayer was again offered; and we were compelled to exclaim, "What hath God wrought!"

Such are our present happy circumstances; and you, dear Sir, can sympathize with us, when I say, "we rejoice with trembling." I ought, however, to add, and it is with pleasure that I do so, that this blessed revival of religion is not confined to us. Among the Wesleyans and Primitives there is a gracious work going on. I should suppose that hundreds must be adding to their societies. In this "we do rejoice; yea, and we will rejoice." It is, indeed, cheering to see how old professors are quickened; they have caught an inspiration which they will not soon forget. Some of our members have already witnessed the conversion of their dear children; while others appear, also, to be determined to serve the God of their fathers.

Should your Magazine ever reach the family of that amiable and devoted servant of God, the late Rev. Legh Richmond, they will be rejoiced to find that the reading of his tract, called "The Young Cottager," was the means of bringing one dear young friend to the Saviour. I *daily* witnessed her struggles of mind, and with intense anxiety watched the unfoldings of piety. That dear friend has since enjoyed the witness of the Spirit, although she has not, as yet, attained her twelfth year. Out of the mouths of babes and sucklings God is perfecting praise. This is the Lord's doing; and it is wonderful in our eyes!"

If you think the above communication worthy of a place in your excellent miscellany, I shall feel obliged by its insertion; and, should the great Head of the church continue to favour us, perhaps I may, on some future occasion, take the liberty of troubling you again.

JOSEPH SPASSHATT.

*** To the above interesting account from Redruth we add the following extract, from a letter relating to the prosperity of another of our churches in a different part of the country.

"I am happy to inform you, that we are going on well in the church. There are from eighty to a hundred waiting to be baptized at present. Revival meetings have been the means of doing great things with us. The Lord be praised!"

BENJAMIN PRICE,

New Town, Montgomeryshire, 16th Feb., 1836.

This is delightful intelligence! Our readers, we are persuaded, will feel themselves much indebted to the brethren who have furnished us with the present and preceding narratives of those "times of refreshing," with which they and their churches

have been visited, "from the presence of the Lord." May they long continue to enjoy the gracious season! We have reason to believe that the hearts of many have been encouraged, and their zeal stimulated, by the letter from our esteemed brother, Mr. Godwin, of Bradford, which we published in our January number. By more recent intelligence, of a private nature, we rejoice to learn that in many ways his church is now reaping the blessed fruits of the extraordinary meetings then held. In other instances, we know that similar measures have been adopted, and that the most happy results have followed. Particularly, this has been the case in Dr. Cox's church, at Hackney, and in Mr. Steane's church, at Camberwell. By the latter, a series of meetings was held for special prayer and pastoral exhortation, beginning on a Monday morning, and continued through Monday afternoon and evening, Tuesday evening, Wednesday morning, and Thursday evening. The pastor was kindly assisted by the brethren Dyer and Eustace Carey, and the meetings increased in interest and solemnity to the last. The last but one was in its design more special, and in the mode of conducting it more novel, than the rest. It was an assembly of Christian parents bringing their children with them, to present them before the Lord in his holy temple. After prayer, by one of the deacons, the word of God was read, and the parents were addressed in the presence of their children, on parental obligations and responsibilities. They were then requested to withdraw into the chapel, and plead in earnest prayer for them; while they remained in the vestry with the pastor, to be affectionately exhorted and prayed for by him. When these separate exercises were finished, the parents returned to the vestry. Their hearts were full—they wept over their beloved offspring; and when two verses had been sung, and a few parting admonitions had been given by the pastor, he commended them in prayer, and so the meeting concluded. Since then, another evening has been appropriated to special exhortation and prayer, with a view to the spiritual interests of the servants. The families in the congregation were requested from the pulpit to make such domestic arrangements as might permit all their servants to attend on the occasion. This was willingly done, and they came in great numbers. It was an evening which some who were there will have reason to remember with thankfulness as long as they live. From another of our pastors we have received a private letter, in which he says: "The entire neighbourhood of our chapel is under constant and most excellent visitation by the very best men and women in my church."

Being in possession of these facts, we have added them as an appropriate sequel to the foregoing letter. Perhaps our ministerial brethren in different places can furnish us with accounts of a similar nature. We respectfully invite them to do so. Such communications will do good. They will incite to holy activity; they will teach the efficacy of prayer; they will spread the glow of a warmer piety through the churches; they will bring about a union of hearts; pastors will sympathize with pastors, and churches with churches: we shall rejoice together, and when occasion calls for it, we shall weep together; and "our hearts, being comforted, will be knit together in love."

There is only one caution which we wish to add, and we are sure it will be received aright; and that is, that in writing and publishing such accounts we should be very careful to guard against the vain-glorious temper of him who blew his trumpet, and said: "Come, and see my zeal for the Lord." There should be no disposition manifested to exalt ourselves, or to make it appear that our prayers and our agency were things of great importance in promoting these revivals. If there be, we shall grieve the Holy Spirit; our vanity will drive away his grace; and we shall be left to deplore our folly, when we might, had we been humble, have continued to rejoice in his strength. Let us feel our nothingness, and give all the glory to God.

EDITOR.

BAPTIST HOME MISSION.

Extract from a Letter addressed to Samuel Salter, Esq., Treasurer, by the Rev. John Shoveller, dated Portsea, March 11, 1836.

In consequence of a sermon delivered in the chapel in Meeting-house Alley, in which a most powerful appeal was made to the feelings of pious benevolence, last Lord's-day evening, by the Rev. Mr. Roe, in which the young people were more particularly urged, by means of the collecting cards, to obtain twenty pounds for the specific purpose of sending a Missionary to a station of peculiar destitution as it regards the means of grace, I am happy to say that the young people responded to the call,

and within forty-eight hours of the soul-stirring address, the sum named was raised. They did not, however, stop at that mark; and I have received from them the sum of twenty-eight pounds fourteen shillings, which I hereby remit to you. This effort, you will please to remember, does not interfere with our general annual collection, emanating *solely from the congregation in Meeting-house Alley*, and for the above *specific purpose*. It is also wished that it might be acknowledged in the April Baptist Magazine.

WATERVILLE COLLEGE.

To the Editor of the Baptist Magazine.

I beg leave to acknowledge, through your pages, my indebtedness to the liberality of Christian friends in London, Hackney, Camberwell, Devizes, Bristol, Oxford, Northampton, Birmingham, Cheltenham, Shrewsbury, &c., who have kindly sent me contributions of valuable books, medals, and money, for Waterville College, in Massachusetts, U. S., for which institution I have been acting as an agent in England for the last three or four months. The books have been chiefly packed under the inspection of the Rev. Joseph Belcher, 27, Paternoster Row, who has kindly offered to take charge of any books which may yet be forwarded. The Waterville College is one of our most flourishing institutions, situated on the river Kennebeck, adjoining the Canadas. It was instituted in 1820. Its faculty consists of a President, the Rev. Rufus Babcock, D.D., four professors, three tutors, and about a hundred students. JOHN O. CHOULES.

Grove Lane, Camberwell, March 12.

ASSOCIATION.

NOTTINGHAM AND DERBY.

The half-yearly meeting of this association was held at Collingham, on Tuesday, Oct. 27th, 1835. Brother Nichols was chosen moderator. A meeting was held for prayer in the morning at nine o'clock: after which the business of the association was attended to; when the following resolutions were passed:—

I. That the brethren Edwards, Pottinger, Vickers, and Frearson, be requested to take the necessary steps for the revision and renewal of the chapel-deeds.

II. That the church at George-street, Nottingham, be requested to permit an iron chest to be placed in their vestry as a depository for the writings connected with the chapels in this association.

III. That the next association be held at Derby, on the Tuesday and Wednesday in Easter week, 1836, and that brother Edwards, of Nottingham, be appointed to preach.

IV. That the circular letter be on the "Obligation of churches to promote the spread of the Gospel, and the general interests of the Redeemer's kingdom, throughout their respective neighbourhoods;" and that brother Pope, of Collingham, be appointed to write it.

At half-past two o'clock, brother Pottinger, of Swanwick, preached from Dan. xi. 4.

In the evening, at half-past six o'clock, a meeting was held, to promote the revival of religion, when short addresses were delivered by the brethren Dawson, Nott, Hawkins, Ward, and Edwards.

The services were well attended, and appeared to excite a lively interest; and we trust that this first meeting of the association has been marked by the special presence and blessing of the great Head of the church, and has left a salutary impression on the hearts of those who were engaged in it.

W. HAWKINS, Secretary.

CHAPELS OPENED.

SHEPSCOMBE.

In 1833, a large room was opened for a sabbath-school, and for preaching the gospel, in the populous village of Shepscombe, near Painswick, Gloucestershire. The room has become too small for the school and congregation, and some land has been purchased and conveyed to trustees belonging to the neighbouring churches, at Shortwood, Kingstanley, and Stroud, for the purpose of erecting thereon a meeting-house and school-room, the foundation-stone of which was laid by Mr. Hewitt, Baptist minister, of Painswick, on the 17th of February. The estimated expense is £200. In addition to applications to a few friends, an appeal will be made by letter to the churches for their small donations, as the only means of raising the money. On the effort already made, a large blessing has rested; and to the aged and middle-aged, as well as the young, the gospel has become the power

of God to salvation. The school has proved a hopeful nursery to the church; and three scholars, and four teachers, have followed the Saviour in the holy ordinance of believers' baptism, while there are yet others at the threshold of Zion, waiting for the invitation, "Come in, thou blessed of the Lord why tarriest thou? arise and be baptized."

CULLINGWORTH.

On Tuesday, February 16, a large and commodious room, capable of seating above 300 persons, was opened for the use of the Baptist denomination at Cullingworth, an increasingly populous village, about three miles from Haworth, Yorkshire. The Rev. P. Scott, of Shipley, preached in the afternoon, and the Rev. S. Blair (Indep.), in the evening. And on the following sabbath, two sermons, by the Rev. James Acworth, A.M., president of Little Horton college, and one by the Rev. D. Taylor, of Bingley. The place is attended in a very encouraging manner. Three sermons are preached every Lord's-day; and in the afternoon and evening the place is well filled. The Baptists of the West Riding are beginning to feel the influence of the revival spirit, and are proportionably anxious for the spread of the cause. Much good appears to be doing.

CHRISTOW, DEVON.

The foundation-stone of a new Baptist chapel was laid at the pleasant village of Christow, on Thursday, May 28th, 1835. A numerous assembly from the neighbourhood, and from Exeter, met together on the occasion. The spot selected is well situated for the inhabitants, and also for the surrounding hamlets. The stone was laid by the Rev. Peter Anstie, of Exeter, assisted by the Rev. Mr. Cooke, of Llanidloe, Wales. In the afternoon, a young man, the first-fruits of the labours in this place, was baptized, in the presence of a large concourse of spectators, who conducted themselves with the greatest decorum. A sermon was preached by the Rev. Mr. Edmonds, late of Exmouth, and the devotional parts of the service were conducted by the Rev. Mr. Sprague, of Bovey Tracey.

The success in this neighbourhood must be ascribed to the blessing of the Almighty upon the labours of Mr. Shapcot, member of South-street church, Exeter, who, with zealous perseverance, has laboured there nearly two years. As the people at Christow are very poor, the smallest sum in aid of the building will be thankfully received by Mr. Anstie, Mr. Shapcot, or Mr. Lillycrop, Exeter.

NOTICES.

The next meeting of the Herts. and South Beds. Association will be held on Tuesday, April the 12th, at the Baptist Meeting-house, St. Alban's. The Rev. E. Adey, of Leighton, to preach. Service will commence at 11 o'clock in the morning.

Henry Burgess, *Secretary.*

The annual meeting of the London Baptist Association will be held at Henrietta Street, on Wednesday the 20th of April, at three o'clock; when the letters from the several churches, and the Circular Letter of the Association, will be read. In the evening of the same day, at seven o'clock, the annual sermon will be preached at the same place, by the Rev. R. W. Overbury, of Eagle Street. Subject—"The presence of Christ in his church, considered as a motive to greater exertion in promoting its enlargement."

The Annual Sermon to Young People will be preached on Monday, the 2nd of May, by the Rev. Samuel Green, of Walworth, at the Rev. J. Hamblin's chapel, East Street, Walworth; when a collection will be made for the benefit of the Walworth Female Charity School and School of Industry. Worship to begin at 4 o'clock.

The twenty-fifth Anniversary of the Baptist chapel, Cotton Street, Poplar, will take place (D. V.) on Easter Monday, April 4th, 1836. The following ministers have kindly engaged to preach: The Rev. C. Stovel, of Prescot Street, in the morning; the Rev. G. Clayton, of Walworth, in the afternoon; the Rev. J. Davis, of Church Street, in the evening. Service to commence at eleven, three, and six o'clock.

Dinner and Tea will be provided in the vestry.

The Annual Meetings of the Bristol Auxiliary Missionary Society, in aid of the Baptist Mission, will be holden (Providence permitting) the 5th of April and the following days. Rev. Messrs. John Dyer, Carey, Leifchild, and C. Birt, are expected to bring the claims of the Society before the friends of the Mission.

IRISH CHRONICLE.

APRIL, 1836.

Our readers will have learned from preceding numbers of the Chronicle, that inquiries have lately been instituted with the design of bringing out a clear view of all that the agents of the Baptist Irish Society are doing in their respective fields of labour. These inquiries have been conducted partly by a Deputation sent by the Committee to our various stations in Ireland; and partly by letters addressed to the agents, embracing, in some forty or fifty questions, all the points on which information was considered necessary. The present number of our Chronicle will be chiefly occupied by extracts from the answers to these inquiries.

Mr. M'Carthy—to whose diligence and zeal the Secretary has received most honourable testimony from a gentleman, not connected with this Society, who is well acquainted with Ireland—resides at Kilbeggan, in West Meath, and travels over a considerable district in West Meath, Longford, King's County, and Queen's County. A pencil line, drawn upon a map from Kilbeggan, N.W., to near Longford; from thence in a southerly and easterly direction to Kenagh, Athlone, Moate, Tullamore, Maryborough, and Abbeylieux; from thence west and north to Duncleggan, Shradaff, Birr or Parson's Town, and back to Kilbeggan, will give some idea of the extent of ground over which he itinerates every six weeks. Still there will be places visited by him not included in this line, but at distances from it, varying from two to eight Irish miles, which, it is well known, are nearly one-third longer than English. It appears that he preaches regularly at many places, both in going and returning from the extreme points of his district; as for instance, at Abbeylieux, twice on a Lord's-day, and on the following evening; at Dunleggan, Tuesday and Wednesday evenings; at Rahu, Moate, Athlone, and Forbane, Barry, Carryboy, and Raharny, Baylin, and Tullamore. The district described will be found to contain many populous villages, and manorial districts, at which our indefatigable friend labours as he finds opportunity. By the plan of travelling which he lays out for himself, he secures preaching at several week-day stations, in addition to the above, once a fortnight, and at others once in three weeks. This it must be remembered, Mr. M'Carthy does alone, the Society's funds not being sufficient to afford him assistance. It is quite obvious, that more than twenty years' labour such as this, leaves but little hope that the bodily strength of our friend will long continue equal to his task. It is no easy matter to travel and preach so frequently, over a square of more than fifty Irish, or just seventy English miles. The Committee thank God for what he has enabled their friend, Mr. M'Carthy, so long to perform, but they feel that they must send him help.

Four small churches are included in this district, viz., one at each of the places Rahu, Moate, Athlone, and Abbeylieux. The first is the remnant of an old church, reduced, very probably, for want of pastoral care; the remaining three have been formed within the last eight years. Together they contain forty-eight members, notwithstanding the continual reductions made by emigration. The congregations worshipping with them are by far too much influenced by circumstances of which

in England we happily know nothing by experience, to allow any certain statement of numbers. On the general question as to indications of usefulness, Mr. M'Carthy says, "I have baptized 163 persons from the commencement of my labours here. Others, many others, to whom the Lord has rendered me the instrument of conversion, have joined other denominations. Several are inquiring the way to Zion, and I mean to baptize some of them next Sunday." His letter is dated, February 23, last. "Among them there is a young man who has an excellent gift for the ministry, yea, is a local preacher in the Methodist Society; but, has been led, through my instrumentality, to see some errors in the system, and of course when he is baptized he will not be allowed to preach for them any more. If the funds of the Society would justify them in engaging him, I have no doubt that he would accept of a moderate salary."

Mr. M'Carthy also inspects monthly four schools, viz.:

Tullamore....	The M'Donnel School....	40 on the books.	Nealy, Master.	Established 1827.
Moate.....	No congregational name..	54 .	Sutcliffe.....	.... 1828.
Clonshanny....	Do.	51 ..	Matthews.....	.... 1827.
Athlone.....	Do.	25 ..	Master dismissed, another to be immediately appointed.....	At commencement of Society's operations.
		Of these 99 are Roman Catholic children.		

Sunday-schools and Bible classes exist in many places in the district, conducted by persons of all religious denominations, because, says Mr. M'C., "it would be difficult to find persons in any one denomination able and willing to conduct them alone."

In concluding our account of this district, it is but right to observe that there are labourers of other denominations in several parts of it, between whom and Mr. M'Carthy a good understanding exists. His exertions serve to increase the means of religious instruction. These exertions we know would be greater, could we afford the assistance to our brother which other labourers enjoy—such, for instance, as that of readers of the Scriptures, especially in the Irish language. We hope our friends will enable us to comply with our brother's desire, and send him this aid.

From Mr. Thomas, at Limerick, similar statements have been received, from which the following facts are deduced.

There are two churches under his care, one at Limerick, a city containing about 90,000 inhabitants, only 6000 of whom are Protestants, including all denominations. This church is very small, perhaps chiefly on account of our brother's necessary absence from home, in itinerant labours, and also on account of his having no convenient place in which to assemble the people for worship. He preaches in a room "in his own hired house." Brother T. observes, that there are many in the vicinity to whom he has been useful, who form five other churches, principally Baptists, now called Darbyites, from their embracing the opinions of a Mr. Darby, who seems to be the Irving of Ireland. "Their wildness," he adds, "is wearing away, and some of them are very excellent people. When I commenced," Mr. T. says in his letter of the 9th instant, "the Society's operations in these dark parts, there was scarcely a Christian to be found—but there is a great change—a great stir and inquiry, and the Lord has certainly wrought great things." Limerick is one of the worst places, in a moral and spiritual point of view, in the whole island. The other church is at Clough Jordan, a village thirty Irish miles from Limerick. This is also small; but let its distance from Mr. Thomas's residence be considered, and none will wonder it should be so. He visits it once a month.

Mr. T.'s preaching labours extend over a district from 90 to 100 miles in length, and from forty to fifty in breadth. "I visit," he says, "some parts of it weekly, some once a fortnight, some monthly, and some every three months." He has the aid of a young man of promise, whose name, Michael Lynch, has repeatedly appeared in our Chronicle, together with that of several readers, who "employ more or less time, according as they can come at the people." Several of these are also teachers of the Society's schools. Among the principal preaching stations of this district, are Castle Connel, O'Brien's Bridge, Camas, Adare, Rathkeale, and many others. Congregations varying from thirty to 150, mostly Roman Catholics. Mount Shannon, in Galway, a station long occupied by the Society, together with its dependant villages, schools, &c., has lately been put under the superintendence of our brother Thomas, the Committee having been compelled to dispense with the services of the late occupant of this ground.

Of the schools under the superintendence of Mr. Thomas, the following list will give some idea :—

Place.	County.	Congregational Name.	Master.	No. of Children on Books.	R. C. Children.
Ballycar	.....	Bristol	Quinlivan	180	126
Ennis	Clare	Cardigan	Rafferley	69	12
Burris O'Kane	Tipperary.	Seven Oaks	Ashley	150	71
Croagh	Limerick.	Keppel Street	Flinn	226	221
Mt. Shannon	Galway	Mary's Philanthropic	Flannedy	50	12
Bog Mount	Clare	No name given	Dalton	40	26
Kilbarrow	Tipperary.	Do.	Mullins	24	4
Carnas	.....	Do.	Smith	50	25
Clonala	Galway	Do.	Fem., Clarke	43	15
Birr	King's Co.	Do.	Seyward	52	54
O'Brien's Bridge	Clare	Do.	How	60	50
Castle Connel	Limerick.	Do.	Flood	61	52

Several of the teachers were themselves educated in the schools of the Society; "and some I trust," says Mr. T., "will soon become members of churches."

Sunday-schools are taught at Killfinan, at Carnas, at Ballycar, and at Ennis, over which Mr. T.'s superintendence extends. Three of these schools contain 140 children; besides these, Mrs. Thomas has an increasing Sunday-school recently established at Limerick, and at Mount Shannon a good one is hoped to be established by John Flannedy, "one of the Society's children."

In this district, also, there are labourers in the vineyard of the Redeemer of other denominations, between whom and Mr. Thomas a brotherly feeling exists. Some of his schools are very kindly supported and conducted in part by individuals of other sections of the church of Christ.

From Mr. Allen, of Ballina, Mayo, ample and clear statements have been received, only a part of which can be inserted in our present number.

It appears that under his care, assisted by Messrs. Berry, Mullarky, and Bates, there are two churches—one at Ballina, the other at Easky. That at Ballina, of which Easky is a branch church, was formed in August, 1827. Mr. Allen's letter continues:

"At the date of its formation it consisted of eight members, four of whom were converts from the church of Rome. Up to December, 1829, thirteen other members were added, of which number, however, but sixteen were members at the time I entered upon this field of labour. Between December, 1829 and December, 1832, twenty-three others were added to our small body, when it was deemed expedient, as several of our members resided in or near Easky, a town 12 Irish, or nearly 16 English miles from Ballina, to form a branch church there, subject, of course, to the regulation and control of the parent church. There were then thirty-nine members, twelve of whom were considered as forming the Easky branch. This number, exclusive of deaths, &c., has now increased to fifty-six; twenty residing in Ballina and its vicinity, about the same number at Easky and places adjacent, the rest are scattered over the face of the country around us, including a space of from five or six to fourteen miles. At Easky, Messrs. Berry and Mullarky alternately preach and administer the ordinance of the Lord's Supper on every second Lord's-day. I myself visit it, but not on the Sabbath, about once in six weeks, sometimes more, sometimes less. In each of these places there are hopeful inquirers.

Mr. Allen also states that, besides these places, six others are visited for the purpose of preaching every week—three every alternate week—besides from forty to fifty others "whose names," he says, "I could mention," some once a month, some once a quarter, and some not more than twice in the year. Many places thus visited are market-towns with a population of from one to seven thousand, others are villages of considerable importance, and others are places with a rural and scattered population which have been exceedingly neglected. In some of them there are other means of religious instruction. Pious clergymen—the Missionaries employed by the Evangelical Society for Ireland—and Methodist ministers, are respectively doing what they can, still none of these places receive the attention which either their spiritual necessities or their long neglected circumstances require. Our congregations vary from twelve to one hundred and fifty. "At some particular seasons, however, a much larger number than this is obtained."

To the question whether there were any in the congregations to which he preached, able and willing to support the gospel among themselves, Mr. A. answers

in the following terms. "Few, very few indeed, who feel the value of the gospel, and who are desirous to promote its spread, are in any measure able to assist with their pecuniary support; they rather need our assistance: those who possess the means, with here and there a solitary exception, too plainly prove, I regret to add, that, notwithstanding all their boasted regard to the religion of the Bible, the whole Bible, and nothing but the Bible, they have felt little or none of its power in the heart. The effects resulting from the vast amount of eleemosynary effort made to improve the condition of this country, together perhaps with the wretched and deplorable poverty of the inhabitants in this province especially, it will take at least half a century to remove. The people here, too generally, I regret to say, rather expect to be benefitted in their temporal circumstances by a profession of religion, than to be called upon to contribute to its support. At first, this was to me a matter of extreme pain, nay, it seemed to me doubtful whether such a state of things should be allowed to continue; but a more intimate acquaintance with the circumstances and feelings of the people, and I think I may add, a deeper and more heartfelt concern for their spiritual welfare, has taught me what I beg, most respectfully, to suggest to you, and what I would distinctly impress upon every one who professes to have the welfare of Ireland at heart, that if any thing is to be done, effectively done, to promote her moral and spiritual welfare, it must for a considerable time at least, depend, yes, almost exclusively depend, upon foreign aid."

Mr. Allen's copious information concerning other departments of the Society's operations in his district, shall be given in our next number. In the mean time, our friends should be informed that the appeal for extra pecuniary aid to meet our present debt, and if possible, to provide such an income as may prevent our incurring another similar amount of debt, is being met with the wonted liberality of the Christian public. None who wish us success will delay their kind assistance.

CONTRIBUTIONS.

By the Treasurer:—			
Worsted, Friends at, by Rev. J. Puntis	5	18	8
Mr. Caleb Lewis, Cardigan	0	17	6
Mr. T. Lloyd, Ironmonger, Cardigan	0	5	0
Mrs. Holland, Bristol, by Mr. Davis	100	0	0
Dublin, by Mr. Davis	60	13	6
Lockwood, by do. omitted in January	5	11	8
J. Gutteridge, Esq.	5	0	0
Mr. Cartwright	2	2	0
Truro, Friends by Rev. E. Clarke	4	0	0
Rev. E. Clarke	1	0	0
Mr. Harris	2	2	0
Mr. Meredith	1	1	0
Mr. J. Sanders	2	2	0
Mr. Samuel Watson	2	0	0
J. Fletcher, Esq. (With an annual subscription of five guineas.)	50	0	0
W. B. Gurney, Esq.	20	0	0
Mr. John Freeman	5	5	0
Mr. Stephen Marshall	5	5	0
Mr. George Deane	2	2	0
Mrs. Freeman	2	2	0
Rev. S. Green	2	2	0
Mr. Merrett	2	2	0
R. T. F.	10	0	0
Mr. W. L. Smith	3	3	0
F. Deacon, Esq., Clapham	5	0	0
A Friend, by Rev. George Pritchard	10	0	0
Mrs. Wyke, Abergavenny, sub.	2	2	0
Collection at Tewkesbury, by Rev. D. Trotman	5	12	6
Mr. Richard Hollyoak, by Mr. J. Freeman	0	5	0
By Rev. John Dyer:—			
Bugbrook, by Rev. F. Wheeler	5	0	0
Towcester, collected by Miss Roby	2	0	0
By Mr. Lillycrop, Exeter	7	3	0
(Particulars will be given in our next number.)			
By Mrs. Fernie, Tottenham, for Mary's Philanthropic School, Mount Shannon	11	10	0
(Particulars will be given in our next number.)			

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Rev. S. Green, jun., 61, Queen's Row, Walworth Road, Secretary; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

LONDON: J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

MISSIONARY HERALD.

CCVIII. APRIL, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

The Subscribers in London and its vicinity, are respectfully reminded, that the Annual Subscriptions are now due, and will be called for early in the month by the Collector, Mr. W. Hunt.

FOREIGN INTELLIGENCE.

CALCUTTA.

(*Continued from page* 21.)

LAKHYANTIPUR and KHARI.

Mr. W. H. PEARCE, Mr. DE MONTY, *and three Native Assistants.*

Lakhyantipur.—This and the *Khari* station have been under the superintendence of Mr. W. H. Pearce, but since Mr. G. Pearce's return they have been relinquished to his care, he being more at liberty to visit them, and attend to their spiritual necessities. Since the date of the last report, a considerable change for the better has taken place in this station and the surrounding villages, which is to be attributed, under God, to the zealous labours of Mr. De Monty, a considerable portion of whose time, especially during the last year, has been spent here. Many families have abandoned idolatry and united themselves to the Christian population, and have thus come under constant religious instruction. Mr. De Monty has furnished a list of fifty-two persons, exclusive of children, who have within the last six months renounced caste, and thrown in their lot among the Christians:—concerning whom he says, "These fifty-two persons were visited by me repeatedly, and having heard the word of God for a length of time previous to renouncing their jat, and being thoroughly convinced of the truth of Christianity, they relinquished Hinduism, and numbered themselves with the followers of Christ."

In the early part of December last, Messrs. W. H. and G. Pearce visited this station, when eight persons were received into the church by baptism. The brethren observe, respecting these eight, that the account they gave of their religious experience was very satisfactory, while the brethren on the spot bore testimony to the rectitude of their conduct. They noticed with peculiar satisfaction the progress which the female candidates had made in Christian knowledge; an attainment for which they considered them in a great measure indebted to the instruction of their husbands:—a pleasing circumstance, as it discovers a laudable concern felt by them for the salvation of their families. As the account of one of these converts contains particulars of pe-

culiar interest, your Committee here subjoin it in the words of Mr. G. Pearce, by whom it has been furnished.

"One of the most interesting characters among the eight persons baptized, is a man from the village of Mora Pai, and the remarkable change that has been wrought in him by the Gospel, seems to demand special notice. For some years this individual was a devotee of a sect comparatively new and singular in its principles among the Hindus. This sect reject the popular idols of the country, and in fact polytheism. They reject the pretensions of the Brahmans, Vaisnabas, &c., with the various popular means of salvation, and profess to worship one God only, under the name of the *truth*. The leaders of this sect have the address to make their disciples believe that truth is incarnated in themselves, and therefore demand divine homage from them. In this delusion, the man just referred to continued till the Gospel met him; and so devoted to it, and infatuated was he, that he was perfectly unsettled and unfitted for the business of life. His infatuation grew to such a degree, that he became nearly deranged in mind, and was known as such among his countrymen. But when the Gospel, which is 'the power of God unto salvation,' entered his heart, it was mighty in its operation; and he quickly became like the man, who "sat at the feet of Jesus, clothed, and in his right mind." The power of sin, like the legion of devils, was cast out, and he became a new man, and a wonder to all who knew him. He is now perfectly rational, sober in his habits, industrious in providing for his family, diligent in his attendance on the means of grace, happy in his change, and greatly esteemed and loved by the whole Christian population at the station. When speaking of his change, he usually ascribes it to the grace of God, and appears to do this with great sincerity and feeling."

In the temporal condition of the people, the brethren say, that there was much to detract from the pleasure they enjoyed. The country about Lakhyántipur has been visited for several successive years with loss of harvest. Within the last six years there have been but two crops; the people have consequently been reduced to great extremity. Numbers have been compelled to fly and leave their houses and lands, while as many probably have perished from starvation. Hence uninhabited and ruined tenements meet the eye in every direction. The Christian population suffer of course in common with the rest. As far as possible the Missionaries alleviated their distresses by administering medicine to the sick, by giving small sums of money to three or four families in urgent distress, and by devising means whereby others might obtain, by honest industry, the bread which perisheth. It was deeply gratifying in the midst of so much worldly distress, to witness the degree of attention paid by the people to their spiritual and eternal interests.

Khari.—Since the date of the last Report, Missionary labour has been carried on at this station, and its vicinity, with encouraging success. Two native brethren (relieved on their visits to Calcutta by others) have been constantly engaged. Including all the services at the three chapels now existing, they have regularly conducted worship ten times per week, for the benefit of the professing Christians, and have visited the neighbouring villages, markets, and fairs, for the purpose of conversation, preaching, and distributing tracts among the heathen. A gradual increase in the number, and improvement in the religious character of the converts, have been the results. Several families have renounced idolatry, and joined the Christian congregation; and *seven* individuals have presented themselves as candidates for baptism, whose repentance, faith, and consistent walk, appear to the native brethren to justify their speedy admission to the church. *Three* of these were examined by Messrs. W. H. and G. Pearce, at a late visit, and were approved; and the feelings and character of the others would have been fully investigated, had not their absence from the station and other causes, made it necessary to defer it till a future visit.

The distresses of the poor at this station and its vicinity, have been very great. The inundation arising from the gale in May, 1833, both in its immediate and remote influence, was most afflictive. A mighty wave, raised from the neighbouring arm of the sea by the tempest, crossed the country, and in its progress, partially injured, or entirely washed down, every house of the Christian and heathen for miles. The harvest the year before had been destroyed by the inundation in October, 1832; and this fresh overflow of water from the sea, rendered the ground so salt, that although the people sowed their farms in most cases twice, they produced nothing. The condition of all the poor was therefore very deplorable; and in some measure to relieve it, an address and subscription paper was put in

circulation by the Missionaries, and the sum of Rs. 251. 4. was kindly contributed, which was immediately applied to the relief of the Christian and heathen population. For these benefactions, which saved many lives from starvation, the Missionaries return their grateful acknowledgments.

This sum was given as a present to the native brethren and others, to aid them in rebuilding their houses, and supplying them for a few days with necessary food. In addition to this, the Missionaries, from a separate fund in their hands, contributed by a few generous individuals, lent the head of each poor family a small sum, to buy seed rice, and to purchase a few articles for trade; the amount to be gradually repaid on the cutting of their harvest. Two years had produced nothing, and this year's rice, though at first very promising, being generally blighted as it reached the ear, so that scarcely one biggah in a hundred yielded enough even to repay its expenses; much was not expected, nor could it, with any feelings of compassion, be demanded. It was, therefore, with no common pleasure, that the Missionaries above referred to, at a meeting held on Monday last, after they had stated to the brethren their solemn obligations as Christians, to fulfil, as far as possible, their promise, received in cash, or in engagements to be fulfilled within five days, the sum of rupees 110, about one-third of the total sum advanced. When it is considered that the circumstances of the brethren were so much reduced by their repeated losses; that almost the only way of getting the means of repayment was by making bunds, and cutting wood or grass in the jungle; in doing which, two of the brethren, and numbers of the heathen, have at different times, during the year, been destroyed by tigers; and that they were aware that no force would be used to make them refund the amount, the Missionaries think the return of so large a proportion most honourable to the native converts.

Greatly reduced in circumstances as are the native brethren, it is pleasing to observe that their prospects for the future are upon the whole promising. Through the persuasions of the Missionaries, several of the converts have attended to the cultivation of vegetables and other garden produce. It was highly gratifying to the Missionary brethren at their last visit, to see large gardens containing Indian corn, cauliflowers, brinjals, Cayenne pepper, and various other articles, the cultivation of which will give them constant employment, and their sale at the neighbouring markets will afford them the means of support, should their future harvest be unhappily blighted.

Five families from the village of Mádhpur, having lately joined the Christians at Khárí, and being unable, through the intervention of a salt-water creek, to attend worship regularly at that place, it is proposed to erect a small chapel for their accommodation. This will be done under the conviction, which conversation with the villagers justifies, that if they are favoured with regular Christian instruction, several other families will soon be added to the number of the professed followers of Christ.

Upon the whole, the state of the village stations, whether it regards the increased number, or improved moral and spiritual character of those who have embraced Christianity, or the prospects of further additions to the number which are every where opening around us, seems to demand our grateful acknowledgments to God for his abundant mercy, and our most earnest endeavours, that opportunities so favourable should not, through our want of zeal, liberality, or exertion, be unhappily lost.

CEYLON.

We are indebted to the family of our esteemed friend, Mr. Daniel, for the subjoined particulars, extracted from a letter lately received from Colombo. Our friends will rejoice that, under his heavy afflictions, this valuable missionary is cheered with such pleasing evidences of success in his great work. The various individuals mentioned as assisting him in preaching, &c., are active members of the church in Colombo.

I think God is reviving his work both here and at the Fort. I expect to baptise seven Singalese next Saturday, and in a little time three Europeans in the Fort; and I believe six or seven will speedily join us at Byamvillee. Thus we have to sing of mercy as well as judgment.

Aug. 22. To-day I baptized seven natives at Mattachooly. We had on the whole a solemn, and I hope profitable, time, and tolerable congregation. Whyto read the 16th of Matthew, and prayed. I preached from Acts ii. 37—47. Mr. N. lent the use of his bungalow for the exchange of our clothes. As he had a party of Europeans there, two persons belonging to the army, with their wives and two others, they became spectators.

That they might understand as well as the natives, I addressed the people at the water-side by an interpreter. The scene and sentiments were, I should think, new to them.

On sabbath day last, the newly baptized persons were taken into the church. As several members from Byamville were there, we had a larger number of communicants present than I ever remember seeing at the Lord's table since I left England. It was very pleasing to see our Singalese church and congregation in so different a situation to what it was when we came here. The glory be to God alone! After the service I gave notice of a special and protracted prayer-meeting, something like the American ones, to be held the next evening for the blessing of God on the preaching of the word. John and Whyto did all they could to induce people to attend. For this part of the town, we had an unusually large attendance; I should think 150 people were present. Mr. Siers delivered an address in Portuguese on the importance of their helping forward the work of God. And I delivered one in Singalese on the necessity of their seeking their own salvation.

This afternoon I am returned from an itinerating excursion. I took John with me. We set out yesterday afternoon, and spent the night at a place called Gottatoo, where Singo Appoo collected a large congregation. I preached, after which John addressed them. We gave notice that, if they would come together early in the morning, we would preach before we left them. Our lodging was of a homely kind, but the Lord gave us sleep and safety. We then went through the jungle on foot, and preached in three other villages, and after walking eight or nine miles, returned home much fatigued; but having fallen asleep since my return, am now something rested.

Sept. 10. John and I are just returned from a three days' itinerating excursion into the neighbourhood of Byamvillee. We went to nine places, at six of which I preached, and John at the rest. He delivers the word of God with much fluency and earnestness, and is very pointed in his addresses to the heart. We met with very good and attentive congregations at nearly all the places. We were obliged to travel by foot through roads which are impervious to every other mode of travelling. One of the villages seems to be in a remarkable condition for this part of the world. In the course of John's labours some of the people came to hear him, and asked him to preach to them; for they said the people were thirsting for the word of God. He went once. To-day we went there, and the earnestness with which they heard the gospel I have never seen equalled in any native congregation. The people, on entering the place of worship, came with the greatest respect. When I spoke to them about their sins and the miseries of hell, some of them appeared to listen with a shivering horror. When I told them of a Saviour, they acknowledged it was good tidings, and promised to go to their homes and pray to him. They promised to give a piece of ground, if we would come and preach to them; and build a place at their own expense, and clear the road that we might get to it more easily. They said that in the village and round it 1000 people lived. I hope to visit them soon again.

At Byamvillee we examined eight candidates for baptism. Agreed to receive six and defer two. One of the received candidates was an old man of near ninety years of age. We had to attempt to reconcile two of our members who had quarrelled. A father, and his daughter, who is married to another member. After having heard something of the tale, we said we did not wish to enter into particulars, and told them the necessity of forgiving each other after the command and example of Christ. We inquired if they were willing to do so, and not mention the matter again. On expressing their readiness to do so, they took each other by the hand, the daughter laid hold of the feet of her father, and burst into a flood of tears that prevented the utterance of words. They walked away, as far as we could judge, in friendship. Here is an instance of the power of the gospel. But for this they would have brought the matter into the provincial court, spent on it all they had, reduced themselves to beggary, and continued enemies for life. The members who were present expressed great joy that the matter was settled in so friendly a way.

BURMAH.

We rejoice to state that the mission in this empire, conducted by our American Baptist friends, continues to prosper. Several new missionaries have lately arrived; and it is proposed to extend the sphere of operations considerably, by occupying Sudiya, a place of importance, situated in the north eastern extremity of Assam, about 400 miles north of Ava, and from whence it may be hoped, at no

distant day, an entrance may be found into the adjacent provinces of the vast Chinese empire. The following extract, however, will show that the jealousies and suspicions of the Burmese authorities are by no means extinct, and that our beloved brethren are engaged in a service demanding strong faith on their own parts, and earnest prayer by others on their behalf.

The extract is taken from a letter addressed, in 1834, to the Rev. Dr. Bolles, of Boston, from Mr. Kincaid, of Ava:—

Arraignment before the High Court.

Some of the ministers of government have appeared very unfriendly from the first, and the *Mea-wa-de Woongee* has shown himself particularly hostile. For ten times, he has forbidden me preaching the gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the *Ill-woot-dau*, but it was not till the 22nd of March, that a message came, directing an immediate appearance before the high court of the empire. The *Mea-wa-de Woongee* conducted the business alone. He requested brother Cutter and myself to sit down near him. We did so. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the eternal God."

Woongee. Dare you say the religion of the king, his princes, his nobles, and his people, is false?

"No, my lord, I do not say so; but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols; and the command of God is, to go into all the world, and preach this religion."

Woongee. Stop: it is not proper to say much. It is the wish of the king, his ministers, and myself, that you should preach no more.

"If you send us away, the whole world will ridicule you. Why, my lord, are you afraid of two men?"

Woongee. We do not wish you to remain here: you may go to Rangoon.

"Are there no other towns where we can go?"

Woongee. Rangoon is a good place; go there.

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connexion with any earthly power; that our only object was to teach the people the law of God. I observed, "Under all civilized governments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

Reflections and Resolution.

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas! how mysterious the ways of God! a few souls are gathered into the fold of God, and many others appear to be near the kingdom. Must we leave them for ever? With feelings which brother feels for brother when about to be separated for ever, we returned to our home. On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness.

We resolved to continue in our various labours, until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Major Burney, the English resident at the court, having an opportunity, inquired of the Woongees, "Why do you wish to send them away?" They replied, "We do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

He subsequently adds—

By permission of the government we have rented a house, standing on the spot where brother Judson lived for one year. Thus, the storm is past: blessed be the name of God! our prospects are encouraging.

JAMAICA.

Spanish Town.

Extract of a letter from Mr. Phillippo, dated January 5.

The work of God continues so to proceed in this island that the scenes exhibited Sabbath after Sabbath, carry us back to apostolic times. "Who are these that fly as a cloud, and as doves to their windows?" is a universal exclamation. My own congregation has increased, I estimate, full one-half since the 1st of August, 1834; and within that period I have added, by baptism, between 5 or 600 to my church at Spanish Town; many of whom are young and interesting charac-

tens. Of this number I baptized seventy-two on Sabbath-week at Passage Fort; and last Sabbath, the first of the new year, I administered the sacred rite of baptism to ninety-five at Spanish Town. The congregations throughout the day were immense. Multitudes went away unable to approach even the walls of the spacious building, notwithstanding the late addition (providing for 500 more hearers). The communicants crowded the lower part of the chapel, the portico, and gallery stairs. I baptized in the morning at six o'clock; preached at half-past ten, previously opening the Sabbath-school. At half-past one, the service was again commenced, when the Rev. J. Thomson delivered an address to the new members, 165 in number. I gave to all the right hand of fellowship, accompanied with a few remarks; distributed the sacred elements of the Lord's Supper, and concluded by an address. The whole service occupied three hours. I was so exhausted as to be wholly inadequate to the evening service.

Gratifying as all the incidents of this blessed day must be to me, there was one circumstance, which, more than all the rest, excited my sympathies, and inspired my heart-felt gratitude to God. I allude to the number of young people in the ranks of the newly baptized; and to the number among them who were our scholars, but now teachers in our Sabbath-school. Since the establishment of our Sunday-school, not less than forty of these interesting characters have thus declared themselves the disciples of Christ. What encouragement is this to Sunday-school teachers! You have heard of our schools. The Sabbath-school (at Spanish Town) contains between 3 and 400 children, and about thirty excellent teachers, principally females. We have also an adult Sabbath-school for males and females, adult evening schools, &c. These are established, and in operation at Spanish Town; and I am about establishing one of each at my out-stations respectively.

Rio Bueno.

Extract of a letter from Mr. Dexter, dated January 11.

In reverting to the spiritual condition of the people under my care, during the first year of my stated labours, I find much to rejoice me, though there are some things which have grieved me. There have been baptized at the two stations 339; excluded five; and several have died, some of them rejoicing in the hope of the Gospel. During the Christmas holidays there appears to have been a determined attempt, among the overseers on the surrounding properties, to lead or drive our members back into their old practices of fiddling, dancing, &c. Some have stood their ground nobly; whilst four or five, I regret to say, have been unable to withstand the torrent, and will consequently have to be brought under church discipline. In some cases the overseers have gone so far as to procure lists of all the apprentices on their properties who were, previously to their conversion, accustomed to play the fiddle; they have then by persuasion, by the exercise of their authority, or, where these have failed, by deceitful measures, drawn them to the place where dancing was going on, and insisted on their taking the instrument. Considering the influence which these men from their situation possess, it is a wonder, not that four or five have fallen, but that so many have maintained their integrity. One overseer, after having in vain attempted to get one of our members to play for him, began in a rage to accuse his ministers with being a set of needy rascals, who came out just to get their *maccaronies* from them. The man stopped him in the middle of his abuse, by saying, "Will busha (overseer) allow me for ask him one question? Did ever busha, or any other buckra, tell we before minister come, dat we have a soul for save, and a God for serve?" On his not replying, the man continued, "If busha please I will *argufy* with him from de Bible that these things are no good, and that what ministers tell we is right." Another member, in similar circumstances, being told by his master "that the Baptists would all go to hell together," replied, "Busha, Baptists *may* go to hell, but the gate of hell stands as wide open for busha as for the Baptists."

Another circumstance has recently come under my notice, which is worthy of being known. The member concerned in it suffered severely during the persecution for the sake of the truth. His wife resides on a property adjoining that to which he belongs. Being sent thither one day with a letter to the overseer, the following dialogue took place:—*Overseer.* "Well F., if it had not been for your sake I should have sent your wife to the treadmill, for her insolence and abuse." *F.* "I am sorry to hear that for true; but busha, I am constable on our estate, and when the magistrate come up he tell me that if any of we people abuse me, and I bring them to him, he will punish them. But him tell me that if I abuse them again before I take them up, he will

punish me as well as them. And if for me wife abuse busha, and busha no abuse her again, let she be punished too." *O.* "Aye, F., you know more about these things than I do, but it's a pity you should go to hear the Baptists, who tell you not to work for your masters, nor to cultivate your own grounds." *F.* "Is it *so* they tell we, busha? Well, I can show you what they teach." Saying this, he took from his pocket the Tract Society's handbill, "*Our Duty to the King, to Masters, and all in Authority*," and requested him to see for himself what instructions were given them. Having read it very attentively, he said, "Well F., while you keep to that you will never do wrong; but why don't you teach your wife this?" *F.* "Busha, 'tis not for want of teaching; but if she will not do what I teach, I can't help it." *O.* "Aye, well F., you Baptists are a bigoted set after all; you think that if every body does not pray in your way, they will be sure to go to hell if they are ever such good people." *F.* "If busha will take him Testament, and turn to the 18th chapter of Luke and the ninth verse, he will see what we think on that matter." He turned to the chapter, and read the parable attentively, and then said, "Well, but F., how is it you can bring chapter and verse to back all you say? You had better come over some night and give us a psalm at the great house." *F.* "If busha please, I will come and bring the family (i. e., the class) with me." *O.* "Well, come tomorrow night." The next evening a boy was sent to remind F. of his promise. He and the whole of the class went over, and the service was conducted in the following manner: F. gave out the hymn beginning "Behold the wretch whose lust and wine," and requested the overseer to read the 15th chapter of Luke, when they had done singing. F. then prayed, and made a few remarks on the parable of the prodigal. Another prayer was offered, and the assembly broke up. The overseer expressed his surprise and pleasure, told the people that he would never disturb them at their meetings, and promised F. that, if he would get on with his reading, he would give him a Bible. This promise he has since fulfilled, and he and the people are getting on comfortably. Happy would it be for masters if they would all go and do likewise.

LETTERS LATELY RECEIVED.

EAST INDIES.

Rev. W. Yates, Calcutta, August 1; A. Leslie, Monghyr, August, 20; G. Pearce, Calcutta, August 28.

WEST INDIES.

Rev. J. Coultart, St. Ann's, December 4; J. Clark, ditto, December 2; T. Burchell, Montego Bay, December 15, 22, 29, January 5, 12; W. Knibb, Falmouth, December 14, January 5, 12, 19; E. Baylis, Port Maria, December 11; J. Barlow, Anotta Bay, December 23; J. M. Phillippo, Spanish Town, January 2, 15; G. K. Prince, M.D., Kingston, January 23; J. Tinson, ditto, January 15; T. F. Abbott, Lucea, January 19; B. B. Dexter, Falmouth, January 5, 11; H. C. Taylor, Old Harbour, January 12; W. Dendy, Bethtephil, January 7; John Clarke, Jericho, January 13.

NASSAU:—Joseph Burton, November 12, 14, January 6; E. F. Quant, November 2, December 15; J. Bourn, December 14.

HOME PROCEEDINGS.

DESIGNATION OF A MISSIONARY.

On Wednesday evening, February 24, Mr. Samuel Oughton was designated as a Missionary to Jamaica, at Surrey Chapel, which spacious edifice was completely filled on the occasion. The business of the evening was introduced with reading and prayer by the Rev. Joseph Davis, of Church Street; Dr. Cox, of Hackney, delivered the introductory discourse, and received from Mr. Oughton replies to the usual questions; the Rev. George Pritchard offered up the ordination prayer; an affectionate and animated charge was given by the Rev. John Leifchild, from Acts xxvi. 17, 18; and the Rev. Edward Steane, of Camberwell, concluded.

Mr. Oughton has been sent, at the

express and reiterated solicitations of our esteemed Missionary, Mr. Burchell, to be associated with him in the labours of his various stations, which far exceed the ability of one man to sustain. The urgency of the case appeared so great, as to leave no option to the Committee, though the funds of the Society had been so completely exhausted by previous efforts, that it was necessary to borrow the money needful for the outfit and passage of Mr. O. and his family. It is earnestly hoped that the long tried liberality of the friends of the Society will be renewed on its behalf, and that, by seasonable exertion, the burden of a large pecuniary debt may be avoided.

Contributions received on account of the Baptist Missionary Society, from February 20, to March 20, 1826, not including individual subscriptions.

Buchan, Missionary Society, for distributing the Scriptures in India		5	0 0
Hampshire, by Rev. E. Carey, viz.:			
Whitchurch	10 6 7		
Andover	8 0 0		
Romsey	12 8 0		
		25	14 7
Bristol, Auxiliary Society, on account, by Robert Leonard, Esq.		155	0 0
Buckinghamshire, Friends, by Mr. Bennett		2	0 0
Towcester, Friends, by Rev. J. Barker		3	0 0
Southampton, collection and subscriptions, by Rev. B. H. Draper		24	4 0
Dorking, subscriptions, &c., by Mrs. Jackson		5	2 0
Bugbrook, Friends, by Rev. F. Wheeler		5	0 0
Ipswich, sundries, by Mr. Pollard		3	4 6
Montreal, Baptist church Sabbath-school, by Rev. Dr. Cox		3	13 0

DONATIONS.

Joseph Sturge, Esq., and Friends, *Birmingham*, for *Montego Bay* School		20	0 0
Mrs. Rouse, and Friend, *Torquay*, for ditto		2	0 0
Mr. D. Dewar, *Dunfermline*		3	0 0
D. F. T., for *Jamaica*		1	0 0
Mr. Hopkinson, by the Secretary		1	0 0
Friend, by ditto		0	10 0

TO CORRESPONDENTS.

Boxes for Montego Bay have been received, since our last, from Rev. James Sprigg and Friends, Ipswich, and Mrs. Bass, Brighton; which, with several others, previously acknowledged, were shipped in the Ethelred, Captain Hood, under the care of our Missionary friend Mr. Oughton. The thanks of the Committee are returned to the kind donors; as also to the Committee of the British and Foreign School Society, for a case of school materials for Kingston; to Miss Ireland, and Miss Blight, Hackney, for bags, needle-cases, &c.; and to Mr. Collier, Mr. Mackness, and Mr. Fairey, for sundry magazines, and other books.

"I have received various presents, of fancy and useful articles, for our schools, since my return, which I should be gratified by having gratefully acknowledged in the Herald. The names of some of the kind donors I have not been able to ascertain."

Mr. PHILLIPPO, *Jan.* 15.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

MAY, 1836.

CHAPEL TRUST-DEEDS.

We announced our intention in the last Magazine of offering a few remarks on this subject, which we find, from letters that have reached us from different parts of the country, is beginning to excite attention in some measure corresponding with its importance. During the month, a Deputation from the Committee of Deputies have had an interview with the Chancellor of the Exchequer, to represent to him the propriety of taking off the stamp duty from the trust-deeds of chapels. To this point alone the Deputation confined themselves; and to this point our correspondents chiefly confine themselves. Some relief would certainly be obtained by the repeal of the existing tax; but it would be far from going to the root of the grievance. For, in the first place, the stamp duty is but a small part of the expense incurred in the renewal of deeds; and in the second, the circumstance that we are subjected to the necessity of having trust-deeds at all, is a distinction between Dissenters and churchmen of an invidious nature, and giving to the latter an undue advantage over us. Let the following case be put:—

In our denomination there are about 1000 churches. These churches, taken one with another, have to renew their trust-deeds about every fifteen years. If this be done by lease and re-lease, as is the case in most instances, the stamps will be £3 10s.; then we have to pay to government every fifteen years, £3500. But there are the law expenses. These deeds cost on an average £15. Besides the above sum we have, therefore, to raise in the same time £15,000 more. The tax is comparatively nothing; the great burden is the attorney's bill. In some cases professional men, acting with much liberality, decline their fees. This is kind and handsome; but it is only shifting the burden from the church to individuals. Nor is this the whole of the case; for it supposes that every thing goes forward smoothly, while the fact is, that in not a few instances the neglect of renewing the deeds causes expensive and vexatious litigation, and ends perhaps in the loss of the property, or in preserving it at a cost beyond what it is worth. £19,000 or £20,000 every fifteen years is far too little to set down as the expenditure upon our chapel-deeds; while the evil would be scarcely touched by the repeal of the stamp duty. The entire system of the tenure on which our chapels are held must be attacked, or no effectual remedy will be procured.

The remedy we require is one which shall put our places of worship on the same footing with those of the State Church. What that remedy is, the following considerations may show:—

Property devoted to religious or public purposes may be vested in

several individuals as trustees, or in the same individuals as a corporation. In the former case, they would constitute what is termed in law a natural body; in the latter, a body politic: and there are certain differences between them which materially affect the present question. A corporation can never die; it has perpetual succession, vacancies being continually filled up in the mode prescribed by the charter or act of incorporation. Therefore, property once vested in a corporation will continue in its possession by the mere operation of law; no matter how often the individual members of the corporation are changed. But a body of trustees not incorporated, and therefore not capable, according to the present state of our law, of this perpetual succession, would of course die off in process of time, and the trust property would at length devolve upon the heir-at-law of the last survivor. To prevent this, it is necessary in the case of all our chapels to put in motion the expensive process we have before mentioned in order to fill up the requisite number of trustees. The Bishop of London is a sole corporation, and lives for ever; or at least, as long as ever England will bear the imposition of an Establishment. His corporate property and rights pass from Dr. Bloomfield to Dr. Anybody-else without a new deed, or stamps, or expense, or any thing of the kind.

Corporate rights are possessed by every church parson and vicar in the kingdom; by the colleges and British universities; by the church of Scotland; by the Baptist church in Montreal; and by all sections of the Christian church in the United States of America. They can buy and hold property; and when it has been once conveyed to them as a corporation, no renewal of deeds is required, though the minister and people should change every year.

The object, therefore, to be sought by the Dissenters is, the obtaining a legislative enactment, enabling all their churches to hold the meeting-house, and burial-ground, and school-house, by corporate right. Why should the church of England possess this privilege, from which we are excluded? To place us on this footing in common with the Episcopalians would save us all the expense of new trust-deeds, and all the misery of litigation, and all the hazards and actual losses through neglect; and give a stability to property devoted by us to the public worship of God which it has never yet attained. And since the interests of all denominations are involved in this question, all should unite in petitioning the legislature for redress. Every association and every church should act, both individually and collectively, until the object is secured. It is strange that a matter of so great importance should have been neglected so long.

In the meantime, our friends should remember that no title can be given without an actual conveyance. As the church cannot hold property itself, ten or twelve trustees are chosen, to whom it is conveyed to hold in trust for them. The survivor or survivors of these must convey it by a new deed to their successors; for new trustees have no legal title without a new deed. The observance of this law may cost our denomination, as we have seen, about £1000 per annum; but the neglect of it will cost us incomparably more, exposing the chapels in which we worship to the rapacity of wicked men, and the churches to the greatest annoyance, vexation, and risk.

EDITOR.

CAUTIONS TO NONCONFORMISTS.—No. III.

Since the days of Paley, there has been a very great change in the pretensions and reasonings of those who have advocated the claims of national churches, as to the foundation on which they are considered to rest. Hooker, and several other eminent writers of former times, pleaded a divine warrant or scriptural authority as their direct and positive ground, by bringing down the Jewish church state as a precedent for things under the gospel. But this has been found to prove too much, because it gives, when followed out, general countenance to the whole Mosaical system, and supersedes the New Testament entirely. Dr. Inglis, a Scotch divine of some note, has indeed, in this age, ventured to follow in the same line of defence, and has gone somewhat farther back than Hooker did, by urging, in justification of compulsory religion, the case of Melchizedec; but generally this mode of reasoning is abandoned by sensible men, as irrelevant and untenable. Dr. Chalmers, the famed inventor of the ludicrous doctrine of *demand and supply*, which made a late Lord Chancellor such a zealous churchman, and is so frequently reiterated by the titled defenders of Antichrist, dares not now venture to stand upon the ground of a divine right. The irresistible reasonings of the Scottish Dissenters have demolished some of his strong holds as the advocate of papal corruptions, and he has been compelled to flee to the refuge of *expediency*, which, when divine subjects are at issue, is at best but a very frail hiding-place. Ever since the rise of national churches, it has given birth to the constantly varying schemes that have successively sunk the Christian profession in infamy and pollution. It can be brought to no definite standard; but changes with the fickle caprice of those who happen to sustain authority in ecclesiastical affairs. Constantine thought it expedient to enrich the church; but Henry the Eighth was of a different opinion, and seized its wealth to gratify his own boundless avarice. Edward the Sixth considered purity and holiness in the church to be expedient; but James the First thought differently, and so issued the Book of Sports. Queen Elizabeth would have pictures and images in churches to be expedient; but Cromwell viewed them in another light, and had them demolished. The Romanists said it was expedient to have the mass-book in an unknown tongue; but the Church of England, with some alterations, had it translated into English, and have called it the Book of Common Prayer, thinking it more expedient for the people to know what it contains. The Papal church judged it expedient to invest the clergy with power to forgive sin; and the English Church gives to her ministers the same power to this day, no doubt under a full conviction that it is highly expedient. In this way has expediency worked ever since it was introduced; and if it does not perform such wonders in the hands of Dr. Chalmers in Scotland, it is because the sturdy spirit of *Knox* is still in the land, and keeps down the power of the Chalmerian delusion.

In my last communication, two reasons were urged against the existence of national churches; one asserting that they had no

foundation in the New Testament; and the other, that they were utterly unknown during three hundred years from the time of Christ. These two reasons would of themselves be sufficient to convince every unbiassed mind that state religion is a human innovation. There are, however, many other strong and weighty objections to national churches, which it may not be unprofitable, at the present time, to trace out and illustrate.

III. *National churches invalidate the authority and disparage the honour of Christ, as sole Lawgiver in his kingdom.*

Legislatorial authority, rightly exercised, in civil affairs, is the basis of order and happiness among men, and is intimately connected, both with the social virtues, and the personal uprightness of those who form the aggregate of nations and communities. Unwarranted assumption of the legislative prerogative, is a crime marked with deep atrocity in worldly things. How much more odious is it, when erring man presumes to encroach on the spiritual authority of the Son of God, who is constituted by the oath of the divine Father, and the high inauguration of eternal Love, the sole King of God's church! "Yet have I set my King on my holy hill of Zion. I will declare the decree. Be wise, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest ye perish from the way;" Ps. ii. 6—12. Nothing can be more clear, both from the predictions of the Old Testament, and the positive declarations of the New, than that God the Father has decreed the exclusive honour of legislation in the Christian church to be sustained and exercised by the Lord Jesus Christ; and he has denounced the heaviest woes on those who arrogate to themselves the glories of his kingly character. "Therefore, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that he is Lord, to the glory of God the Father;" Phil. ii. 9—11. "And he is the head of the body, the church, that in all things he might have the preeminence;" Col. i. 18. "Who is gone into heaven, and is on the right hand of God; angels, authorities, and powers being made subject unto him;" 1 Pet. iii. 22. He has given him authority to execute judgment; John v. 27. "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father;" John v. 23. "Christ is the head of the church;" Eph. v. 23. "All power is given unto me in heaven and in earth;" Matt. xxviii. 18. "Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world;" Mark xxviii. 20. Passages might be multiplied to show that Christ, the Son of God, is the King, the Lawgiver, the Head, the Ruler, the Judge, and the sole Lord of his church. The question then is, how do the proceedings of national churches agree with the legislatorial rights and honours of the Redeemer? If their proceedings infringe upon his rights and honours, if they sink and invalidate them, the consequence must be, that they are wicked in a high degree, and ought to be condemned by every

one who loves the Saviour, and is seeking the glory of God. To avoid ambiguity, I will take the proceedings of the English Church Establishment; and I have not the shadow of a doubt, but that a very cursory examination will be sufficient to convince those who wish to judge rightly, that the position under notice is most awfully verified in this enlightened land.

1. *The assumed authority of the King.*

This is set forth in an Act, 26 Henry VIII., which says, "The King is vested with all power to exercise all manner of jurisdiction ecclesiastical; to reform all errors and heresies whatsoever, and determine all causes ecclesiastical." The Act further states, "That Archbishops, Bishops, &c. have no manner of jurisdiction, but by and under the King's majesty."

If any person can read language like that now cited, without feeling the deepest aversion to such solemn arrogance as is displayed in it, I must fear for him whether the divine glory of God is rightly kept in view. This is not, as some say, a mere formal assumption; for both Henry, Elizabeth, James, Charles, and Queen Anne actually forced the exercise of this power into operation; and it appears in the use of the royal prerogative in circumstances of very recent occurrence. If the holy God were the person spoken of, how could the language be more expressive as it respects spiritual supremacy, and authority to adjudicate in religious matters? It is high time, surely, for churchmen to be merciful towards Catholics; for they are both sinners of the same class, by giving divine honours to erring man. The only difference that exists is, that one dethrones Christ by putting into his place the Pope; and the other, by raising to his throne the King: and both are deeply guilty of disparaging the glory of the Redeemer, who alone is the Lawgiver of Zion.

How is it possible, then, to view a system which exalts wicked men and vain women, as several of our kings and queens have been, to the place and prerogatives of God, as anything better than a system of antichristian abomination? For instance: look at the wriggling, and planning, and carnal contrivings now going on respecting the vacant bishoprics, and the filling up by the king of these high places of Mammon. Is the authority of Christ regarded? Is the king, and are his ministers seeking counsel of God in the appointments to be made? Are they not rather proceeding just as they would do in advancing some favourite to a lucrative post in the army or the navy, and so sinking religion to a level with the secular concerns of the world? Party politics both make and translate bishops, and have done for centuries, and will do, so long as earthly kings assume the prerogatives of Christ. Those who know anything of the religion of the New Testament, will abhor all such profane proceedings, and pray fervently for the time speedily to come, when God will sweep them away with the besom of destruction, and give to his exalted Son the sceptre of universal dominion over both kings and their subjects.

2. *The rights and enactments of parliament.*

I quarrel not with parliaments, when they are employed with

things within their proper province; and to me it is just the same whether they be Tory, Whig, or Radical, provided they seek to promote equity and justice in the land. But at the same time I do contend, that for parliaments to arrogate to themselves the authority of God in making national churches, and compelling other people to support them, is a sin of very serious magnitude. A representative parliament chosen by the people is, in a civil sense, the chief glory of Britain; but no earthly assembly has the shadow of a right to legislate in matters between man and his Creator. Every attempt at this must be odious in the sight of God. The Church of England is strictly a parliamentary church; and those who choose to remain in it, by so doing bind themselves to obey the parliament; and so they both sin together, by renouncing the authority of Christ as the sole Lawgiver in all matters of a spiritual nature. The national churches, however, in this empire, have their very foundation in acts of parliament, and even the canons of the episcopal church cannot be enforced but on the ground that parliament approves of them, although it is probable that five out of the six hundred and fifty commoners, could not be found who know anything competently about them; and whether the lords do, is scarcely less to be questioned. Parliament could make a new prayer-book. They can legislate on building churches with other people's money. They can talk of abolishing church-rates, by making a law to take two hundred and fifty thousand pounds annually out of the land-tax, to support churches with. They have said something about admitting Dissenters to be married at their own chapels: but the Bishop of London, with his holy clergy, will not agree to it, except they have a regular fee for every marriage that takes place. It is in this way that national churches legislate and act, by making void the laws of the Saviour, and substituting the laws of unrighteousness. When one looks at the two houses of Parliament, who under the king have full power to make and unmake all sorts of laws relating to religion, for more than *twenty millions* of people, the question naturally arises, Are these persons duly qualified to perform the onerous duty? Who has given them authority to wrest the sceptre of legislation from the hand of the blessed Son of God, who is King in Zion? Are they not afraid to incur his wrath, who is the *Prince of the kings of the earth*, at whose tribunal they must all soon appear? If nothing were done of an evil tendency by national churches, besides that of attempting to rob Christ of his honour and prerogatives, it would be sufficient to consign them all to an eternal anathema, and mark them out as the objects of entire detestation in the judgment of every good man on the face of the earth. Most fit is it, therefore, for him to say, when denouncing the fate of nations, who will not honour him as Lord of all: "I will break them with a rod of iron; I will dash them in pieces, like a potter's vessel." J. W.

Haworth, April 4th, 1836.

AMERICAN SLAVERY.

TO THE BAPTIST MINISTERS AND CHURCHES OF THE UNITED KINGDOM.

Dear Brethren,

The fact that a fraternal connexion is understood to subsist between our Societies and the Baptist Churches in the United States of America, appears to us to justify our solicitous attention to every development of their moral character, as well as to their avowed constitution and discipline.

We, therefore, feel that the acknowledged patronage of Slavery, which is attributable to many of those churches, in common with numerous other Christian Societies in that land, demands a persistive and public protest from British Christians.

But, whilst we regard the holding of their fellow-creatures (in many instances their fellow-*Christians*) in Slavery as a foul blot on the character of the Americans, and a disgrace to the boasted freedom of their civil institutions, we are yet more grieved by their invidious and antichristian exclusion of all coloured persons from communion with whites, at the table of the Lord, and, by consequence, from Christian fellowship generally.

This practice, which we believe to be of very general, if not of universal, prevalence in that country, we cannot but regard as an insult to the authority of Christ; perpetrated, too, within the precincts of his own house; a base immolation of Christian equity, love, and union, at the shrine of worldly expediency and national prejudice.

Against these evils, but especially the latter, as a most hateful and crying sin against Christ, and those for whom he died, we deem ourselves bound to remonstrate, through every accessible channel of communication. We should withdraw from ostensible union with those professing Christians by whom such a remonstrance would be disallowed or rejected.

In the earnest hope that, at the approaching Anniversary meeting of the "Baptist Union" in the metropolis, this subject will be brought under discussion, we are anxious previously to submit it to your consideration. We farther venture to recommend to you, in your several local associations which may assemble in the meantime, or in your separate churches, to prepare and transmit to the Secretaries of the Union, a decided expression of your sentiments. We hope that thus the collective and harmonious voices of our churches, enforced by the authority of our Saviour, and attended by his Spirit, may appeal with resistless power to the consciences and best affections of our transatlantic brethren; and promote, through the length and breadth of their land, the triumph of humanity, justice, liberty, and Christian philanthropy.

We are, dear brethren, your affectionate fellow-servants of Christ Jesus,

T. WILLCOCKS, } *Devonport.*
T. HORTON, }
S. NICHOLSON, *Plymouth.*
J. WEBB, *Stonehouse.*

ON THE CONNEXIONS IN WHICH THE DOCTRINE OF ELECTION IS FOUND IN THE SCRIPTURES.

(*Continued from page* 148.)

3. ***Election is also exhibited in the Scriptures as securing the accomplishment of the design of the death of Christ.***

This design was the glory of God in the salvation of men. The argumentative portion of our Lord's prayer in John xvii. is abundantly confirmatory of this statement. "I have glorified thee on the earth," said the Saviour, anticipating the consummation of his work and sufferings below. "I have finished the work which thou gavest me to do. I have declared unto them thy name, and will declare it." Declaring the name of God is equivalent to promoting his honour. The constant aim and prayer of the Redeemer was, that his Father might be honoured by all that he should do and suffer. "Father, glorify thy name. Now is the Son of man glorified, and God is glorified in him." To the manifestation of God's glory to mankind, or, to adopt the language of the Saviour, to the glorifying of God on earth, it was necessary, not only that in his sufferings Christ should display the holiness and justice of the divine character and government, that the perfections of God should be presented in delightful harmony, while the basis of human hope was laid; but that the salvation of many of our race should be rendered infallibly certain. God might indeed have been glorified in the work of the Redeemer, though none of our race accepted his salvation. It might have been shown that the salvation of men was possible without infringing upon divine purity and justice, and in some parts of the universe this might have become a matter for devout and admiring praise; but to us, little capable of so much abstraction, it was necessary to the honour of God, not only to demonstrate the possibility of human redemption, but to make that redemption a matter real, fixed, and certain. The deliverance of many from woe must be actually accomplished.

Purpose and completion are with God, in some respects, one and the same thing. What he intends, is equally certain with what he does, so that in the absence of the actual salvation of men through the blood of Christ, there must be the purpose to effect this salvation, nor must this purpose be contingent, or dependant on our volitions, it must not be liable to frustration by succeeding arrangements. Those who shall be saved must be so fixed upon, so determined in the divine counsels, as to obviate all doubt. They must be given into the hands of the mediator so as that it should thenceforward become his business to render his interposition for them effectual.

Now, if we turn to the language of Scripture, we shall find precisely this arrangement made. Jesus is said to have given himself for *the church*; the objects of his redemption are specific and determined: "When thou shalt make his soul an offering for sin, he shall *see his seed*." The salvation of men was the joy that animated and sustained his courage, but this joy was *set before him*. The pleasure of the Lord, it is expressly said, should prosper in his hand; no obstacle should thwart it, no difficulties

should impede or lessen it. To what degree it should prosper we are not informed; it is not for us to know how many and who shall ultimately be saved; enough that our salvation is possible, and will assuredly be effected, unless we wilfully reject the gospel: but Jesus did know; the extent of his reward was before him; all the pain of doubt and uncertainty is removed from his mind, and the assurances given to us show that the purpose of Christ to glorify God in the salvation of men is secured.

It is observable, moreover, that amid all his pain at the treatment of his message and of himself, the heart of the Redeemer recurs to this certainty as affording inconceivable delight. "All that the Father giveth me shall come unto me. This is the Father's will which hath sent me, that of them which he hath given me I should lose none. My sheep hear my voice; I know them, and they follow me. And they shall never perish, neither shall any man pluck them out of my hands. My Father who gave them me is greater than all." In these passages, some past transaction, giving him an especial interest in a portion of the family of man, is referred to. Many of the Jews rejected Christ; many who professed to receive him would afterwards desert his cause; but still the salvation of his sheep was secure. They were given to him. "Thine they were, and thou gavest them me." This past transaction was nothing else than the forming of the sovereign purpose we are considering. It was this which gave men to the Redeemer, and insured their salvation, so that election pledges the fulfilment of the designs of the death of Christ. Conceive it withdrawn from the Christian system, and what then will be the consequence to the character of God, to the work of Christ, and to the fate of the human family? The results of the scheme of mercy would be thrown into uncertainty; sinners might be saved, or they might not; the blood of Christ, shed for many for the remission of sins, might be effectual, or it might be poured forth in vain; the splendid apparatus of means set in operation to glorify God in saving men might succeed, or it might fail. God's thoughts of kindness might issue in good, or end in disappointment. The plains of heaven might be crowded with sinners from our world, owing their elevation to the mercy of God in Jesus Christ, or they might be empty and deserted: but then what becomes of the wisdom, the love, the power, the justice, the truth of the Most High? and how shall we show that there was either grace or wisdom in Christ's consenting to die for us? The salvation of men could have been rendered certain as well as possible; and who would undergo immense toil and labour, and pay a price of inestimable value, the price of his own life, for a mere possibility, or even for a strong probability, when a certainty could be attained?

This, then, is another of the connexions of the doctrine of election: it is revealed as rendering certain and glorious all the purposes of the death of Christ.

4. *In the Scripture this doctrine is presented as sustaining the hope we cherish of the progress of religion notwithstanding every obstacle.*

This particular is so clearly connected with the last as to supersede the necessity of length-

ened observation. If by election the designs of the death of Christ are secured, then is the progress of his cause in the world put beyond question. For sinners to be saved, they must believe in the Son of God; but "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

One purpose of Christ in dying was, to secure to himself the right of bestowing gifts "on men, *even the rebellious*, that the Lord God might dwell among them." In the clause, *even the rebellious*, a reference may be intended to persons especially sinful and degraded among men, or perhaps to heathen nations, flagrantly rebelling against God. Among them, efforts to diffuse the blessings of religion must be successful. We are often ready to look hopelessly upon these efforts; but the most confiding faith should rather be cherished; Christ died to secure the right of bestowing gifts upon men, "*even the rebellious.*" In consequence of his death, the sceptre of universal authority is placed in the Saviour's hands, so that the success of his cause in the world is committed to himself. He has obtained the right of giving the Spirit to render all the means of promoting it effectual.

Not, however, to dwell on these considerations, it is more relevant to exhibit the direct connexion apparent in the Scriptures between the progress of religion in the world, and the doctrine now under review. In Acts xiii. we find Paul and Barnabas preaching at Antioch. Their success seems to have been but small at first: the Jews opposed them; and though the Gentiles desired a repetition of their address, but few seemed to receive their testimony. On the next sabbath-day, indeed, almost the whole city came together to hear the word of God; but the Jews were excited to enmity, "contradicting and blaspheming." Here, then, was sufficient discouragement; yet, says the historian, "As many as were ordained to eternal life believed." Various interpretations have been given of this important declaration, some depriving it of all reference to the choice of God in election. "I cannot think, however," says Dr. Guise, "that in this passage the word ordained signifies an internal disposition of heart, much less that these persons disposed themselves to eternal life. All such dispositions are from God, who works in us both to will and to do according to his good pleasure: they are rather the fruit and consequence, than the cause, of that faith which purifies the heart. I take the being ordained to eternal life to be mentioned, not in opposition to the contradicting and blaspheming Jews (ver. 45), but in distinction from others of the Gentiles, who were glad, and glorified, or spoke well of, the word of the Lord, mentioned in the former part of ver. 48. These seemed to be as much disposed to eternal life as the rest; but while the work went no further than to stir up affections of joy and wonder in them, there were others of that applauding multitude in whom it proceeded to saving faith, even in '*such as were ordained to eternal life.*' Thus the passage intimates, not indeed that all the elect in that assembly believed at that time, but that among those in whom there were promising appearances, such as did believe had been chosen to eternal life."

If this view of the passage, propounded by a most judicious and pious commentator, be correct, the connexion between the doctrine before us and the progress of religion, notwithstanding every obstacle, is most clearly marked.

Another somewhat similar passage we have in Acts xviii., where Paul's labours at Corinth are narrated. This city was so sunk in crime and degradation, that κορινθιαζειν, to act like a Corinthian, was synonymous with pursuing a course of deep and disgraceful debauchery. As if this were not sufficient to discourage the apostle, his labours there were greatly opposed and thwarted. Some were converted; but the Jews in general withstood him, and blasphemed. Under these circumstances, "the Lord spake to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee, to hurt thee: for *I have much people in this city.*" The last clause of this quotation is remarkable. Few had as yet received the gospel. God could have *much people* there, only as he purposed to convert many to himself. The intimation is given to Paul, to assure him, that, however opposed and discouraged, his work in that city must be successful; and successful it was, to an extent far beyond the most sanguine expectations. See 1 Epist. i. 49; vi. 9—11.

Other illustrations under the present particular are not necessary; these are sufficient to show the connexion stated; and they may sustain our hope as to the labours we may conduct for the success of God's cause in the world. He has determined to save man by the instrumentality of his truth. "My word shall not return unto me void, but it shall accomplish that whereunto it is sent. The wilderness and the solitary place shall become glad, and the desert shall rejoice and blossom as the rose: I, the Lord, will hasten it in its time."

5. The doctrine of election is presented in the Scriptures as an incentive to personal holiness.

This is one of the most frequent and obvious of all the connexions in which it is found. That we should be holy, is the great end, so far as we are personally concerned, for which we are distinguished by divine mercy. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the belief of the truth." "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son. For this is the will of God, even your sanctification. Ye are a *chosen* generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises, or declare the virtues, of him who hath called you out of darkness into his marvellous light." "The grace of God, which bringeth salvation to all men, hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." "He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." Such are some of the very clear declarations of the doctrine before us, abundantly illustrating the connexion now being remarked upon. Election becomes an incentive to personal holiness, as it describes this holiness to be the end of God concerning us. An end approved by his wisdom

is fit to be aimed at by ourselves, especially when we consider our obligations to him by whom it is desired and intended. If our own happiness were no way concerned, a sufficient incentive would still be supplied. He who is infinitely wise and gracious, and who by his manifold kindness has laid us under the strongest obligation to approve and pursue all that he approves, wills our holiness. The appeal is made to our love and gratitude. Election also places before us the model—in Christ, the first elect—after which our character is to be formed. We are "predestinated to be conformed to the image of his Son;" and by this doctrine we are assured of all the strength and grace we need, to enable us to attain the holiness we desire. We are not contemplating an unattainable object. The grace and strength of God are engaged with us; and can the difficulties in our way, or the adversaries by whom we are assailed, be too many or too powerful for him? The corruptions of our nature must be overcome, all adversaries must be vanquished, and perfect resemblance to the Saviour must be attained, by God's elect. "We shall be like him, for we shall see him as he is." All his designs would otherwise be reduced to disappointment and foolishness; the promises he has uttered, the hopes he has inspired, instead of strengthening and sustaining us, would become as the apples of Sodom, and as the grapes of Gomorrha. Let us, then, meditate on this powerful incentive, till our spirit is stirred within us, and till our arm is nerved for the spiritual conflict. "Be sober, and hope unto the end, for the grace that is to be brought unto us at the revelation of Jesus Christ."

6. *The doctrine of election is exhibited also as a topic of comfort amid the trials of life.*

How it may become so, there is no difficulty in ascertaining. The elect are sharers in the security and blessings of a covenant which David describes as "ordered in all things, and sure." It is made, not with them, but with the Redeemer. All the conditions it imposed on him have been fulfilled; his obedience has been rendered, his sufferings have been sustained; in token of their sufficiency he rose again from the dead, and ascended up on high, that he might fill all things. All that now remains is to perform the promises of the covenant to those whom Jesus Christ represented. Under every circumstance, this consolation is of unspeakable value. It dispels the gloom occasioned by our own weakness and insufficiency for the spiritual conflict; it sustains beneath the weight of affliction; and it affords the assured hope of victory over all the temptations to which we are exposed.

Perhaps in 2 Sam. xxiii. 5, there is a reference to the doctrine we have been stating. David individualizes himself as looking for the blessings of the covenant specified: his family might not be made to grow into power and greatness, yet this covenant would be performed. The passage contains some of the last words that David uttered, when, as a man of piety, he would naturally dwell upon the expectation of spiritual and eternal blessings; he speaks of the covenant as everlasting, and as involving the whole of his salvation and desire. What a scene is presented to our view! David, feeble with

age, furrowed with care, afflicted in his family, and dropping into the grave, yet rejoicing in his own interest in God's covenant of mercy. Often has the scene been repeated: many a saint, feeble, careworn, and afflicted, has abundantly rejoiced in the covenant of God, the eternal purpose which he purposed in Christ before the world began. "Though he slay me," said Job, "yet will I trust in him." "Although," said Habakkuk, "the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

As directly illustrative of this part of the subject, let recourse be had to Romans viii. The doctrine of election maintains a conspicuous place in that chapter, and its connexion with individual hope and consolation is clearly evinced, ver. 26—39. No sorrow can occur, which the apostle has not included in his list; no adversary, no purposes of mischief can offer, beyond what he refers to; yet beneath every ill there is ample consolation. "In all these things we are more than conquerors through him that hath loved us."

7. *The doctrine is also put as a motive to devout thankfulness and devotion.*

Abundant illustration will here occur to the reader's mind. He will think of Paul's thankfulness on behalf of the Ephesians, chap. i. ver. 3—9. He will naturally recur to 2 Thess. ii. 13, 14, where the apostle expresses gratitude for the choice itself, not its consequent blessings, of which the Thessalonians were the objects. "We give thanks, because God hath chosen you to salvation," &c. Such will be the natural result of regarding ourselves as distinguished by the kindness and love of God, especially when we bear in mind that his thoughts were occupied on our redemption before the world was formed. Thus it was with Paul: "God, who is rich in mercy, for his great love wherewith he hath loved *us*, even when we were dead in trespasses and sins. To me, the chief of sinners, Jesus Christ hath showed all the riches of his long-suffering and mercy. By the grace of God I am what I am." Let insensibility mark those who are yet under the power of iniquity; we must retain such a sense of obligation for God's quickening grace as shall break forth in praises; we must, we will ascribe honour and glory, and power and praise, "to him that sitteth upon the throne, and to the Lamb, for ever."

Such are some of the connexions in which the doctrine of election is presented in the sacred volume; and by the views these passages exhibit must our sentiments on this mysterious doctrine be guided. It may contain depths which we cannot fathom, and difficulties which we cannot explore or adjust; but who can wonder at this? It relates to the thoughts and purposes of him, of whom it is said by the prophet, "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." Instead of stumbling at these difficulties, let us rather be thankful that so many that might befall our inquiries are removed; that with all our ignorance we yet know enough to justify the ways of God to men, and open to us the rich consolation of hope.

The doctrine of election discovers the deep, the infinite wisdom of the Most High. It gives certain success to the most compassionate of all his dispensations to man; throws the bright rays of hope over the darkest and most portentous scenes through which we pass; and touches a chord in our hearts, whose vibrations yield him the grateful music of devotion, love, and holy zeal. A wise master-builder forms his plan, before the foundation of his intended structure is laid; a skilful general orders all the movements of his army, ere a detachment is permitted to march; the wisdom of the master-mind in either case is traced in the precision with which the plan was formed, and the certainty with which it is carried into execution. Of God it must be acknowledged, "his work is perfect." The end is known from the beginning, and it is secured and expedited by every thing that occurs.

Election is not a mere arbitrary determination for which no reason exists, and which forces into connexion things mutually disagreeing. Though we cannot trace the reason of the determination in each separate case, to God a reason appears amply sufficient to sustain its wisdom and its mercy. I may be unable to tell why he hath chosen *me* as the object of his especial favour. He, however, could tell; and perhaps, among the discoveries granted to me in eternity, this may be one; but if not, still I can have no doubt that the choice is wise, well-founded, and worthy of God. "Even so, Father, for so it *seemed good* in thy sight." The expression, "*seemed good*," is strong. Not merely is there a determination that a certain course shall be taken; that determination is wise, the course is worthy of God; it seemed good in his sight. Into the wisdom of each particular choice it is not necessary or expedient to attempt to penetrate. That wisdom, in relation to the choice in general, whomsoever it may include, is abundantly sustained by its influence upon the work of Christ, and upon the character and destiny of man. It is wisdom which subverts the cunning and policy of the devil, and renders his machinations subservient to the promotion of God's glory.

Often is this doctrine thought to wear a discouraging aspect to the inquiring sinner; and that views of it having this tendency are sometimes taken, will not be questioned: it is, however, of importance to observe, that these views are not scriptural. Election is simply the purpose of God to render effectual the obedience and sufferings of the Redeemer; it ensures the bestowment of mercy, through his atonement, on every humble suppliant. Is there anything discouraging in this? It behoves that what sinners are required to believe, should be clearly placed before them. We have not to dwell upon the question of their individual election of God, but must tell only that Jesus Christ came into the world to save the guilty, that none can seek his mercy in vain. It is impossible not to admire the beautiful and encouraging declaration of our Lord, "Him that cometh unto me, I will in nowise cast out;" a declaration which will be found in close connexion with a statement of the doctrine before us. "All that the Father giveth me, shall come unto me; and him that cometh unto me, I will in nowise cast out." Christ cheers himself

by a reference to the purpose of God, which ensured the salvation of some; but even at this very moment utters one of the most encouraging sentiments that ever fell from his lips. Who shall say, after this, that the doctrine wears a gloomy aspect towards the inquirer after eternal life?

That the doctrine harmonizes with every part of revealed truth, and that, in pursuing the conduct it supposes, God acts as he does in all other instances, it would be easy to show. Perhaps, however, another essay may be given on this subject. In the mean time, it is to be borne in mind, that we do not describe God as decreeing without a reason, and to no end. Such conduct in men would be foolish; it could not be wise in him. His decrees and doings are sovereign, truly; he gives no account of this or any of his matters; still, he wills nothing without the best reason. Real glory to himself, and real good to the creation, not otherwise attainable, are advanced by his determinations; and, though we may be entirely ignorant of the kind or degree of good, or how it shall be secured, to God's view it is always present. ***It seemed good in his sight*** to act and determine as he has done. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Our efforts to diffuse the gospel of Christ in the world derive from the doctrine we have contemplated the richest encouragement; they are put forth on behalf of a cause which must be successful. The employment of the means, and the glorious result, are alike included within the intentions of the Most High. His servants must labour, his people must contribute, and they must work, praying always. Thus shall his word go forth; "the wilderness and the solitary place shall become glad; and all the earth shall see the salvation of our God." S. G.

Walworth.

POETRY.

FAITH AND FRUITION.

Oh, it is sweet to live by faith,
And cast my burdens on the Lord;
To credit what my Saviour saith,
And rest securely on his word!

To find a refuge in his breast
From every deep-corroding care!
To feel that calm and peaceful rest
Which none but Zion's children share!—

To look beyond this vale of tears,
And see my home prepared above!
To rise superior to my fears,
And realize the Saviour's love!

To welcome all his sovereign will,
And in his constant care confide;
To claim Him as my portion still,
Though every creature-stream were dried!—

To trust Him in the darkest hour,
When clouds obscure his smiling face;
And triumph over Satan's power,
Strengthened by all-sufficient grace!

Oh, these are drops of sacred bliss,
Which in this desert-land are given;
But the full streams of happiness
Can only be enjoyed in heaven!

W.

REVIEW.

A History of the Church, from the Earliest Ages to the Reformation. By the Rev. G. WADDINGTON, M.A. 8vo. 1 vol. —Baldwin and Cradock, Paternoster Row.

Ecclesiastical history, at all times very important, assumes, in the present condition of our country, more than common interest. The affairs of Christian churches are daily advancing towards most important changes. Difficulties, arising out of the operation of existing laws, and the conflicts of parties, require the most profound attention of government, and exercise all the wisdom of our rulers. Some parties are grieved by present oppression, and others are full of anxiety for the future. In the labours of Christian benevolence, some individuals are forced to the utmost limit of their capabilities in exertion; whilst the moral destitution of by far the larger portion of mankind, continually awakens the sympathy of our churches, and peremptorily demands a more efficient help than it has yet received. Daily triumphs prove the influence of gospel truth; yet, after so many ages, the truth has not produced its legitimate and predicted result. The cry for church reform reverberates on every breeze, and one suggestion follows another with a rapidity which confuses the inquirer, and bids defiance to calm and satisfactory experiment. The national church is surrounded with difficulties. Her most obvious laws are reduced to a doubtful character; and, instead of clear and incontrovertible axioms, which no one can mistake, all men seem to be confounded with problems that cannot be solved. In such a state, perhaps it would be wise to retrace the experience of past ages. For though the fathers may not have been perfect in all things, children might learn, from the errors of their parents, how to correct their own mistakes, and guide their future conduct.

A history of the church suited to this purpose, and within the reach of ordinary readers, is at present greatly wanted. Most of those which have been written are too much tinctured with party prejudices. The labour required in such a performance is very great; the qualities necessary to constitute the historian, in a case where so many interests are involved, and no one can be altogether free from their influence, are rarely to be met with in one mind; and perhaps it will be found that the task itself is far beyond the reach of human capabilities.

Such views should produce mildness in stating defects, which may by any means proceed from human infirmity, and consist with sincerity in their regard for truth; but in a case of so much and such sacred importance, nothing should be tolerated which savours of infidelity in the design.

It is to be feared that, however dreadful such a charge may seem, it must fall with prodigious weight on many writers of this class. They have entered on their work with a fixed determination to support a party. Instead of the solemn reverence for truth which ought to fill the mind of an historian, they have brought into their work a levity which would not have secured for them confidence at the bar in a court of justice. The very object of Bossuet, Petavius, and Baronius, was to support the church of Rome; and they only recorded such things, and in such a way, as they thought likely to secure their purpose. Milner wrote to sustain the church of England; and his work is employed (to use the expression of a respectable clergyman) as a feeler, to be put into the hands of such dissenters as may be esteemed worth an attempt to con-

vert them to episcopacy. Mosheim, and the century writers of Magdeburg, wrote professedly on the Protestant side; and, perhaps, it is not too much to say, that they often feel the influence of their first design. It would be well if, at this juncture, a man with sufficient learning, industry, and faithfulness could be found, to trace the rise and fall of true religion in the church, with the causes and effects of such modifications in its discipline and character, as are defined on the remains of its several ages.

Mr. Waddington's History of the Church does not contain all that might have been wished for in such a work. There are inductions which ought to be reviewed at least, if not modified. Many points connected with the vitality of true religion in the church have been passed over; he is also a churchman, and now and then we may perceive the marks of his filial piety towards so kind and good a mother: but, with all its deficiencies, his book forms a valuable addition to our popular reading, and will be studied with great advantage by the people of this country.

The whole period comprised in the work, though a very important one, is a small part of the whole. From the beginning of the world God has had a church in it, over which he has watched with peculiar care, and in which he has exhibited the principles of his government. Great part of the sacred records are intended to preserve, for the use of present and future generations, the leading of Divine Providence in ages that are past. By the help of these, the origin of nations may be traced, and the errors through which they sank into idolatry and ruin. The Old Testament prepares the reader to understand the perfection and glory of the New. The history of the New Testament unfolds the worth and beauty of gospel truth. Just where the canon of the New Testament closes, Mr. Waddington begins his history, and he continues it through 1300 years, till the reformation of Luther. Leaving altogether for other writers the history of those sections of the church which were then formed, and which have since that time risen out of the several Protestant establishments.

Many eminent authors have laboured over the same period. A reason for this is found in the fact, that within these 1300 years the great establishment of Rome rose into power and sank into decay. Since then the Protestant and Romish churches have mutually referred to ancient records and practices, in proof of their several systems; because within these years almost all the great questions of church polity have been reduced to a full experiment. To solve these questions by appealing to the experience of antiquity, deserves now the most serious attention.

Mr. Waddington's work will assist the reader in this important study very much indeed. For example:

The power of divine truth, when not encumbered with political enactments, is clearly seen in the history of those ages which precede the reign of Constantine. It is not denied that the apostolical age was distinguished by miracles, but these were intended for another purpose. The power of divine doctrines was then derived, not so much from the belief that they were true, as from the feeling of their importance, and the operation of the Spirit of grace. Both these were secured by the free and generous devotedness of ancient Christians, churches, and ministers. Whilst this character was maintained, no earthly power could resist the advance of Christianity in the world. Instead of depending on the government of any country for assistance, the gospel, when thus taught, saturated every nation with devout doctrines in defiance of its government. Such was the extent and completeness of the triumph gained over heathen darkness, that the nations were changed in those general points which define the national character. Constantine found that the best, if not the only, policy for gaining the imperial throne, was supplied in the profession and

support of Christianity. Heathen Rome was thus subdued. After that period no emperor was able to restore the pagan worship. The whole empire was so far subjugated to the truth, that no created power could expel it. The man of sorrows had, by the freedom and zeal of his followers, conquered, within 300 years from his birth, the whole civilized world; and he thus left, for the instruction of posterity, an everlasting proof, that his doctrines, aided by his Spirit, were destined to reveal his own independent omnipotence.

This is now called the voluntary principle, which consists in leaving religion to its own merits; propagating it only by means of its own benevolent zeal, and the assistance of divine grace; and claiming in the church obedience to nothing besides the authority of God, and the truth which was written by his inspiration.

Next to the power which, in its divinely authorized simplicity, the gospel exerted over heathen nations, is that vigorous health with which it resisted the principles of error, which made their appearance in the church itself. These were so various, that they indicate a decided intention, entertained with constancy by the enemy of souls, and prosecuted with rigour and skill by many hands, to destroy the purity of Christian doctrine, and corrupt the discipline of the churches. Every office was assailed by temptations to corruption; and every great truth was injured by some sophistical appendage. The terms of membership, and the treatment of members, were points at which great efforts were expended; and with all their simplicity, the two sacraments which Jesus had established stood like marks for the enemies of mankind. But no rigour or constancy could secure success for the powers of darkness. Errors were introduced; but, till the beginning of the third century, they were not considerable. During the latter part of the third century they were more prominent. But the prominence of such questions as the time of celebrating a feast, &c., indicated an earnestness in adhering to the law of Christ, which nothing could effectually overturn. Consequently the 300 years which preceded the reign of Constantine is the purest as well as the most powerful part of the church's history. It must be assailed in a world of sin; but nothing could destroy or even endanger the purity of the church, until she became dishonoured by political alliances.

To those 300 years of the church's history which preceded the reign of Constantine, writers on the evidences of Christianity refer for that proof of its divine origin which is supplied in the practical influence of its doctrines. They also afford an explanation of two very important facts in history. When Constantine had reached the throne, he found the whole empire of Rome filled with the ruinous results of war. The same may also be stated respecting Charlemagne of France. Both these kings were great politicians, and strongly influenced by a desire to promote the welfare of the countries over which they ruled. They both employed the Christian religion as a means to promote civil improvements. Each king adapted himself to the existing state of the church. He paid the price, both in courtesy and in favours of a more earthly kind, which was necessary to secure the influence of churches and ministers in his design. To this he must have been led by the great moral power which Christian men had acquired during their persecutions. But in each case the policy was unsuccessful. From the moment that Constantine brought this instrument into his cabinet, he found it unmanageable. He and Charlemagne both sank under the weighty consequences of their error. Whilst religion was free, it became a blessing to all, like the light of heaven; but the moment it became entrammelled with political designs, the nations which had been astonished and enriched by its benefits, were oppressed and ruined by its corruptions; and the mistake into which these two great monarchs

were urged, must be placed amongst the principal causes that led to the production of those dark and guilty ages which followed their several reigns.

"By whatsoever motives of genuine piety these two sovereigns may really have been influenced, it is certain that their ecclesiastical institutions were chiefly regulated for political ends."—p. 441.

Hence, the histories of Constantine and Charlemagne serve to decide another great question in church polity; namely, What would be the result of combining civil with ecclesiastical power, in the constitution and government of the church? This is the bauble that deluded our fathers; and with which their children are too much pleased. The first considerable step, was that of legalizing the arbitrations of bishops (pastors) in cases of dispute between the members of their own churches. By this step, every Christian minister became a magistrate. These were divided by Constantine into Patriarchates, Archbishopricks, Bishopricks, &c., &c. Charlemagne found all this apparatus to his hands; but in order to obtain the favour of his own clergy, and the still more important influence of the clergy in Rome, he not only increased the temporal privileges and wealth of the clergy in other respects, he even submitted to receive his crown at the hand of the pope. Attracted by such baits, bad men sought the clerical habit; and wicked clergymen, when thus flattered, grew insolent. Gregory the Great employed the energies of a mighty mind in augmenting the power of his church; Hildebrand ripened his policy; and Boniface the VIII. carried to its highest point of effrontery the insolence of pampered baseness. There is no inconsistency in supposing that those who make kings in the name of God, should by the same authority unmake them. Consequently, the Bishop of Rome, who crowned Charlemagne, and to whom he looked for support in his designs, had in a few years become sufficiently dreadful to dethrone with outrageous insult Frederic, the successor of his patron. This experiment verifies the wisdom of our Saviour's rule, "My kingdom is not of this world;" and proves at the same time, that no deviation from this rule can be beneficial, either to the government which allows the folly, or to the church which has the baseness to desire it.

From the time of Constantine to the present day, there have existed in the church two classes of active agency; one relates to the political interests with which the church has been connected, the other relates to the extension of its spiritual influence over individual men and nations: the latter has always been supplied by voluntary exertions. As in the present day, the missionary labours of the church, and the instruction of the poor in every country, have been thus maintained. It is only when these efforts of Christian zeal have concentrated a great moral power, that politicians have sought, by compulsion and worldly influence, to render them subservient to their own purposes. But when that worldly influence has been infused into such institutions, they have lost their vital energy, and sunk into uselessness and corruption.

Mr. Waddington's book does not include the history of Protestant churches. But it is necessary that this should be studied, to complete our practical knowledge in this country. The yoke of ecclesiastical power was found too heavy to be endured. When, therefore, the voluntary labour of Luther and his brethren had concentrated the moral force which made it safe, both Frederic of Saxony, and Henry VIII. of England, gladly broke away from their bondage. They did not set the religion of their countries free, but made the church subject to the throne. The power of regulating religious worship was transferred from popes to kings. Christ, the Lord of all, was still dishonoured; and, consequently, the experiment of the reformed churches has led to similar results

with those which were produced in the Roman Catholic tyranny.

The rise and continuance of every church establishment, since they involve an effort to turn the current of religious feeling into a channel formed by human contrivance, and to force the performance of acts which God has not commanded, require a perpetual succession of defensive movements to guard the system from public opinions, and the complaints of such as are oppressed. Almost every remonstrance has, therefore, been met in every country by one artifice. When complaint is brought against the oppression, those who hold the unjust power will confess the grievance, appear to sympathize, unite in the demand for reformation, and make every measure, advanced as a remedy, lead, by its very construction, to increase and perpetuate the evil. Since the fall of Boniface VIII., all the renowned policies of Italy and the Christian church have consisted in little more than artfully meeting the promise of reform, by measures which conceal, whilst they increase, oppression. Thus, from the very formation of the English hierarchy, complaints have been laid before the throne, with petitions for religious liberty. These petitions, when so loud and solemn as to render contempt dangerous, have been met with promises of relief; and the relief which has been given, has rendered the oppression more healthful and continuous. The compulsory system, as it now stands, must from its own grossness sink into ruin in a few years; whilst the reform of the Establishment which now invites the confidence of this nation, will postpone the church's emancipation for centuries.

Sinners can never repair the injury of their offence; it is not often that they can retrace their paths, so as to enjoy again the blessings of virtue. In the church this requires a peculiar supply of Divine grace, even in the case of individual offences: but when the whole body has sinned, and gone away from God, resigning the good word of his grace in favour of human laws and worldly oppressions, it seems as though the grievous crime had no propitiation; for history has not recorded one case in which a church, thus sinning, has ever returned again to gospel simplicity.

The advance of literature, though within its own pale, was of all other things most dreadful to the corrupted church. But, whilst it could not endure the light, the sincere efforts of any ruler have never become effective in advancing its restoration from sin. Gregory the Great had many great and good qualities, but these were of small utility in the papal chair. Hincmar of Rheims was generously devoted to great designs, which produced no really advantageous result. Louis IX., the king of France and Emperor, seems to have been really pious. "He loved his subjects, and had his lot been cast in happier days, he would have loved mankind; but the principles of his church so contracted those of his religion, that his benevolence could never expand itself into philanthropy."

Louis IX. is not the only ruler that has felt his imbecility here; and there are other influences which have resulted in the same inutility. Individuals amongst the laity have learned to discover the impositions of the church, and to complain. The local clergy often felt the influence of truth. At times men occupied the papal chair, who longed for some correction of existing evils. The monastic orders rose for the express purpose of correcting abuses, and these were at length armed with the Inquisition. But every effort fell by one or the other of two great evils: either it was drawn into the general vortex of political influence, and thus became absorbed in the general disease; or, stigmatized as heresy, its agents were driven by fire and sword from the habitations of men. If the experience of 1836 years may justify an opinion, and history is in any degree worthy of belief, it should seem that nothing human is so difficult to reform as a corrupted church. Pollution there, like leprosy in the

walls of a house, can only be removed by dissolution.

Amongst those who have pleaded for truth and purity (regarded as the followers of Jesus, in the apostolic age, but when Dominic and Innocent III. urged the crusade against the Albigeois, stigmatized as heretics) will be recognised the suffering fathers of our own denomination; seen obscurely at so great a distance, yet great, and worthy of great veneration. They are found in every age bearing their solemn protest against every corruption of divine truth, and every change in the divine sacraments. Sometimes they seem to be lost in the deluge of corruption, and are passed over as if they had no existence; at other times their growing strength is recorded in flame and blood, and horrible defamations. This was the case when Bernard, regarded by some until this very day a saint, turned that destructive storm of guilty passion, which he had raised for Palestine, into a crusade, bloody and destructive, against Pierre de Bruys, and our afflicted fathers who followed Christ with him in Languedoc. Falling beneath his unrelenting rage, they gained the crown of martyrdom. But that providential care which has still preserved the truth through all vicissitudes, sustained its advocates, and kept their children to this very day, ought never to be forgotten. "Lord, thou hast been our dwelling-place through all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Mr. Waddington's book has the merit of being at least adapted to diminish the prejudice of existing parties in the church in reference to each other, and proves that all have reason rather to repent of their own sins, than despise their brethren because of their infirmities.

The history of the Christian church is full of interest on another account. It seems to unfold with so much distinctness the unconquerable nature of sin. This defiled paradise, ruined the antediluvian families, polluted the patriarchal altars, and turned the nations to idolatry; it defiled the Jewish temple, and reduced that favoured people to practical atheism; and now it has produced in the church of Christ an apostasy which in every department stands, with full-grown strength, a man of this mighty sin. The multifarious forms and artifices of this enormity, sketched by the hand of an apostle, have been unfolded with greater distinctness through every succeeding age. This daring and rebellious hand has blotted the sacred page, and forbidden the study of God's holy word; changed the sacraments of our Lord for absurdities; denied the atonement of Jesus; and intercepted the act of a sinner's faith in God. Divine worship has been debased on one hand to heartless formality; on the other, to an exhibition of absurdities that would disgrace a theatre or pantomime. The Christian ministry has often descended from its high and holy elevation, to serve politicians in enforcing measures too unjust to be borne without a garb of religion to conceal their deformity; and finally, when, by such prostitution of their dignity, these servants of Jesus have acquired sufficient power, they have assumed with blasphemous temerity the prerogative of God himself to dispose of nations, and dishonour kings, and to fix the destinations of eternity. Thus, the hearts of men have been revealed, and the awful possibilities of human sinfulness have been manifested so as to justify the final judgment, and to show that everlasting vengeance itself is founded in divine beneficence.

BRIEF NOTICES OF RECENT PUBLICATIONS.

A History of Slavery, and its Abolition. By Esther Copley. pp. 634. *Sunday School Union.*—We anticipate for this volume an extensive circulation. The subject is one that still retains considerable interest, and will very long be connected with the most painful and pleasing emotions. The enormities of slavery have impressed a foul blot upon our common humanity, which even the abolition of the practice cannot entirely efface. To see this fell monster, however, in its present state of prostration, with its venomous fangs and talons extracted, hopelessly struggling for a protracted existence, we certainly regard as a redeeming appearance in our degenerate times.

Mrs. Copley, with her accustomed diligence, good sense, and piety, has collected and narrated this humiliating history in a manner equally creditable to herself, and interesting to her readers. The work is comprehended in twenty-two sections. The titles of a few of these sections will be sufficient to show that the plan upon which the history is constructed is of considerable extent, embracing in its detail statements of facts, incidents, and reflections, adapted not only to afford the most ample information, but also to produce the most desirable impression. "The origin of slavery—Moral effects of slavery—Sources of slavery—Slavery among the Romans—among the Jews—in Europe—Abolition of slavery," &c., &c.

The amiable authoress dedicates the volume in the following language: "To Thomas Fowell Buxton, Esq., M. P., this little volume is respectfully inscribed, as a humble expression of the admiration and gratitude due to the faithful coadjutor and able successor of Wilberforce; the honoured instrument in the hand of Divine Providence of accomplishing negro emancipation throughout the British dominions; and the pledged and persevering advocate of the cause of humanity and freedom throughout the world."

Notes of a Visit to some Parts of Haïti, January, 1835. *By the Rev. W. Hanna, Island Curate of St. George's, Jamaica. Seeley,* 1836.—The observations of an intelligent and pious man, upon a part of the world to which former events in its history still attach uncommon interest. The country is known to be one of the most beautiful on the earth's surface; and its black population are said to be well disposed, kind, quiet, and hospitable people. But their civilization is very imperfect; and in a religious point of view, their condition most melancholy. The government, however, is perfectly tolerant, and a few Wesleyan Methodists and Baptists are holding up the pure light of the gospel in Port-au-Prince. "What a noble field (exclaims Mr. H.) is here for the labours of Christian missionaries!" Lord of the harvest, thrust forth more labourers!

The Christian Visitor, or Scripture Readings, with Expositions and Prayers. By Rev. William Jowett, M. A. Seeley, 1836.—This little book is designed to assist those pious persons who visit the poor and the afflicted, in making their visits as profitable as they can. It consists, as the title intimates, of portions of Scripture suitable to be read on such occasions, with short expository remarks upon them, followed by a prayer. We should think it might be used with great advantage, not so much, perhaps, by reading its expositions to those who are visited, as by furnishing suggestions to the visitor what he should himself say to them. In either case, the object of the excellent author is worthy of his character and office—"to let fall one more drop of mercy into an ocean of misery."

The Crisis, or the Approaching Grand Religious Revolution, and the Fall of the National Churches. By B. D. Bogie, B. A., Rector of Lusby. London: Hamilton. 1836.—An attempt to show the approaching and speedy overthrow, both of the Romish church, and of all State Churches, from the predictions of the book of the Revelation: written with great vigour, and much apparent agreement between the events said to be pointed at by the prophecy, and the prophecy itself. We read the volume with unwearied interest, and only wondered how a clergyman could write it; or writing it, could any longer remain in a church which he holds to be doomed to destruction. Why does he not cry aloud in the warning voice of the book he undertakes to interpret, "Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues!"

1. *The Purity of the Church. A Discourse. By Thomas Morell, Coward College, London.*

2. *The Alleged Inefficiency of the Voluntary System. A Lecture for the British Voluntary Church Society. By the same Author. London: Jackson and Walford.* 1836.—These are both of them valuable and timely publications. They advocate Scripture principles in a Christian temper, maintaining them by sound reasoning, and vindicating their application to present times and circumstances by a convincing appeal to facts.

The Fountain of Life opened up. By John Flavel, A. D. 1671. *Religious Tract Society.*—A series of forty-two sermons, on the mediatorial person, offices, work, and glory of the Son of God, by one of the most distinguished of the ejected ministers, the Fathers of our dissenting churches. Perhaps the writings of none of them are more characterized by unction than those of Flavel, while they are at the same time thoroughly practical. His style is very methodical, his language popular, his inferences remarkably pertinent, and his sentiments accurate and evangelical.

Strong Consolation; or the Penitent Sinner encouraged. By the Rev. J. K. Foster, Classical and resident Tutor of Cheshunt College. London: Thomas Ward and Co.—Every pastor accustomed to converse with persons awakening to a sense of their danger as sinners, knows that one of the first difficulties he has commonly to remove out of the way of returning to God, by faith in his Son, arises from mistaken views of the doctrine of election. Mr. Foster's design is, "to show that the certainty of the elect coming to Jesus Christ and being saved by him, affords the anxious sinner very strong encouragement to approach him for this inestimable blessing." His train of thought is simple and scriptural, and can scarcely be read without greatly relieving the difficulty of which it treats.

Illustrations of the Pilgrim's Progress; accompanied with Extracts from the Work, and Descriptions of the Plates; by Bernard Barton. And a Biographical Sketch of the Life and Writings of Bunyan; by Josiah Conder. pp. 49. *Fisher, Son, and Co.*—In all respects this is a most elegant publication. The typography is admirable; the engravings, especially the first, are elaborate and beautiful specimens of art; and of the composition, it is sufficient to remind the reader of the names of Barton and Conder. The latter has supplied an exceedingly interesting biographical sketch of Bunyan's history, accompanied with many valuable remarks on his writings, particularly that part of them which has given such distinction to the name of its author. Besides the uncommonly superior portrait of Bunyan, and a highly interesting vignette, the work contains twelve engravings, the designs and execution of which will certainly secure for them more than ordinary attention. The former half of these are appropriated to the first part of the work, and are entitled: Christian got up to the gate—The palace called Beautiful—Christian passing the cave of Pope and Pagan—Christian and Hopeful escaping from Doubting Castle—The Delectable Mountains—The pilgrims on Mount Clear. The latter six are illustrative of the second part, and are representations of "The pilgrims—Christiana and her children at the wicket-gate—The shepherd boy in the Valley of Humiliation—Destruction of Doubting Castle—The river of the water of life—The land of Beulah. These are scenes which the eye of piety may contemplate with much instruction; for, while admiring the taste and skill of the artist, it can scarcely fail to occur, that "It is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The Elements of Latin Grammar, for the use of Schools. By Richard Hiley, Author of "An English Grammar," &c. &c. Simpkin and Marshall, 1836.—Mr. Hiley proposes "to furnish the student, at a trifling expense, with a good first and second Latin grammar." With this view, it has been his object to supply, under proper heads, information from larger works, to which students in general have not access. Such a work has doubtless been much required; and, so far as the accidence is concerned, the author has succeeded in comprising under the ordinary arrangement much information which is not generally given. In the syntax, Mr. Hiley has generally followed the plan of the Eton Grammar, and has added some useful matter; but this system itself is susceptible of great improvement, and no work will supply the desideratum Mr. Hiley mentions, which is not founded on principles somewhat more clear and philosophical.

OBITUARY.

MR. W. BASTIMAN.

The methods of Divine Providence are often mysterious, and on many occasions, apparently, very much so in the disposal of life and death. The good and the useful, who were the "light of the world, and the salt of the earth," and who, by their Christian spirit and example, diffused around them the knowledge and the savour of the religion of Jesus, have been removed by death from the church and the world, in early life, and in the midst of usefulness. Many such characters have been so removed, when it appeared to those acquainted with them, exceedingly desirable that they should have continued in the present world, to prosecute those works of faith and labours of love, for the promotion of religion and the glory of God, in which they were apparently so ardently engaged. This was particularly the case with the individual whose name is mentioned above; for though he was not a public officer in the church, yet he sustained a very important station in it; and it may, I believe, with safety be said (as many can and would testify), that he did as much for the cause of religion in every way as perhaps any other individual ever did of the same age, in the same time, and in the same circumstances. Few young men have lived and died as he did. He was greatly beloved and lamented by all who knew him, and deservedly so.

W. Bastiman was born in a village a few miles from Burlington, East Yorkshire, March 20, 1808. His grandmother was a very worthy member of the Particular Baptist church at Kilham, 8 miles from Burlington. William had much of her attention, and a deep and constant interest in her prayers, which prayers for him were no doubt heard; for not long after her death he became, and continued as long as he lived, a most honourable and useful member of the same church. His mother became a member a little before he did, and is still spared, bitterly to bewail the loss of an only son, who was truly eminent as a Christian, consequently a comfort to her, and profitable to others.

William always appeared to be devoid both of the frivolities incident to the young, and the scandalous outbreakings of human depravity which characterize and disgrace too many of our rising youth, and which many in after life, when they have become good and great, have reviewed with much regret. He was, I believe, never heard to swear, nor ever seen anything like inebriated, nor ever with the rabble joining in any thing mischievous and hurtful; but was rather remarkable for his attendance on public worship, and his attention to the things which he heard; for his evenness of temper, and uniformity of external deportment; the questions he would ask, and the grave remarks he would make.

But notwithstanding this regularity of temper, and external behaviour, when he began to think more attentively and seriously of his moral state and character as before God, he saw and felt that he was the subject of much innate depravity and actual transgression, which he confessed and deplored with deep penitential sorrow.

I do not remember, at this distance of time, the exact day or month on which he was baptized; and am too far from the place readily to inquire, but I believe it was in the spring of 1828. Soon after he joined the church at Kilham. By a train of circumstances, nearly the whole management of the place devolved upon him; he assumed it with diffidence, yet with a willing mind to do good in the cause in which he had embarked. From this time to his death, the cause of Christ absorbed his whole attention. He was not distinguished for that blind vehement fervour, which in too many exists only a little, then dies away, leaving them worse than before; yet there was in him a constant, steady, and increasing desire to walk with God, and to promote by every means the prosperity of Zion. He was possessed of the zeal which is according to knowledge, as was clearly evinced by the effects it produced; hence, alike far from indifference and indolence, his time, his talents, his money, his influence, and labours were all freely consecrated to the sacred cause. Nor was he moved from his steady and persevering course by any discouragements he had to meet; the indifference of some, and the inconstancy and neglect of others, were rather pitied and de-

plored than imitated by him: and though so much depended upon him, and was actually done by him, as long as he lived, yet there was a visible diffidence and modesty characterizing all he did. Free from all supercilious and self-important airs, he appeared to be always under the influence of that charity which doth not behave itself unseemly: feeling an entire and constant dependance on that Almighty Being whom he loved and served, he was humble and devotional, and ever ready to converse on those subjects connected with vital religion. In prayer-meetings, his hymns were often very happily chosen, his prayers pointed and fervent, and expressive of much love and gratitude to the Redeemer for what he had received, and what he hoped for through his atonement and intercession.

In private, he constantly read the sacred Scriptures, and thought and prayed much, enjoyed the blessings and realized the happy consequences promised and vouchsafed to all them who attend to these duties.

I may also add, he was of a weak and delicate constitution of body, for a series of years labouring under a consumptive disease which ultimately terminated his earthly existence. To remove it, in accordance with medical advice, he tried various means, such as regimen, exercise, &c. With this in view, he made a voyage to Hamburgh, another to London, &c.; but no permanent relief was obtained. What gives interest to this, was the remarkable composure, patience, and submission with which he endured the whole, even when his affliction was the most oppressive. These amiable, useful, and desirable qualities of mind attended him to the end of life.

From the time of his joining the church, he had correct views of the leading doctrines of the gospel, and of their suitability to him; and in his last illness they afforded him strong consolation. He then saw, and felt, and spoke as a dying man, yet as one who had a living faith in a living Saviour. He saw that as a sinner he was lost utterly and eternally without Christ; but him he believed and loved, and in him he rejoiced with a joy unspeakable and full of glory. Hence he repeated with great emphasis many passages of Scripture which were remarkably adapted to his condition. "I am a great sinner," he would say, "but the blood of Christ cleanses from all sin." After repeating many and often such portions of Scripture, he would fervently pray for their application; then with apparent ineffable pleasure he would exclaim, with David, "Bless the Lord, O my soul; and all that is within me, bless his holy name!" He often spoke of the dying love and living power of Christ, with strong emotions of mind; compared his sufferings with those of his Saviour, and expressed his gratitude that he had not to endure more. Many of the hymns and psalms of Dr. Watts afforded him great pleasure, particularly Psalm 17 :—

"This life's a dream, an empty show;
But the bright world to which I go," &c.

also Hymn 18, First Book.

A little before his death, his mother standing by his bed and much affected, he said, "Mother, weep not, I shall go when Jesus calls; he has the keys of death, blessed be his holy name! if he has nothing more for me to do, he will take me to himself."

In the midst of all which affected himself, there attended him to the very last an anxious solicitude for the prosperity of religion generally, and particularly for the place with which he was connected. A little before he died, his minister went to see him; he mentioned one who takes an interest in the place, and for whose conversion he said he had often prayed, because he had power to do great good in many ways to the cause of Christ. "May it please God," said he, "to hear my prayers for him and others, and to make some a little more zealous! I hope he will; I hope you will be able to go on and prosper." Soon after this he died, Oct. 7, 1835, steadfast in the faith, rejoicing in hope of future glory.

Perhaps some may say I have stated nothing but his excellencies, and truly these were the most prominent in his character; imperfections there no doubt were, but these were more known and felt by him than by any other person. All I have said, and much more, was clearly seen in his short but valuable life.

RELIGIOUS INTELLIGENCE.

FOREIGN.

"NEW SOUTH WALES, AND OTHER INTERESTING FIELDS FOR MISSIONARY LABOUR."

To the Editor of the Baptist Magazine.

Will you favour me by admitting, in your next number, a few remarks upon a letter on the above subject, signed "Philemon," in this month's magazine.

I am quite glad to find that in his circle your periodical is looked for with much eagerness; may I express the hope that the very great increase of interest which I have been gratified to perceive during the last few months, will lead to an enlarged circulation, and confer great benefit on our institutions, which suffer much from the want of their operations being more extensively known.

Your correspondent is desirous that the committee of the missionary society should send help to our colonies. Now, sir, I am also anxious that such help should be sent; yet I fear that the constitution of the society will not permit them to do so, unless Philemon, or some friend holding his views, will, at the annual meeting of the society now approaching, move an alteration in its designation, and thereby set the committee at liberty to act as the calls of Providence may exhibit to them in what places their Divine Master would have them carry on their operations.

Many objections could be offered to such a proposition, and as far as I have the opportunity of judging, some of them would, I apprehend, be insuperable: it is rather, therefore, with the object of suggesting another plan, to which less difficulty will present itself, than for the purpose of canvassing that of Philemon's, that I write. The Baptist Continental Society has at present a very small number of agents, and it has for a long time appeared to me that the committee of that Society might with great propriety embrace New South Wales, Van Dieman's Land, Nova Scotia, Newfoundland, Canada, and other small places, under the designation of the Baptist Continental and Colonial Society, and this has been the more enforced upon me by Dr. Cox's visit to the latter country, and the very interesting information you have lately given us of the former. Philemon, happily for himself, appears not to be aware of the greatest of all the difficulties under which our societies labour, namely, the want of sympathy from their fellow-Christians. He says, speaking of the committee, "Let them not entertain the notion for a moment, that the denomination will not respond to an appeal in behalf of dear brethren," &c. O that it were so! but alas, what a tale can the secretaries of our Missionary Societies tell of the want of cordial sympathy and interest they find throughout the country! Let Philemon look at the ordinary income of our foreign mission, and then take an account of our churches, and see what a small amount must be contributed by each member, how much less to the Irish, Home, and Continental Missions (the income of the last amounting, I think, to about £200 a year), and he will come to the conclusion that a committee ought to be very cautious in proceeding on the faith of the response of the country. Perhaps, sir, Philemon may be a pastor; and if so, will he allow me to say, that the lamentations of the secretaries and committees go still further than what I have named, extending to a want of courtesy; for not only do their appeals meet with unfavourable receptions, but many times do they receive no reply at all, not even a kind word to cheer them in the lack of a kind deed.

In conclusion, permit me to join most cordially in the plea of Philemon, that our dear brethren in the colonies have superior claims on our Christian regard; and if any of your readers can afford them help, let me entreat them to consider prayerfully what they ought to do to supply their spiritual necessities; and when they have resolved, then vigorously, actively, perseveringly, and devotedly to carry their designs of mercy into execution.

Yours very respectfully, T. B.

April, 1836.

DOMESTIC.

STATISTICS OF THE DENOMINATION.

A circular has just been issued by the committee of the Baptist Union, with ruled columns for different heads of information, requesting that they may be accurately filled up and returned before the 31st inst. We respectfully urge upon our ministerial brethren throughout the country, the importance of giving their attention to this subject; and the rather because, as the Union has undertaken this business, we shall forego our intention announced at the conclusion of our last volume, of taking measures to perfect the statistical tables we then gave. The desired information, perhaps, can be more easily procured by the Union than by us, and it certainly falls more within their province than ours to obtain it. Their circular will be forwarded to the secretaries of all the associations and to those churches which are not connected with any association (is it not to be regretted there should be any such?); and we earnestly hope there will be no want of timely attention in replying to it in any quarter. ED.

SECESSION OF THE UNITARIAN MINISTERS AND DEPUTIES FROM THE ORTHODOX DISSENTERS.

It is well known to our readers that an association of ministers exists in London, under the title of THE GENERAL BODY OF PROTESTANT DISSENTING MINISTERS OF THE THREE DENOMINATIONS, IN AND ABOUT LONDON. These three denominations are the Presbyterian, the Independent, and the Baptist. They may be aware that there is another Association of laymen, consisting of deputies from the congregations, and known by the appellation of the General Body of DEPUTIES of the Protestant Dissenters of the three Denominations in and about London. In each of these bodies there have been, for a long time past, several gentlemen holding Unitarian sentiments, chiefly belonging to the Presbyterian denomination, though a few are Baptists. Their union with the evangelical portion of Dissenters has given much cause of offence to other classes of orthodox Christians, and been felt as a serious evil in the respective bodies themselves. It was impossible that such union could subsist with comfort; and we record the fact with satisfaction, that it is now dissolved.

On the 4th of March, the Presbyterian body met by special summons, "to take into consideration the necessity of withdrawing from the two of the three denominations." The Rev. Joseph Hutton, LL.D. was called to the chair, and the following resolutions, proposed by the Rev. Robert Aspland, and seconded by the Rev. Thomas Madge, were carried.

Resolved,—That this body, being one of the three bodies which constitute the General Body of Protestant Dissenting Ministers of the three Denominations in and about the cities of London and Westminster, feels itself impelled, at the present crisis, to take prompt and decisive measures for the assertion of its independence, and the preservation of its rights and privileges.

"That the three bodies of Protestant Dissenting Ministers formed themselves into an united body, upwards of a century ago, for the maintenance and extension of civil and religious liberty, upon the understanding and engagement, that the bodies should not call in question or interfere with each other's religious opinions and doctrines; the only terms of association, with regard to individual members of the respective bodies, being their standing "accepted and approved" in their several denominations.

That, notwithstanding known differences of judgment in religious matters between the three bodies, and, in some instances, between the members of the same body, the Catholic principle of the Union was, for a very long period, sacredly observed, and the United Body consequently proceeded in peace and harmony, and by their cordial co-operation rendered eminent services to the cause of religious liberty; the Presbyterian body being certainly not behind the two others in zeal and exertion.

That we lament that, within these few years, the Catholic principle of union has been infringed, by allowed references, at general meetings and in public proceedings, to doctrinal differences subsisting between the bodies, and the members of the same body, accompanied by reflections and insinuations, to the prejudice particularly of the Presbyterian body.

That we record with pain, that at the last election of the Secretary to the General Body, a most valuable and universally respected member of this body, who had, by the suffrages of the United Body, filled the secretaryship for seven years, with such punctuality, diligence, and ability, as procured for him the warm thanks, often repeated, of the whole body, was set aside, on the ground openly alleged, and even declared in print, of

his religious views on points of doctrine, and those of the body to which he belongs, not being consonant to those of the majority of the Three Denominations.

That we perceive, with feelings of deep regret, the same spirit of intolerance and exclusion in the resolution of the Antipædobaptist body, not to admit to membership hereafter any ministers, though hitherto eligible, who shall not profess certain articles of religious belief; and in the subsequent determination of the General body, upon the appeal of the aggrieved party, to take no measure for the relief of ministers who may be thus proscribed for conscience' sake.

That our serious attention has been also, and of necessity, drawn to various public proceedings of individuals and parties of the two other denominations; proceedings notoriously assisted by certain leading ministers of one at least of those denominations—openly applauded by others—and approved, it is apprehended, by the greater part of them; the object or sure tendency of which is to degrade the English Presbyterians in public estimation, to deprive them of rights and privileges until this period never disputed, and even to revive against them, by means of legal technicalities, the penal statutes, which the wisdom and justice of the legislature had repealed, to the satisfaction and joy of all enlightened men in the nation, and so far to thrust them out of the pale of civil protection.

That, contemplating these proceedings and various indications of the disposition of the majority of the members of the United body of ministers, we cannot entertain a doubt that it is the wish and purpose of such majority eventually to exclude the Presbyterian body from the Union, or to make its relative position such as no religious body, alive to its own dignity, could consent to occupy.

That, therefore, we feel it to be an imperative though painful duty,—imposed upon us equally by regard to our own character as Protestant Dissenting Ministers, who hold it to be one of the inalienable rights of conscience, that no man shall, without his own consent, be answerable to another for his honest judgment upon the sense of the Holy Scriptures; by respect for the memory of those that went before us, and laid the foundation of our freedom; and by regard to the welfare of those that shall come after us,—to withdraw as a body from an Union, the compact of which has been violated, and in which we can see no prospect of equal and peaceful co-operation, or of real and effective service to the interests of religious liberty:—our regret, however, is lessened by the pleasing reflection, that the original purpose of the Union has been, in great part, accomplished, by the extension of the liberties of Protestant Dissenters, under the sway of the august family now upon the throne of these realms,—and by the conviction that, for what remains to be desired for the complete emancipation of conscience, we are justified by recent experience in placing entire confidence in His Majesty's present enlightened and liberal government, which voluntarily proffers from the throne concessions to religious freedom which our fathers prayed for with faint hopes of success.

In declaring, as we now do, the Union of the ministers of the three denominations dissolved, and in resolving to proceed hereafter in our single capacity as the Presbyterian body of ministers, unless an alteration in the spirit of the bodies with which we were lately associated should make re-union practicable and desirable,—we disavow all angry and hostile feelings; we tender to the two other denominations, with some of whose members we, as individuals, are and still hope to be united in the bonds of Christian esteem, our sincere wishes for their usefulness in the cause of freedom, truth, and virtue;—we preserve our sincere disposition to co-operate individually with the members of the other denominations in works of charity, in so far as doctrinal distinctions are kept out of sight, and all parties meet on terms of equality and amity;—and, conscious that we have done nothing, as a body, to provoke this unhappy separation, but, on the contrary, have attempted every thing in our power to resist and retard it, we are willing to abide by the judgment of moderate and candid men in the two other bodies, of the Protestant Dissenters throughout the kingdom, of our countrymen at large, and of posterity, upon this our deliberate and solemn act.

Having carried these resolutions, they appointed Dr. Rees, Mr. Aspland, and Mr. Madge, to wait on Lord Melbourne and Lord John Russell on the subject.

The Trinitarian members of the Presbyterian body, the Rev. Messrs. Broadfoot, Young, and Redpath, met on the following Monday, March 7, and agreed upon the following protest.

Against the vote passed at the meeting of the Presbyterian body, on Friday last, the 4th instant, at the library, Red Cross Street, for separating the said body from the two other bodies of the General body of the three denominations of Protestant Dissenting Ministers, the undersigned members of the Presbyterian body protest, for the following reasons:—

1st. Whilst the undersigned have no right to object to any members of the Presbyterian body withdrawing, if they think proper, from the General body of the three Denominations, they maintain, that should such members constitute ever so large a majority, the minority, however small, can be in no respect constrained to concur in their act, but are entitled to remain as Presbyterians in the United body of the three denominations, retaining all the privileges which they have hitherto enjoyed in consequence of their union with the other two bodies.

2nd. As the immediate result of the withdrawment of the Presbyterian body from the other two, would be the breaking up and terminating of the General body of the three denominations of Dissenting Ministers of London, Westminster, and their vicinity, the undersigned feel themselves bound to express, in the strongest terms, their marked disapprobation of an attempt, in their estimation, so reckless and so improper; and the more so, considering the acknowledged powerful and happy influence the said General body has had for upwards of a hundred years, in sustaining and extending throughout this whole kingdom, correct notions of civil and religious liberty, besides the beneficent remonstrances it has been honoured, and not without success, to make in behalf of the right of private judgment on the great concerns of religion, and in aid of the oppressed in other countries of Europe.

3rd. Because the members of the body who have carried this vote for separation, have evidently, and from their own showing, had recourse to this measure purely from their feelings as Arians or Unitarians, they alleging, as the reason of their doing so, their being aggrieved

by the conduct towards them, on account of their doctrinal opinions, of the evangelical portion of the General body of the three denominations. With such feelings the undersigned can have no sympathy, agreeing as they do, so far as the great doctrines of the Christian religion are concerned, with the Congregational body, and with that of the Particular or Evangelical Antipædobaptists, and differing from them merely on the comparatively minor consideration of the form of church government, a difference which has been always recognized in the intercourse of the three denominations. While the undersigned offer no opposition to Arians or Unitarians who view themselves aggrieved, seceding from the general body, they cannot for one moment entertain the proposal of the withdrawment of the Presbyterian body on any such account, or regard the attempt otherwise than as groundless and unjustifiable.

4thly. The undersigned feel themselves bound to oppose the vote of separation, from the additional consideration that they, properly speaking, are the only Presbyterians of the body, those withdrawing being only so in name, besides their being, by the late decisions in the case of Lady Hewley's Charity, legally adjudged to be no Presbyterians, all that was Presbyterian of the body remains with its identity unaffected by the circumstance of a majority of its members being in favour of the vote.

5thly. On all these accounts the undersigned consider themselves as carrying with them all the privileges belonging to the Presbyterian body, and as being and constituting the Presbyterian denomination in the general body of the Protestant dissenting ministers of London and Westminster and their vicinity, and do in consequence claim the minutes of the Presbyterian body.

Having done this, they proceeded to appoint Mr. Broadfoot their Secretary, and to take measures for conducting business as the Presbyterian board.

On Wednesday, the 9th of March, an extraordinary general meeting of the ministers of the three denominations was held at Dr. Williams's Library, Red Cross Street, to consider the position in which they were placed by these movements. The Rev. Joseph Fletcher, D.D., was called to the chair, and the above documents, as we understand, were read; upon which, the claim of the Trinitarian members of the Presbyterian body, to all the privileges they had hitherto enjoyed in connexion with the general body, was allowed, and they in future are to be considered as the Presbyterian Board. A Deputation, consisting of Dr. Fletcher, the chairman, Rev. G. Clayton, the Secretary, and the Rev. Messrs. Broadfoot, Yates, Tidman, Binney, Steane, and Watts, was appointed to wait on Lord John Russell, with a memorial explanatory of the whole proceedings.

This interview they had with his Lordship at the Home Office, Whitehall, on Thursday, the 17th of March. The general body was called together on the 31st, to receive the report of the Deputation. We believe they had only to state that, having prepared the necessary memorial, they waited on his Lordship, who received them with great courtesy, and said that he would lay the document before the government, that it might be considered in connexion with the statement of the Unitarians. The meeting then, as we understand, appointed a Committee, consisting of the Deputation, and a few other gentlemen, to draw up a statement in reply to the foregoing Resolutions of the Unitarian majority of the Presbyterian body, which, in the meantime, had been published in the Newspapers.

Such a paper having been prepared by them, it was read at the annual meeting of the general body held at Dr. Williams's Library, on Tuesday, the 12th of April; but the further consideration of it was adjourned to Monday, the 18th, the time of the meeting having been occupied with general business. On the 18th, the adjourned meeting was held, and the Rev. F. A. Cox, D.D., LL.D., being in the chair, the following Resolutions brought forward by Dr. Fletcher, and seconded by Mr. Steane, were adopted.

That from the passing of the Act of Uniformity in 1662, till the demise of King William III., in 1702, the Protestant Nonconformist Ministers of the several Denominations of Presbyterians, Congregationalists, and Antipædobaptists, residing in and about the cities of London and Westminster, held occasional meetings of their respective denominations, for the purpose of presenting petitions and addresses to the throne, on such matters as affected their rights as Protestant Ministers, or respected the general interests of civil and religious liberty.

That on the accession of Queen Anne in 1702, the "three denominations" for the first time united in an address to her Majesty, and since that period have been accustomed to hold united meetings. That in their collective capacity as "the Protestant Dissenting Ministers of the Three Denominations, residing in and about the Cities of London and Westminster," they have enjoyed the privilege of access to the throne in each successive reign to the present time; and of presenting addresses by deputation, as circumstances rendered expedient.

That some time after they had been recognised by the government as a body enjoying these privileges, the Ministers formed themselves into separate and distinct bodies, known respectively by the names of "The Presbyterian Body," "The Congregational Board," and "The Antipædobaptist Board." That the first General Meeting of the Three Denominations after the separate bodies were organized, was held on the 11th day of July, 1727. That in these separate bodies the ministers of each denomination have formed their own internal arrangements, and reported

from time to time such ministers as were added to their number, and had been "accepted and approved" in their several denominations. Thus introduced to the general body, they have severally continued members during life, unless they violated the standing laws of the union; were officially notified as no longer members of the body to which they respectively belonged; voluntarily withdrew from the union; or were excluded by a vote of the general body.

That the general body in its collective capacity has never interfered with the proceedings of the respective and distinct bodies; its main object being the support and extension of civil and religious liberty, more especially in relation to the interests of Protestant dissenters. That it, therefore, never took cognizance of the theological opinions of its members; such matters being left to the inquiry and decision of the separate bodies.

That, nevertheless, it has been for many years the conviction of a great majority of the members of the general body, that important changes had taken place in the doctrinal principles of "the Presbyterian body;" many of its ministers having become by their own profession "Unitarians," and entertaining opinions essentially different from those of the Presbyterian body at the commencement of the general union. That some also of "the General Baptist Body," reported as belonging to the Antipædobaptist Denomination, were of the same religious opinions with the Unitarian members of the Presbyterian body.

That whatever might be the sentiments of the great majority of the general body respecting this departure from the principles of the early Presbyterians on the part of such as are called Unitarians, no proceedings of the general body have ever interfered with the "independence, rights, and privileges," of any of the separate bodies. That the general body is not therefore responsible for such proceedings as have recently been adopted by any parties who may have called in question the moral right of Unitarians to be termed Presbyterians; or have employed legal measures in relation to any charitable trusts which may have been affected by the denial of that right; and that whatever may be the opinions of individual members on these subjects, the proceedings of the general body have never, by its acts and resolutions, violated a single principle of its original constitution.

That in the annual election to the secretaryship of the general body in 1835, the late secretary received the grateful and unanimous thanks of the meeting for the ability with which he had discharged his official duties. That, nevertheless, it was deemed expedient to confer that appointment on a minister of one of the other denominations; because the appointment of members of the Presbyterian body for a long series of years to that office was not consistent with the principle of rotation by which other appointments were regulated; because the relative position of the Presbyterian body to the general union had been materially changed, since, for many years after the formation of the union, the members of the Presbyterian body had been the most numerous of the respective bodies, and on that account the secretary had been generally elected from that denomination; while at the present time, and for a long period, they had not constituted one-seventh of the general body; and because it was deemed expedient that the office of the secretaryship, being the only standing appointment, should at the present period be filled by one whose sentiments might be regarded as in more entire accordance with those of the general body of the dissenting ministers.

That as the general body had never interfered with the proceedings of the separate boards, it acted in perfect accordance with the principle and object of its constitution, in not interfering with the recent decision of the Antipædobaptist Board, in declining to report in future as "accepted and approved ministers," such as were of Unitarian principles belonging to the Baptist denomination.

That the recent withdrawment of certain Unitarian members of the Presbyterian body from the general union, had not affected, and does not affect, the existence, constitution, and objects of the union. That those members who are in every respect Presbyterians, and have been for many years members of the general body, still continue to sustain that relation; that their protest against the secession of the Presbyterian body, and the reasons alleged in support of their continued connexion with the union, have been cordially approved by the general body; that the union of the ministers of the "Three Denominations" is thus inviolably preserved; and that the representations given to His Majesty's Government and the public, of "the union being dissolved because certain ministers of Unitarian principles have withdrawn from a body still consisting of more than one hundred and forty ministers," are contrary to fact, and adapted to produce unwarranted and unjust impressions.

That the imputations contained in the alleged "Reasons for withdrawment by the seceding ministers," reflecting on the general body, as if any of its members were desirous of depriving them of their civil rights, or of "reviving the operation of penal statutes," are not accordant with fact, and are unworthy the character of any party professing to regard the dictates of truth, justice, and charity.

The foregoing narrative states the case of the ministers; but the secession of the Unitarians is not confined to their body. As we have intimated, a similar movement has been made by the Unitarian Deputies; but we must postpone any account of their proceedings to a subsequent number.

Much greater importance is by themselves attached to this withdrawment of the Unitarians from the denominations, than really belongs to it. They have been so long allowed to take the lead in the management of the public affairs of Dissenters, that they are supposed by many, not acquainted with the facts of the case, to constitute the chief portion of our strength; while they are in truth a very diminutive minority. At the time of the secession, the numbers of the different parties at Red Cross Street, were as under:

Presbyterians, 22. Independents, 81. Baptists, 52. Of the Presbyterians, nineteen were Unitarians, and of the Baptists, four.

We heartily rejoice that what Mr. Hall called "this most unnatural and preposterous union" is dissolved, and that the dissolution has taken place in the manner described above. The evangelical ministers will move with incomparably more freedom and harmony, now they are thus relieved. Already they have gained as many or more than they have lost. Dr. Henderson, Dr. Burder, Mr. Leifchild, Mr. Stratten, and several more most valuable men, who only waited till the general body was purged, have already been proposed to join it; and others, we have no doubt, will now unite with their brethren, who could not with a good conscience do so before.

SLAVERY IN THE UNITED STATES.

To the Editor of the Baptist Magazine.

Sir,

Permit me to add to the recommendations of "A Country Pastor," one other subject for the special consideration of our several associations, at their next annual meetings: That subject is the question of negro slavery in the United States of America.

Your readers cannot be ignorant of the revolting and distressing circumstances by which this subject is distinguished. The papers which have already appeared in your pages, and especially your recent review of Judge Jay's able and comprehensive epitome of American slavery, must have rendered its leading features familiar, even to such as have not consulted, or have not had access to, other sources of information respecting it. It is therefore unnecessary to describe them. Our ministers, more especially, from their station, their inclinations, and their sense of duty, have, no doubt, made themselves acquainted with all the bearings of this distressing topic, and will be fully prepared to respond to the call, which is thus made upon their sympathies and their efforts. They are aware that it is a question in which the honour, the duty, and the prospects of the Baptist denomination in America are deeply involved, as, from the greater prevalence of our peculiar views in the southern than in the northern States, a larger number of the slaves, and of the persons implicated in the administration of slavery, are connected with our denomination than with any other, the Methodists alone excepted. Of the persons thus implicated, many are ministers of the gospel; and we cannot do them the great injustice of supposing that they would prefer the continuance to the extinction of a system so obviously at variance with all the great principles of righteousness and love, which it is their business to inculcate, and so prolific of the most revolting and injurious crimes and vices. It would be equally unjust to impute to the private members of the churches thus circumstanced, any attachment to the system itself, or to imagine that they are so far insensible of its crying abominations, as not to be ready to aid its extinction, providing the means of effecting it peaceably and without bloodshed were but made apparent to them, or were their obligations so pressed upon them as to convince them that it is a case demanding their immediate consideration, at all hazards of consequences, to themselves or others. On the other hand, every considerate and candid mind will readily perceive how difficult it must be for Christians, so circumstanced, to feel and act aright, in reference to a system with which they are thus unhappily connected. Individuals among them may see and lament its manifold evils; but various considerations will impede their speaking and acting as their principles would require. They may be prepared to derive advantage from a movement from without, while they are not so impressed with their duty as to act vigorously, or efficiently, unless thus prompted to it.

Under these circumstances, it appears very important that the friends of humanity and religion should avail themselves of every practicable and lawful means with which they may be intrusted, of sustaining and rightly directing the portentous but the desired movement upon this subject, which has already commenced among our American brethren. It requires no unusual sagacity to discover, that the contest will, ere long, be maintained by uncompromising Christians on the one side, and infidels and formalists on the other. At the present moment, all who take what we regard as the right side are denounced as fanatics and enemies of their country, and are exposed to every species of obloquy and reproach. They, therefore, much need all the encouragement which they can derive from the assurance that the sympathies and warmest wishes of all the friends of liberty, justice, and religion attend them in their praiseworthy efforts, and that, however they may be treated by their prejudiced country-

men, all impartial and right-minded individuals and communities cordially approve their aims, and wish them every success.

Now, Sir, I would respectfully but urgently recommend every association of our churches throughout the united kingdom, at their next meeting, to pass one resolution or more on this subject, expressive of our deep concern that our brethren in America should be so awfully implicated in the abominations of slavery, of our desire that they may be immediately induced to take the most effectual means for its extinction, and of our cordial approval of the aims, and our most ardent desire for the success, of the American abolitionists. These resolutions, I would respectfully suggest, should be, as early as practicable, printed in the magazine; and that the committee of the Baptist Union should charge themselves with the duty of communicating, in the way which their means and experience may suggest to them as most eligible and efficient, the sentiments of our churches, thus expressed and recorded, to our American brethren, and of pressing them upon their prayerful consideration.

It would be trespassing upon the patience of your readers to add many words in recommendation of this course; it certainly can do no harm, and may do incalculable good. It is most easy of adoption; and whatever might be its immediate results, we shall have discharged a Christian duty towards brethren, in whose welfare, honour, and usefulness we feel deeply interested, and it might induce other Christian bodies in this country to adopt a similar course. Above all, it will, I doubt not, be acceptable and well pleasing to Him whose we are, and whom we serve.

I am, Sir,
Yours very respectfully,
JOHN JACKSON.

Bath, April 20, 1836.

BAPTIST CHURCH, LYNN.

The ministers belonging to the western branch of the Norwich Association of Baptist Churches, assembled at their annual meeting, at Swaffham, on Good Friday, April 1st, 1836, deeply sympathizing with their brethren at Lynn, and anxious that the difficulties with which they are now struggling be removed, most earnestly recommend this case to the benevolent assistance of the Baptist churches throughout the kingdom. Signed on behalf of the whole,

JAMES PUNTIS, Sec.

Twelve months have now elapsed since the circumstances of the church at Lynn were presented to the notice of the denomination, through the medium of the Baptist Magazine, and assistance earnestly solicited towards liquidating the debt on the chapel. Since that time the sums named below have been received, independent of contributions at home; but the debt of £842 still remains, and it is with great difficulty that the friends are able to meet the interest, and defray the current expenses. It will be proper to state, that to secure the chapel, £300 were required to be paid down by the mortgagee; £100 of which had been collected, and for the remaining £200, a few friends became responsible, with a promise from the church, that, at the end of two years, their responsibility should cease. The time is now rapidly advancing when (unless the money be collected) the expense of taking up a second mortgage must be incurred. The case was inserted in the magazine, in the hope that the practice of ministerial application, so *frequently detrimental* to pastor and people, might be avoided. It is a fact, however, which the writer feels bound to state, that except assistance be afforded from the churches speedily, there will be no alternative, but either for some one to travel and collect the money, or to give up the interest. It is therefore earnestly hoped that this appeal will not be in vain, and that those churches to which the case has been sent, will kindly afford relief as soon as possible. W. F. POILE.

Sums received since May, 1835, independent of contributions at home:—

Collected at Norwich	£33	0	0
Sunday-school Union, London.....	15	0	0
Building Fund, Reading....	4	0	0
Joshua Russell, Esq.....	5	0	0
By Mrs. Cowell.....	5	10	0
Baptist church, Worstead..	6	2	7
Mr. Broad, Baptist minister, Kensington..... ...	0	10	0
Mr. Pontifex, London... ..	0	10	0
Mr. Jennings, Islington....	0	10	0
Mr. Drozier, Dereham.....	0	10	0
Mr. Franks.....	0	5	0
Mr. Knight, Portsea.....	0	5	0
By Mrs. Johnson, Cambridge.....	0	15	0
By Mrs. W. Keed, Do.....	1	12	0

A PRIZE ESSAY.

(*See our May No. for last year, p. 192.*)

The Hon. Baptist Noel, and Dr. Pye Smith, have, after great labour and anxiety, awarded the prize of one hundred guineas, offered by Dr. Conquest, for the best essay on "The Love of Money." It will be published early in June, by Ward and Co., under the title of "Mammon; or, Covetousness the Sin of the Christian Church." One of the adjudicators says of it, "I have seldom, if ever, read a work so interesting;" and three others are designated as the "compositions of minds of a superlative order." Both the adjudicators express an earnest wish that they also may be published. Dr. C. received, altogether, 143 essays: 41 of which were written by clergymen of the church of England; 31, by dissenting ministers; 14, by females; and 57, by laymen. The declined essays will be returned the first week in May.

CHAPELS OPENED.

WOOTTON, BEDS.

Wednesday, the 30th of March, a new chapel was opened in the Particular Baptist denomination at Wootton, Bedfordshire. The Rev. Samuel Hillyard, of Bedford, the Rev. T. P. Bull, of Newport Pagnel, and the Rev. T. Thomas, of Henrietta-street, London, preached on the occasion. The devotional services were conducted by ministers in the neighbourhood. The Rev. W. Gray, of Northampton, supplied the following sabbath.

Wootton is a small town situate near Bedford and Ampthill. The gospel was previously introduced into it by the Rev. Samuel Hillyard, of Bedford, and other neighbouring ministers, about the year 1793-4, preaching alternately in dwelling-houses till the year 1825, when a dwelling-house was enlarged to accommodate about 300 persons, and was opened for public worship in April of the same year. From this period public services have been regularly carried on; a church formed; and the ordinances of the gospel duly administered, by the Rev. W. Early, the present pastor. But in consequence of an increasing congregation, and the inconvenience of the place, it was judged prudent to purchase a piece of ground, in a convenient spot, and build a plain substantial chapel, and present the case before the generous Christian public, hoping support according to its merit will be freely given, and at the same time assuring them that the smallest gift will be thankfully received.

SALEM CHAPEL, IPSWICH.

The Rev. Thomas Middleditch, late of Biggleswade, Bedfordshire, having accepted an invitation to become the future minister of this chapel, entered upon his public duties on Sabbath-day, the 13th instant; on which occasion this place of worship was re-opened under circumstances of much interest. Throughout the day the congregations were good. In the afternoon there was not an empty pew in the place. In the evening it was everywhere perfectly crowded; many were unable to obtain admission. The extensive parish in which this chapel is situated, is very inadequately supplied with religious instruction. It has a rapidly increasing population, already exceeding 2,500 inhabitants, with no other place of worship in it except the church, which is incapable of affording accommodation for so much as a *fourth* part of the parishioners. The re-establishment of the Sunday-school is an interesting fact connected with the re-opening of this chapel. The spontaneous return of many of the scholars formerly belonging to it, seeking re-admission, and bringing others along with them, anxious for instruction, was a sight peculiarly gratifying to all who took any interest in the prosperity of such an institution, so much needed for the children of the poor in its immediate neighbourhood. The pleasure felt by many when its doors were again thrown open, and its walls, so long deserted, again were vocal with praise, will not speedily be forgotten. It awoke feelings of joy, especially in those who, "in days that are past," used to assemble within its inclosure, that were too intense to be concealed. This comparatively remote and destitute part of the town affords ample scope for exertion; it demands the friendly co-operation of all in its behalf; and the prospect of acceptance and usefulness, opening on our esteemed brethren, in this new sphere of labour, is of a highly encouraging character.

ORDINATIONS, &c.

SHELFANGER, NORFOLK.

On Thursday, Feb. 4, 1836, the Rev. T. Winter, late pastor of the Baptist church, at Reepham, Norfolk, was publicly recognized as the pastor of the church assembling at Shelfanger. Rev. C. Hart, of Wortwell, read a portion of Scripture, and prayed; Rev. T. Goldsmith, of Stradbrooke, delivered an address on the nature and constitution of a Christian church, and asked the usual questions; Rev. C. Elvin, of Bury, offered the ordination prayer; Rev. J. Puntis, of Norwich, delivered the charge to the minister, from 2 Cor. iii. 4—6; and the Rev. C. Elvin addressed the church from 1 John iv. 11, and concluded the solemn services of the day with prayer. Though the weather was exceedingly unfavourable, the rain falling in great abundance during the whole of the day, the congregation was large, and appeared deeply interested and affected by what they saw and heard. The cause of God has lately greatly revived in this place, under the ministry of Mr. Winter. Both the church and congregation have been considerably increased, and the prospect for the future seems very encouraging.

BETHLEHEM, PEMBROKESHIRE.

On Friday, January 29th, the Rev. J. Griffiths, late of Bradford college, was publicly recognized as pastor over the Baptist church assembled at Bethlehem.

On the preceding evening, J. Lawrence commenced the service by reading and prayer; Mr. Price, of Marloes, preached from Heb. xi. 23; the Rev. B. Thomas, of Narberth, preached from Isaiah lv. 11. On Friday morning, Mr. Price commenced the service by reading and prayer; Rev. B. Thomas, of Narberth, explained the nature of a Christian church, asked the usual questions, and offered up the ordination prayer; the Rev. James Richards, of Fishguard, delivered the charge, from John xxi. 17; the Rev. Henry Davies, of Llanglofan, preached to the church and congregation, from Deut. i. 38; the Rev. Theophilus Thomas concluded by prayer. The congregations were large and attentive.

CHELSEA.

On Tuesday, March 29th last, S. Packer was publicly set apart to the pastoral office over the Baptist church, Paradise chapel, Chelsea. On the preceding evening, a special prayer-meeting was held to implore the divine blessing on the services of the approaching day. At half-past ten, the Rev. J. Morison, D. D., of Brompton, commenced the service by reading the scriptures and prayer. Rev. James Elvey, of Fetter-lane, stated the nature of a gospel church. Rev. J. Edwards, of Clapham, proposed the questions to the church and minister; Rev. J. Packer, of Brighton, offered the ordination prayer; Rev. J. Statham, of Amersham (Mr. Packer's pastor) delivered the charge from 2 Tim. ii. 15.

In the evening, the Rev. J. Broad, of Kensington, addressed the church from Zech. viii. 19. Rev. E. Crook, of Battersea; and the Rev. Messrs. Richards, of Wandsworth, Meadows, of Shepherd's-market, and Chancellor (Indeps.), engaged in the other solemn services of the day.

ATTLEBURGH, NORFOLK.

On Thursday, January 7th, the Rev. W. Brown, formerly a member of the church under the care of the Rev. C. Elven, of Bury St. Edmund's, was publicly recognized as the pastor of the Baptist church, Attleburgh, Norfolk.

Mr. Tucker, of Stepney college, commenced the services by reading the Scriptures and prayer; the Rev. J. Hewett, of Swaffham, stated the nature of a Christian church in a concise and appropriate exposition of Eph. ii. 22; Mr. Smith, a deacon of the church, then related the circumstances which had led to Mr. Brown's settlement among them; Mr. Brown briefly stated his Christian experience—his call to the ministry—his cheerful acceptance of the invitation of the church—and concluded with a definition of his faith; the Rev. T. Middleditch, late of Biggleswade, offered up the ordination prayer, and closed the morning service.

In the afternoon, the Rev. T. Winter, of Shelfanger, read the Scriptures and prayed; and the Rev. C. Elven delivered a faithful, affectionate, and impressive charge, from Acts xx. 28.

The service in the evening was commenced by Mr. J. Norton, of the Baptist institution, Bristol; and the Rev. — Roper, Kinninghall, addressed the church from 2 Cor. xiii. 11. Mr. Brown closed the services with prayer.

Each service was well attended; and from the pleasing prospect of success already presented, it is hoped that the blessing of the great Shepherd will visibly rest upon the labours of his servant.

KINGSBRIDGE.

On Thursday, Oct. 22, the Rev J. P. Hewlett was publicly recognized as pastor of the Baptist church at Kingsbridge. The Rev. H. Watts, of Kingsbridge, read the Scriptures and prayed; the Rev, J. Webb, of Stonehouse, delivered a clear and powerful address on the nature and constitution of a New Testament church; the Rev. W. Tarbotton, of Totnes, proposed the usual questions, and offered solemn prayer for a blessing on the union thus recognized; and the Rev. S. Nicholson, of Plymouth, addressed the pastor and church from Heb. xiii. 17. The Rev. — Blundell, of Kingsbridge, closed in prayer.

In the evening, the Rev. S. Nicholson again preached from 1 Tim. i. 15, "Worthy of all acceptation."

BOSTON.

The Rev. J. B. Pike, late of Stepney college, has accepted the unanimous call of the church and congregation assembling at the Baptist chapel, High-street, Boston, to become their pastor, and commenced his stated labours among them on the 10th of April.

BATTLE, SUSSEX.

The Rev. W. Garner, late of Battle, Sussex, has received and accepted an invitation from the church at St. Ives, Hunts., recently under the pastoral care of the Rev. Hugh Mackenzie, to preach for twelve months, with a view to the pastoral office.

NOTICES.

The ordination of the Rev. D. Pledge, over the Baptist church, Ebenezer chapel, Margate, will take place (D. V.) on Thursday, the 5th inst.; on which occasion the following ministers have kindly engaged to assist. Rev. E. Steane, to deliver the introductory discourse; Rev. J. Belcher, to offer up the ordination prayer; Rev. E. Miller, of Clapham, to give the charge; and Rev. Dr. Cox, to preach to the church and congregation in the evening.

The next annual meeting of the Berks. and West London Association of Baptist churches, will be held at Wallingford, on Tuesday and Wednesday in the Whitsun-week, May 24th and 25th; Brother Hinton to expound, brother Broad to preach.

The annual meeting of the Bedfordshire Association is to be held on Wednesday, May 18th, at Sharnbrook; the Rev. J. H. Brookes, of Ridgmount, and Rev. J. P. Mursell, of Leicester, are expected to preach. Service to commence at half-past ten.

The second annual meeting of the East Kent Baptist Association will be held, Providence permitting, at St. Peter's, Thanet, on Tuesday and Wednesday, May 31st and June 1st. The brethren Cranbrook and Briscoe to preach. On the evening of Wednesday will be held the annual meeting of the Auxiliary Baptist Missionary Society. A Deputation from the parent society is expected.

The annual meeting of the Protestant Society for the Protection of Religious Liberty will be held at the City of London Tavern, on Saturday, May 14th, at eleven o'clock precisely, when some distinguished peer will preside.

The annual meeting of the Buckinghamshire Association will be held at Haddenham, on Wednesday, May 11th: Brethren Payne and Dobney to preach. —Put up at the Green Dragon.

The meetings of the Northamptonshire Association will be held at Clipston, in Whitsun-week. On Tuesday evening the ministers and messengers meet, to hear the circular letter, and to transact other business. For Wednesday, four public services are appointed:—The first (a meeting for prayer) to commence at seven o'clock: the second, at half-past ten, when Mr. Parkins, of Aldwinkle, and Mr. James, of Olney, are to preach: the third, at three, when the letters from the churches are to be read, and a short address delivered: and the fourth, at half-past six; preacher, Mr. Williams, A.M., of Thrapston.

The second annual meeting of the South West Essex Association of Baptist churches will be held at Ilford, at the Rev. James Cubitt's chapel, on Thursday, June 2d; when the Rev. J. Hargreaves, of Waltham Abbey, is engaged to preach in the morning, "On

the Signs of the Times in References to the Millennium;" and the Rev. J. Gipps, of Potter-street, in the evening. Services to commence at eleven and six o'clock.

The Southern Association will hold its annual meeting at Poole, Dorset, on the Tuesday and Wednesday in the Whitsun-week, 1836. Brother Trestrail, of Newport, is expected to preach on the Tuesday evening, after the letters from the churches are read. Brother Neave, of Portsea, is to preach on Wednesday morning; and brother Birt, of Portsea, in the evening. The objects contemplated by the Baptist *General Union*, and the Baptist *Building Fund*, will claim the consideration of the brethren. The churches are requested to furnish the materials, in their letters, for completing the statistical account of our churches.

The thirteenth annual meeting of the Western Association will be held at South-street, Exeter, on the Wednesday and Thursday in the Whitsun-week, May 25th and 26th. Brethren Sincox, Cox, and Price are appointed to preach; or, in case of failure, brethren Hatch, Trend, and Baynes. The subject of the Circular Letter will be taken from the Report of the Association Committee, who met, by appointment, at Hatch, on the 12th of August last, with a *special reference to the spiritual improvement* of the association.

The annual meeting of the Essex Baptist Association will be held this year at Colchester, on the 17th and 18th of May. The Rev. J. Wilkinson, of Saffron Walden, and the Rev. C. J. Middleditch, of Ashdon, to preach; in case of failure, the Rev. J. Pilkington, of Rayleigh, and the Rev. J. Clark, of Old Sampford. To put up at the Lion.

The annual meeting of the Society for the Relief of Aged or Infirm Baptist Ministers, instituted at Bath, 1816, will be held at Bath, in Somerset-street chapel, on Wednesday, the first day of June next. All claims from beneficiary members must be in the hands of the secretary, Mr. Edward Tucker, 35, St. James's Parade, Bath, before twelve o'clock, on the fourth day of May.

The next meeting of the Bristol Association (Providence permitting), will be held at Melksham, on the Wednesday and Thursday in Whitsun-week, May 25th and 26th, 1836: brother Yates to preach the association sermon; brethren Winter and Aitchison to be the other preachers. Brother Bunce to write the circular letter; subject, "*The Apostolic Injunction to Believers, to marry only in the Lord.*"

The first annual meeting of the North Essex Baptist Association, will be held on Wednesday and Thursday, May 25th and 26th, at the Baptist chapel, Halsted. The Rev. C. Stovel, of London, has engaged to preach on the Thursday morning.

The annual meeting of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday, the 1st of June, when the Rev. A. Reed, D. D. is expected to preach.

RECENT DEATHS.

MRS. STONEHOUSE.

Died February 21st, 1836, aged 74, Mrs. Elizabeth Stonehouse, widow of the late Rev. G. Stonehouse, many years pastor of the Baptist church, Cranbrook, Kent. Her character needs no lengthened eulogy. Firm and stedfast in her attachment to the truth, active and persevering in her efforts to extend the knowledge of that truth to others, in life she enjoyed its consolations, and in death was supported by its hopes. "Blessed are the dead that die in the Lord," &c.

MR. MAURICE ELLIS.

Died on Monday, April 11th, after a protracted illness, borne with great resignation to the divine will, Mr. Maurice Ellis, of Wellington, Shropshire, in the 50th year of his age, leaving a widow and three children to lament his loss. He served the church in the office of a deacon for twenty-five years, during which he adorned his Christian profession, and was highly esteemed by all who knew him. His loss will be severely felt by his family and the church, of which he was so long a useful and honourable member.

NEW PUBLICATION.

Shortly will be published, an exact likeness of the Rev. William Newman, D.D., late pastor of the Baptist chapel, Old Ford, and first president and theological tutor of Stepney college: size of the prints 8 inches by 6.

IRISH CHRONICLE.

MAY, 1836.

Mr. Allen's account continues from our last Chronicle as follows :—

The Sunday schools returned to you were, I believe, Ballina, Mullifary, Mountain-river, and Easky. These, of course, are taught gratuitously. The teachers attend not to the mechanical exercise of reading, but to the explanation of the word of God, and an examination of the doctrines it contains. One of the girls says that, when she first attended, she used to say a prayer; but since, she trusts she has been led to pray from her heart. A young man, too, now a teacher of one of our day schools, and also a teacher of a newly-established Sunday school in Tiffany, stated, on his admission to the church, about twelve months ago, that his first serious impressions were produced by his attendance at school. Others are hopeful characters.

Another Sunday school is taught in this town by two gentlemen, members of our congregation, though not of the church; persons deeply interested in the welfare of the rising generation; at which about the same or perhaps a greater number attend, and in which the same plan is pursued. This is confined to males; but in the same school-house, and at the same time, the ladies of one of these families take charge of a class of girls, amounting to upwards of fifty. The difference in point of attendance, between this class and Miss Cave's, I attribute in part to the former being held in a more central situation, and in part to a free distribution of rewards.

I have a class, open alike to both sexes; and, in fact, to all ages. It has now been in existence about four years; subject, of course, to interruptions, occasioned by my repeated absence from home. The manner in which it is conducted, cannot be better described than by one of the papers, which I put into the hands of the class, and which they are required to prepare and return on the following Sabbath.

"*On the Scriptures.*

"I. The Scriptures are inspired by God. Proofs: 2 Tim. iii. 16, 2 Pet. i. 20, 21.

"II. It is the duty of all men to read the Scriptures. Deut. ii. 18, 21, John v. 39, Acts xvii. 11.

"III. The Scriptures are sufficient for all the purposes of salvation. Ps. xix. 7, 11, Luke xvi. 31, 2 Tim. iii. 15, and Rev. xxii. 18, 19.

"IV. In matters of controversy, the Scriptures are the only standard of appeal. Isai. viii. 20.

"V. The advantages which result from the study of the Scriptures. Ps. cxix. 98, 99, 130, Rom. xv. 4, Rev. i. 3.

"VI. The spirit in which the Scriptures should be studied. Ps. cxix. 18, Isai. lxii. 2."

In this manner I have conducted them on from the Scriptures to the character of God, as revealed in the Scriptures—the condition and character of men—the doctrine of the Trinity—redemption by Christ—the doctrine of the atonement—and so on. We have now entered upon the office and work of the Spirit. The passages as given above are all committed to memory; other parallel passages are found, besides those given by me. Any thing difficult connected with the passages furnished, or with others which may occur in the course of their reading, is brought forward and explained. It is not, I think, too much to hope that the careful examination of the Scriptures in this manner will be productive of the best results. I begin, in fact, already to perceive that some of them are increasing wonderfully in the extent of their Scriptural knowledge. Oh, that the Lord may smile upon this effort; giving to one of the unworthiest of his servants strength to persevere, and giving to those who attend such a state of heart as will enable them to obtain the blessing intended to be imparted.

This perhaps is as suitable a place as any to mention, that we have commenced a "Scripture Reading Meeting," on Wednesday evenings, in the infant school-room in this town. We are reading the Gospel by John, every one a verse in his turn; the meeting is then open to such inquiries or remarks as any of those present are desirous to make. Our object in establishing this meeting has been, in connexion with informing our own minds, to soften some of the little asperities of party, and to unite more closely those who are the partakers of one common salvation.

WEEK-DAY SCHOOLS.

The number of week-day schools in the Ballina district is now eighteen, containing 1414 children, of whom 925 are Roman Catholics; 925 is the average daily attendance. No children are allowed to remain, who do not show suitable progress at the end of the quarter.

A number of facts, illustrating the importance of these schools, shall here be inserted. In this station we have two persons, Messrs. Berry and Mullarky, now employed as ministers of the gospel by your Society, who were originally educated in these schools. Again, of those who have been educated in the Society's schools in this district, five have become teachers, readers, and members of churches; fifteen have become members of churches alone; five have become members of churches and teachers; two have become members of churches and readers; nineteen have become teachers alone; eighteen who were teachers have since taken up more lucrative employments; seven are filling important situations in society; and thirty-nine are hopeful inquirers, some of whom have already proposed themselves for fellowship with us. To these I may add two whole families, including twelve persons; converted one at the Ballina, and the other at the Moyview school.

This fact alone—the fact of so many as one hundred and twenty-four persons having derived such important benefits from their connexion with these schools—would be sufficient, did no others exist, to exhibit the importance of this branch of the Society's operations. A little leaven shall leaven the whole lump; it has already begun to work: let us pray God that these schools may become nurseries for present and future churches. I have the names of the persons referred to above, with the circumstances connected with each; but it would savour too much of dry detail, perhaps, to insert them. They can be forthcoming if wanted.

When our schools were commenced, nay, little more than six years ago, a great proportion of our teachers were Roman Catholics. Other instruments to carry on the work were not immediately to be had. For the last two or three years the case has been otherwise. With a single exception, all our teachers are now Protestants; most of them decidedly religious individuals. The attention of the children in the senior classes is directed principally to the understanding and explaining of the Scriptures. I was so much pleased with the answers and earnestness of one of the girls in the Hammersmith school, a Roman Catholic, and a girl too who had just been rewarded for excellent reading, that I cannot forbear to introduce them. After an examination of the class in the first five chapters of John—a portion they had previously committed to memory, and were then to explain—I proposed some general questions upon prayer, repentance, faith, love to Christ, and so on, with a view of bringing to bear more directly upon their consciences some of the leading truths of the gospel. When speaking of love to Christ and its evidences, she was first to express her attachment; and, notwithstanding all my interrogatories, she still persisted, that no one could persuade her that she loved either her father or mother, or the dearest friend she had, more than she loved Christ; or that she should think more or so much of them, if they were absent, as she did of Christ. I shall never forget the earnestness with which she looked when pressed with questions: first on one, and then upon another of her fellow-pupils, asking them why they also did not tell me how they loved Christ. Her name is Kelly. Many others in the same school are exceedingly hopeful characters.

With facts of this and a similar nature constantly presenting themselves to one's notice, I could not, I dare not, doubt the efficiency of the Schools as religious institutions. My conviction, forced upon me by experience, that to these schools we must principally look for our hearers, as well as for the materials of which our churches are afterwards to be composed.

In answer to an inquiry as to other means of religious instruction in the vicinity of our operations Mr. Allen says: No school established by the London Hibernian Society, by the National Board of Education, or by the dispensers of Erasmus Smith's bounty—the only schools, as far as I am aware, in this part of the country which afford gratuitous instruction—interfere in any degree with ours. Were they to do so, I should, as I have done in some instances where new schools have been established, remove ours to a more neglected and less favoured spot. With the exception of Ballina, Easky, Ballinglen, Crossmolina, Rehins, and Mohena, there are none of our schools nearer than an Irish mile and a half to others in which gratuitous instruction can be

had; most of them, indeed, are much less near; and, even in the cases I have excepted, either the size of the population, or the circumstances of the place, appear, not only to justify their establishment, but to require, if possible, the introduction of others.

In reference to daily and Sunday Readers, Mr. Allen says:—

There are employed in this district three daily readers; two who devote a portion of their time to reading, not only on the Sabbath, but also on other days: and sixteen, whose labours in this department are confined exclusively to the Sabbath. Connected with those readers are fifty-six persons who have become converts from popery; several of them decided Christians; and thirty-nine who were originally nominal Protestants, have since given evidence of their conversion to God, and have joined either the Methodists, the Baptists, or other churches.

The time of the Readers on the Sabbath is fully occupied, when not attending worship, in visiting the cabins in their respective neighbourhoods; and, even when coming to worship, as many of them do, from a distance, they frequently induce others to accompany them, and abundant opportunities of usefulness occur on the road. The daily Readers are expected to employ, and I trust do conscientiously employ, the whole of their time either in reading in their respective neighbourhoods, or to the people in the neighbourhood of the schools they are sent to inspect. All of them are furnished with tracts, in some cases with Testaments and Bibles, which they distribute as occasion occurs.

CONTRIBUTIONS.

		£	s.	d.
Birmingham, by the Secretary:				
Collection at Cannon-st.		20	2	11
Bond-st.		15	0	0
Mount Zion		3	1	9
Walsal		5	0	0
A Friend, by Mr. Hopkins	don.	0	10	0
A Friend, by Mr. T. Groom	don.	0	10	0
Mr. Barlow	ann.	1	0	0
John Barnett	—	0	10	0
J. Barnett, jun.	don.	0	10	0
Benj. Bleesley	ann.	0	5	0
— Bielby	—	1	1	0
Enoch Blakemore	don.	0	10	0
Mrs. Brinton	ann.	0	10	0
E. A. Butler	—	0	10	0
W. Chance, Esq.	—	1	1	0
— Chirm	—	0	10	0
— Court	—	0	5	0
Mrs. Dickenson	don.	1	0	0
Mrs. Glover	ann.	0	10	0
Miss Mansfield	—	0	10	0
Mrs. Glover and Miss Mansfield	don.	5	0	0
Mr. T. Groom (in books)	don.	0	10	0
W. Hadley	ann.	0	10	0
Isaac Hadley	—	0	10	0
W. Hadley, jun.	—	0	5	0
James Harwood	—	0	5	0
Rev. — Hooper	—	1	1	0
Dr. James Hoby	—	1	1	0
J. Hopkins	—	0	10	0
— Hopkins	—	0	10	0
Mrs. Hopkins	don.	0	10	0
J. N. Hopkins	ann.	1	1	0
— Jenkins	—	0	5	0
— Jenkins	—	1	0	0
Alfred Lawden	—	0	5	0
D. Ledsam, Esq.	—	1	1	0
Benj. Lepard	—	2	0	0
W. Lowe	—	0	10	0
W. Meadows	—	0	10	0
W. & D. Middlemore.	—	1	0	0
Capt. Moorsom, R.N.	—	1	0	0
Rev. T. Morgan	—	0	10	0
Lieut. Col. Moxon	—	1	0	0
J. C. Perry	—	0	10	0
— Pierce	ann.	0	5	0
— Price	—	0	10	0
John Portlock	—	1	1	0
Jas. & John Room	—	1	1	0
W. & F. Room	—	1	1	0
— Scholefield	don.	0	10	0
Mrs. Shakespear	—	0	5	0
J. W. Showell	ann.	0	10	0
Mrs. Showell, sen.	—	0	5	0
— Simcox	—	1	1	0
W. Spicer	—	0	10	0
Jos. Sturge	don.	1	1	0
Edm. Sturge	—	1	0	0
Chas. Sturge	—	1	0	0
Rev. T. Swan	ann.	0	10	0
— Swift	—	0	10	0
— Stevenson	—	0	10	0
— Thomas	don.	1	0	0
E. Timmis	ann.	0	10	0
T. Tipping	—	0	10	0
— Wade	—	0	10	0
W. Wilcox	don.	0	5	0
J. C. Woodhill	ann.	0	10	0
Harborne Sunday School.		0	9	4
Bond Street Sunday School:				
Boys		1	0	10
Girls		1	0	8
Cannon St. Sunday School:				
Boys		0	16	4½
Girls		0	11	3
Dudley:				
Rev. W. Rogers	ann.	0	10	6
Mr. G. Corbett	—	0	10	6
Mr. J. Woods	don.	0	10	0
Messrs. Williams	—	1	0	0
A few Friends	—	0	16	10
			96	1 11½
N. Robarts, Esq			25	0 0
H. Pownall, Esq., by N. Robarts, Esq.			5	0 0
J. Try, Esq., Park Place, Camberwell			5	0 0
A few Young Friends, by Rev. G. Chapman, Dorman's-land			0	10 0

(We have to thank Mr. Chapman's young friends, also, for a box of fancy articles, which have been sent to Ireland.)

Mr. Beeby, Camberwell	1	11	6
Mrs. Anna Bosc	1	1	0
R. S., by Mr. Wightman	5	0	0
Mr. Thos. Gurney	6	0	0
W. Cosens, Esq.	5	0	0
Mrs. Wedd, Watford	2	0	0
Mrs. H. Thomson, Framlingham	1	0	0
York-street, Manchester, Juvenile Friends, by Mr. S. Blackburne	6	8	0
By Mr. Bates, Coolamy	30	0	0
By Mr. Dyer:			
Towcester, collected by Miss Roby	2	0	0
Misses Franklin, Coventry	1	1	0
Bagbrook, by Rev. T. Wheeler	5	0	0
Bromley and Rowley, by Rev. W. Fisher	3	0	0
Lymington, by Rev. J. Millard	6	7	0
Mr. Hollick, Poplar, by Rev. Dr. Fletcher	5	0	0
Mr. Jno. Baylis, Jun. 2 yrs.	4	0	0
Female Friend	0	5	0
Mr. Rose, Haddenham, friends	1	5	0
Wm. Rees, Esq., Haverfordwest.	5	0	0
St. Albans, friends by Mr. Wells	4	1	0
Manchester, York Street S. S. Juvenile Missionary Society	4	0	0
Collected by Mr. Davis:			
Bristol	37	9	6
Bath	10	8	0
Melksham	2	10	0
Shortwood	13	10	6
Tewkesbury	5	5	7½
Cheltenham	8	7	2½
Worcester	14	11	9½
		92	2 7½
Collected by Mr. Walton:			
Trowbridge, after Sermon	5	5	0
Mrs. Harris	1	0	0
Mrs. Page	3	0	0
Mr. Salter	3	0	0
Mrs. Salter	2	0	0
Mr. Stancomb	2	0	0
Mr. Jos. Stancomb	1	0	0
Mr. Jno. Stancomb	1	0	0
		18	5 0
Jno. Penney, Esq.	5	0	0
A lady at Homerton	1	0	0
Rev. G. Jayne Road	1	0	0

Contributions for Mary's Philanthropic School, mentioned in last Chronicle;			
Mrs. Bell	0	5	0
Mr. G. F. Bloxham	0	10	6
Mr. W. Burbridge, for 1835	1	0	0
Mr. W. Burbridge	1	0	0
Mrs. Burls, jun., Hendon	0	10	0
Mrs. Cohen	0	5	0
Miss Dermer	0	10	0
Mrs. E. Fernie	0	12	0
Mr. Fletcher	1	1	0
Mrs. Fletcher	1	1	0
Mrs. Flower	0	5	0
Mr. Gibbs	1	0	0
Mrs. Heales	0	10	0
Mrs. Herne	0	10	6
Miss Horne	0	10	0
Miss Howard, for 1835	0	10	0
Miss Howard	0	10	0
Mrs. Shippen	0	10	0
Mr. Jas. Taylor	0	10	0
		11	10 0
Contributions from Exeter, mentioned in last Chronicle:			
Miss Booth	0	8	0
Mr. Cummin	0	5	0
Mr. S. Davies	0	5	0
Mr. Furse	0	5	0
Mrs. Glyde	0	5	0
Mrs. Gregory	0	5	0
Mr. Jeffery	0	5	0
Miss Lee	0	5	0
Mr. Lillycrop	0	10	0
Mrs. Lillycrop	0	5	0
Mr. J. P. Nichols	0	5	0
W. Rouse, Esq.	1	0	0
Mr. Rouse	0	5	0
Miss Salter	0	10	0
Mr. Tanner	0	5	0
Mr. Vinnicombe	0	5	0
Mr. Upham	0	5	0
J. C. Wilcocks	0	5	0
Mr. Wills	0	5	0
Mr. Wilson	0	5	0
Six Friends (2s. 6d. each)	0	15	0
		7	3 0

We have to acknowledge, also, a parcel of books from Mr. Groom, Birmingham; they have been sent to Ireland.

Copies of old reports, if sent without expense, would be thankfully received.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Rev. S. Green, jun., 61, Queen's Row, Walworth Road, Secretary; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CCIX. MAY, 1836.

The Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of Subscribers, &c., in alphabetical order.

Particular attention is solicited to this notice; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand a ter the time specified.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

FOREIGN INTELLIGENCE.

JAMAICA.

The periodical Press of this Island, though in various instances inveterately hostile to efforts for evangelizing the negroes, cannot refrain from bearing testimony to the moral improvement which marks the condition of that class of the community. Formerly, the close of the year was distinguished by scenes of licentious merriment and riotous disorder, which rendered it needful, for the sake of public peace, to double the usual number of guards. But what is the state of things now? "The Christmas holidays," observes the Cornwall Chronicle, "are beginning to be remembered like the emotions of a bygone dream. In the towns, all are quiet—in our rural districts, everything is proceeding in admirable order." "The Christmas holidays," re-echoes the Falmouth Post, "have passed off with the most perfect harmony. The cage has not had a solitary inmate for some time past. The Specials, Clerk of the Peace, and Constables, all declare they have nothing to do. To what a pass things are come! What a contrast, between the good old times of guard-keeping, military movements, and John Canooing!!! Last Sunday was most religiously observed by free and apprentice; and the churches and chapels of every denomination were crowded, we could almost say, to suffocation; and, as far as our information reaches, all went cheerfully to work on Monday."

Our readers will, of course, remember that these honourable testimonies refer to the precise locality where our Mission has a much greater amount of agency, and larger number of adherents, than in any other part of the Island. It is the district in which our brethren Burchell, Knibb, Dexter, Dendy, and others, labour, together with several esteemed Missionaries from other Societies. Surely, we ought to praise God for such unequivocal proofs that they have not laboured in vain!

Our last number furnished proofs, however, that this new state of things is far from being universally agreeable among the overseers, and persons of that description. Mr. Dexter had to complain of determined attempts to

revive the unhallowed practices which marked "the good old times;" and, it should seem, that a similar spirit exists in the southern part of the Island also, though it has operated in a very different way. In one case, the endeavour has been to seduce the flock; in the other, to oppress and terrify the shepherd. We cheerfully trust that neither will prevail; but that these things, like preceding events of a like nature, will *rather turn out for the furtherance of the gospel.*

These remarks have been suggested by certain legal proceedings taken against Mr. Taylor, our laborious and successful missionary at Old Harbour and its vicinity. We had known for some time that such proceedings were threatened; and, though, as we have understood, the instigators were dissuaded from the design by some of their own friends, it appears that they have carried the case into court, and obtained a verdict against Mr. Taylor, on a part of the indictment. The offence charged was, an improper interference with an apprentice, named Robert Davidson, head driver and constable on Bushy Park estate, and for exercising his authority over this man, because he had, in the execution of his duty, punished a refractory apprentice by order of a special justice. The facts, from the report of the trial inserted in the Watchman, appear to be these. An apprentice, called Holcomb, while at work on the 5th of October, 1834, put his hand to his mouth and blew very loud. For this offence he was taken before the magistrate, and sentenced to receive twenty lashes; which were inflicted by Davidson, in virtue of his office. Both were connected with Mr. Taylor's church; Holcomb as a member, and Davidson as a deacon. When this came to the knowledge of Mr. Taylor, he sent for Davidson, and told him that the two offices were inconsistent with each other; and that he must either give up his office as constable, or cease to act as deacon. Subsequently, Davidson neglected for some weeks to attend divine worship with his fellow-members; and for this breach of discipline he was "read out," or excluded, from church-fellowship, according to the established rule in such cases.

Such is the offence which, as it was gravely stated by the learned Counsel who conducted the prosecution, would, if tolerated, root up the institutions of the country!

It appears, that an arrest of judgment was moved for at the close of the trial, in conformity with a suggestion of the Chief Justice, in order to argue the question as to the validity of bringing the action. No accounts whatever of this business have reached us from any of our brethren; but we observe in the Watchman of March 12th, the following paragraph, which furnishes an explanation of this silence; and shows, too, the light in which the affair is regarded by our other brethren on the Island:

> We understand that the Baptist Missionaries in the Island, with one or two exceptions, are now in this city; and that one of the circumstances which have come or will come under their consideration, is the late novel legal proceedings against one of their body, the Rev. H. C. Taylor. The Rev. gentlemen consider, and we think most properly, the attempt made to prevent the Pastor of a Voluntary Society from exercising the right of expulsion, from his connexion, of any who have transgressed its rules and regulations, a most dangerous and insidious one; and are determined to resist it by every constitutional means. A full report of Mr. Taylor's trial is, we understand, to be prepared and published, together with a protest against that proceeding. A declaration, that the Baptist Missionaries, if similarly situated, will act in precisely the same manner as Mr. Taylor has done, will be appended, together with an appeal to the religious public of Great Britain for support, should the action against Mr. Taylor be attempted to be drawn into a precedent, or acted upon in the case of any other minister. There can be no doubt, that the doctrine attempted to be established in the case of Mr. Taylor is one which, if recognized or admitted, would go to disorganise every religious association in the Island, the Establishment excepted.

Though not immediately connected with the subject, we think it right to insert the following paragraph, in order to show our readers what is thought by the Jamaica legislators of

the gift of twenty millions now in course of payment. The paragraph occurs in a Report of the Committee of the House of Assembly, drawn up in answer to a message from the Governor, in which, among other things, His Excellency had enumerated the various liberal and conciliatory measures adopted by the Parent Government towards the Colony during the last four years. On this, it is stated,

> The House would gladly avoid entering into a retrospective detail of the occurrences of the last four disastrous years; feeling, as they do, how little good can result from recrimination between the Colony and the Parent State; but when the British Government gravely puts forward a claim to the gratitude of a class of his Majesty's subjects, *whose property has been nominally paid for, but substantially confiscated*; and when this claim, so ill founded, is daily reiterated as an excuse for further aggression, the House owe it to themselves, and to their constituents, not only to deny the acknowledgment of obligation, but most solemnly and distinctly to declare their sense of a continued succession of injuries, aggravated by misrepresentation and calumny, and *consummated by an act of the most unparalleled spoliation ever committed by the Government of any country upon its own subjects.*

This, surely, requires neither note or comment!

FALMOUTH.

The Committee are aware that, in some quarters, the rapid increase of our churches in Jamaica has led to the fear lest admission was made too easy, or discipline was not sufficiently maintained. Much solicitude has ever been felt at home on this subject, as the frequent reference to it in the correspondence of our Missionaries clearly attests. Still, it has been deemed expedient to renew inquiries on the point; and we have much pleasure in placing before our readers, this month, a communication from Mr. Knibb, which, we doubt not, will prove highly gratifying, by the clear and unvarnished statement it contains.

As an introduction to Mr. Knibb's letter, we extract the following candid and sensible remarks by our young brother, Mr. John Clark, who was sent out last year to the help of Mr. Coultart. We have often had the conviction forced upon us, that Christians in this country have no adequate conception of the moral and intellectual degradation to which a community is reduced, where slavery has long prevailed, nor of the time which must elapse ere its dreadful results will be effectually counteracted. Mr. C. writes under date of December 8, 1835:

> When I first arrived here I was disappointed. I had expected a great deal too much; consequently, the condition of the negroes—religious condition I mean—fell greatly below my expectation. Since, then, however, I have got somewhat more sobered, and have had better opportunities of obtaining an acquaintance with the people; and something of a reaction has taken place in my mind—not that my romantic notions are realized—but, I think as much has been accomplished as any one could reasonably expect. There are, it is true, evils prevalent which shock the feelings; but when we consider the ignorance in which the people have been kept—the examples which have been set before them—and some other causes—it is not at all to be wondered at, that their condition, intellectual and moral, falls below that of an English population, proportionately to their want of the same advantages. There is, however, in the midst of much darkness, light shining out; and many are the instances of simple but sincere piety to be met with. Superstitions, which were very prevalent, and clung to with great tenacity, are fast giving way.
>
> The grant of the Bible Society has been, and will yet be, productive of good incalculable. Thousands have learned to read the word of God; thousands more are learning; and before many years pass away, it will, I am firmly persuaded, be said of Jamaica, that every child can read his Bible. Before this can be, much remains to be done, in the way of instructing the people. May God dispose the hearts of Christian friends at home to send out many to run to and fro, until knowledge be diffused over the land! The happy effects of the knowledge, limited as it is, which some possess, is strikingly visible (the more so from contrast). The enlargement and liveliness of mind of the *few* stand out in relief by the side of the *many*—yet narrow, dull, and bigotted—the one giving rise to feelings of delight—the other, to deep sorrow. The same with the morals of the people: so far as

my limited observation extends, the condition of those who can read the Bible is far above those who cannot: not that there is anything singular in these things; they are but pleasing illustrations of a generally admitted truth—that the entrance of the word of God gives light and understanding, and renews the heart.

Mr. Knibb, after some introductory observations, proceeds as follows:

I shall give you a statement of the church, and the plans we pursue; I will endeavour to write as in the presence of God.: and if the Committee can suggest any improvement, I shall be thankful to receive it. It is now nearly twelve years since I first landed in Jamaica; I feel that I may soon have to give up an account of my stewardship; and any assistance afforded so that that account may be rendered with joy and not with grief, will indeed be a blessing.

The public means of grace. You are aware, my dear Sir, that in the time of slavery, we could only have one service every other Sabbath at the same place with advantage. Since the abolition of slavery, with only two or three exceptions, I have had service every Lord's-day at Falmouth, and the attendance has been *better* each Sabbath than it was every other Sabbath in the time of slavery. This has been the case notwithstanding not half can get within the place of worship at present occupied, and the many hinderances yet presented. My congregation is scattered full twelve miles round Falmouth, situate on full eighty different places (estates or pens); many are house servants, cattle minders, &c. &c. who are often prevented attending, yet I think that my average congregation is at least 1500 on Sabbath mornings. Since my return I have commenced a set of expository discourses on the Epistles, on Sabbath mornings, beginning with the Corinthians. It has been profitable to myself, and, I hope, to the people of my charge. I can appeal to my heavenly Father that I have faithfully and plainly told them the truth, frequently assuring them that a profession of religion, baptism, and the Lord's Supper, or attending on the means of grace, or any other duty they performed could not save them; that nothing but an interest in the blood of Christ would avail; and that if they possessed *that*, it would evidence itself by a holy life. Still they come regularly. To what are we to attribute it, if not to a desire to know the will of God? Many of them have been offered wages to work on the Sabbath, or so late on the Saturday as not to be able to attend their duties on that day; and they have uniformly refused to break the day of rest. Our prayer-meetings are well attended, and truly I often find it good to be there. We have a weekly prayer-meeting for the spread of the gospel; and last Monday evening we had full 500 present, full eighty of whom had walked two or three or four miles, after labouring in the field all day, having to return the same evening, and to be at their work by day-light in the morning.

Learning. I think I informed you when in England that I did not think 50 of the slaves connected with my congregation could read. I rejoice to say that now, including children, we have full 600; now this has been much brought about by the conduct of some of my members who without fee or reward *devote* two or three evenings in the week on many estates to teach the children and adults to read. A thousand Primers have been sold, and are still selling. I do not mean that these attempts are very efficient, but they show the disposition; and where there are so few public schools, I hope they will receive the blessing of Him who will see that we have done what we could. When we announced the formation of the Bible Society, in one day we had 300 subscribers, 100 of them for *Family Bibles*, and at our first quarterly meeting, the sum of £27 was brought in as subscriptions. I do not mean to say that this feeling is universal, but among Christians it is very general; but I fear that our large churches lead to the impression that *all* the apprentices are thus *inclined*, and thus *under instruction*: far, very far, from it; there are from 18,000 to 20,000 in this parish alone, yet far from God, who attend no place of worship regularly. 'Tis the paucity of the ambassadors of the cross that makes the success appear great, and leads to the fear that it cannot be genuine.

I think, my dear Sir, that while at home I gave you some account of our church discipline; however, I now will refer to this, to me interesting subject, and commence with the *reception of members*. This is a subject on which I feel deeply, and earnest have been my prayers to be divinely directed. It is necessary here to state, that during my absence, in consequence of the trials the church had to endure, the number who had to be re-examined, and the laborious duties of my esteemed brother Dendy, no additions were made by Baptism to the church, that is, *for three years*. Hence, when I came back multitudes were waiting, many of whom

have since been received. My plan is, this: either myself, or Mrs. Knibb (or some one whom we know to be fully competent) speaks individually to the candidates, Mrs. K. generally taking the females; to each man I speak myself, and hear their views of divine truth; and when Mrs. K. has spoken to the females, on receiving her report, I talk with them, either individually or collectively. I do not think that I ever fail speaking to each in some such manner as this: "Now, you have assured me, that you love Jesus Christ; that you feel it in your heart, that you pray to him every day, that you love so to do; that you are not living in any known sin; you believe that baptism will not save you, or the Lord's Supper; yea, nothing but the blood of Christ; that if you turn again to the world, or live in sin, you will be damned. It is upon such a profession I receive you: if you are living in sin, if you do deceive me, I tell you affectionately, but plainly, you will be sent to hell, but mind, I am clear of your blood; you voluntarily profess to love Christ, no one forces you: if you do love him, he will bless you; if not, I beseech you not to put on his name."—I keep an account of each, and when I have heard those who come, I call a church-meeting, at which the approved candidates are present. I then call out every name, to which they answer, and from whence they come. Then I speak to the church, telling them, that if they know anything against any one, and conceal it, on them must rest the guilt, requesting any member to come and tell me, and giving a week for this purpose; if no charge appears against any of them, I receive them for baptism. They are then, in the presence of the church, received by the right hand of fellowship, and become full members of the church.

Since January 1st, 1835, I have baptized, after having been thus examined, 385 persons, and, in referring to the receiving-book, containing 305 of their names, I find that they have attended as inquirers as follows:—six, for nine years; ten, for eight years; eighty, for seven years; fifty, for six years; forty-seven, for five years; thirty-three, for four years; seventy-six for three and two years. If you can give me any hints by which I can improve this plan, do, and I will thank you.

State of church from December 1st, 1834, to January 1st, 1836.

Baptized	434
Restored	31
Received by letter	1
	466
Dismissed to other churches	66
Dead	22
Excluded	12
	100
Clear Increase	366
Old Members	843
Total	1209

Marriages from Dec. 1st, 1834, to Jan. 1st, 1836, 421 couples.

Total number of members since the year when the church was formed, exclusive of those dismissed to form the churches at Rio Bueno and Stewart Town, 1478; of the present number, 1209: about 100 are old and infirm.

I am well aware that subscribing to the cause of Jesus is not always a mark of real attachment to his cause; but still it is a pleasure to be able to state that, as far as their ability enables them, they are quite willing to give of their little to its promotion. I know some will say that this is extorted by fear, and I know also that such a statement is false. What is subscribed is generally given to me by the parties themselves, and I tell them plainly, that if it be not willingly bestowed, God will not accept it. I have collected money both in England and Jamaica, and I assure you I much prefer the latter. No excitement of popular speakers, nor parade of public meetings is necessary; they give what they can afford without noise or show.

Once in the year, as a church, we depute several of the deacons, and other active members, to visit every property where we have members. I inclose the report of one. Those *excluded*, are generally those who left in the time of martial law, and have not returned to the church. This was taken before I had received your letter. I send the original, with which you will do as you please.*

I might refer to some individual cases to show the feeling of the members of my church, and select one. When the pain-

* We give the following account of the state of the members on one property out of twenty visited by the same inspectors. It is worthy of remark that, in every instance, the report is wound up with "Love prevails." Would that a similar account could be given of Christian churches everywhere!

"The members are living in good order: their attendance at chapel is invariable. The married people are living pretty well, with the exception of two. Thirty-nine children learning to read. Old and sick members, none. Thirteen members in number. Two excluded. Twenty-three inquirers, consistent. Three members learning to read. Brotherly love prevails among them."

ful news of the sufferings of our Madagascar brethren reached us, I informed the people of it, and held a special prayer-meeting for them. Brother Vine was present, and gave an interesting address. It was a very wet day, but the place was crowded, full 100 were outside, many walked some miles to attend, and the sympathy manifested was very pleasing.

I am well aware that we have faults among us, and that sometimes our pleasing hopes are blasted, and the affection I feel for my poor people makes me deeply feel these things; there is yet much ignorance and many failings among them; but with all these things, they are a kind and affectionate people. Their sorrows have been deep, their advantages have been very, very few; a debasing system has for their whole lives degraded their minds; but they are willing to be taught, and where there is sympathy with them, they love those who instruct them. Never, my dear Sir, during my connexion with my church, have we had one quarrel, or one jarring church-meeting, and I always consult them; it is not the peace of sleep, but of active love. My heart is knit to theirs; I mourn over their follies, and rejoice in their growth. I know I am enthusiastic, perhaps I need it should be so; but identified with them, what concerns them concerns me. All I can say is, that if I knew a single thing that would purify the church, I would not withhold it. We are, dear Sir, a happy, a united church; we do walk together in love; and I assure you that, notwithstanding all the little things that do sometimes annoy, I bless God that I am here, and I pray that I may live and die among them; when, having finished my course as a poor ransomed sinner, looking for the mercy of my Lord, I hope with them I shall be received into the mansions of the blessed.

That God may work in our churches all the good pleasure of his will, is my earnest prayer.

Mr. Knibb states in a postscript that the above letter was read at a church-meeting, where eight hundred members were present, and unanimously adopted as their own, by a show of hands.

RIO BUENO.

The new chapel at this station was opened on Lord's day, Nov. 15th. Mr. Dexter says,

We began with a prayer-meeting at six; at half-past ten brother Knibb preached from Acts x. 36: "Preaching peace by Jesus Christ;" in the afternoon, the Lord's Supper was administered by Mr. Thompson, the Agent of the British and Foreign Bible Society; and in the evening, brother Vine, of Arcadia, preached from Matt. xxi. 14: "And the blind and the lame came to him in the temple, and he healed them." The congregation in the morning amounted to at least 1500; and the attention was such as is seldom equalled, and can never be surpassed; indeed there was everything which was calculated to make the services interesting. It was the first chapel opened of those destroyed in 1832. It was built on the old spot, but is twice the size of the former building. The first sermon was preached by one in whose sufferings and success the people had been deeply interested, and at the Lord's table there were present ministers and members of different denominations, and of churches in different countries, all rejoicing in the triumphs of their common Saviour, and cemented together by his love. The receipts on the occasion were good; indeed, far better than I had expected. Including a donation of £5 from a gentleman in the neighbourhood, they amounted to £83.

A second chapel, for the occupation of the other church under the pastoral care of Mr. Dexter, at Stewart's Town, was opened on the 24th of January; on which occasion, hundreds, who had long been constrained for want of accommodation to worship in the open air, rejoiced and praised God, for disposing British Christians to aid them in erecting a commodious and substantial sanctuary. The building will seat 800 persons; and has cost about £1200. Mr. Knibb preached in the morning to, at least, two thousand persons, from John xviii. 1, 2; the Lord's Supper was administered in the afternoon; and the pleasing services of the day were closed by a sermon from Mr. Dexter, on Psalm lxxxvii. 5—7. About £53 were collected on the occasion.

The last communication from Mr. D. contains a narrative which we give without preface or abridgment; the rather, as the facts thus simply detailed, bear strongly on the subject previously referred to by Mr. Knibb.

Since writing my last, we have admitted twenty-one persons by baptism into the church at Rio Bueno, and thirty into that

at Stewart Town. We have, however, been severely tried by the wickedness of a member at the former place, whom I had some time since recommended to the Rev. Mr. Vine as a servant. Calling on Mr. V. one evening on my way from Falmouth, he told me that he had no doubt that the young man had robbed him to a considerable amount; that he had charged him with the crime, which he had in the most solemn manner denied. He added that if I would stay with him till morning, we would talk the matter over with the servant. In the meantime, several other things accidentally, or rather providentially, came out, which, though they did not amount to *legal proof* against him, were quite sufficient to satisfy me that he had been guilty of very dishonest proceedings. We also found in the course of the investigation, that he had not long before told me a number of falsehoods, which, when he was charged with them, he could not deny to be such. Our course as a church was therefore a plain, but a painful, one. On the following Sabbath his case came before us, and there being, as I have said, no legal proof of the theft, I confined myself for the time to the charge of gross lying. I may, however, observe that just before the members were meeting, a young man of Rio Bueno showed me a Wilcox's Selection which he had recently bought of the accused. It was extra bound, and exactly resembled one which I had missed from the Chapel on the day of the opening. I said nothing of my suspicions, but borrowed the book and asked the member how he came by it? Here again he prevaricated, and lied, telling me that he bought it at Brown's Town, while I learned that he had told another member he purchased it of Mr. Vine. Of this theft, again, I determined to say nothing to the members, till I obtained further proof; but, if need were, to refer to the lies which he had told respecting the purchase. I did so, without saying anything as to my reasons for asking him where he bought it. Upon this, a member arose, and after requesting permission to speak, told us that the accused took away that book from the Chapel on the day of opening, and when advised to take it back, said, "*No, he had lost a book, and he should keep this to make out for it.*" I shall never forget the effect which this unexpected discovery had upon the members; the place was a Bochim; *all* were melted into tears, many sobbed aloud, and some few were so completely overcome as to go into hysterics. One poor woman who was baptized at the same time with him fell from the seat, and when she came to herself, could for some time say nothing else than, "*Oh, my poor broder Lewis, my poor broder Lewis! and is he come to this?*" It is needless to add that he was at once excluded. As soon as the painful duty was performed, one of the members came and begged that I would not administer the Supper, which I was just about to do, as their minds were not sufficiently composed to attend to it. This appeared to be the universal wish, and the service was accordingly postponed to another opportunity. There is no occasion for any remarks of mine upon this case. I have said that there was much to *pain* us; but I think, my dear Sir, that in the *deep*, and I scruple not to say the *holy*, feeling which the church manifested, you will perceive *something* which could not fail to be gratifying to a minister.

MISCELLANEOUS.

Mr. Harjette and his family arrived in safety at Calcutta, after a very long and uncomfortable passage, on the 20th of May. Mr. Harjette entered on his employment at the printing-office with zeal and diligence; and anticipated much pleasure from the connexion with our excellent friend Mr. W. H. Pearce: but we are truly sorry to add, that he and one of his children were subsequently attacked with severe illness, which renders his continuance in the East extremely doubtful.

Mr. Oughton, with his family, together with Miss Spiller, proceeding to Jamaica in connexion with the Society, and Miss Renwick, daughter of Mrs. R., of Montego Bay, who has been in England some years for education, embarked in the Etheldred, Capt. Hood, early in March. Their voyage down the Channel was rough and stormy; and early on Monday morning, the 28th of that month, the vessel was driven on shore at Torbay, and our dear friends were placed in the most imminent hazard of their lives. They were indeed, warned to prepare for death, as it was fully expected, that in five minutes' time the ship would be dashed to pieces, and all on board be hurried into eternity. The good providence of God, however, mercifully interposed in the very moment of impending destruction, and, by dint of most strenuous exertion, the vessel

was guided on to a sandy beach, on which she struck. Her damage was great; but it appears probable, she will be able in two or three weeks to proceed on her voyage. Independently of the outfit of the passengers, there was a large quantity of goods on board, belonging to the Society, nearly all of which were so much damaged by sea-water, as to render it necessary to abandon them to the underwriters. The pecuniary loss will be considerable; but our friends at large will unite with us in praising His mercy who graciously interfered, when all hope seemed gone, to rescue this Missionary family from a watery grave!

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1836, not including individual subscriptions.

Hull and East Riding Auxiliary, by J. Thornton, Esq.:						
Hull	81	1	10			
Beverley	17	5	0			
Bridlington	26	5	0			
Bishop Burton	8	8	8			
Driffield	7	0	0			
Cottingham	3	0	0			
Skidby	1	0	0			
Hedon	2	1	6			
	146	2	6			
Previously acknowledged	100	0	0			
				46	2	0
New Park Street, Southwark: Friends, by Mr. Low				8	0	0
Huntingdonshire Society, by Mr. Paul, Treasurer:						
St. Neots	12	0	0			
Huntingdon	8	2	4			
Spaldwick	2	8	3			
St. Ives	49	1	7			
Bluntisham	23	10	8			
Somersham	4	0	0			
Ramsey	9	14	9			
	108	19	4			
Previously remitted	70	0	0			
				38	19	4
North of England Auxiliary Society, by Rev. R. Pengilly				101	12	2
East Lothian Society, by Mr. S. Brown				3	19	0
Caerleon and Tredegar, collections and subscriptions, by Rev. D. Phillips				6	3	11
Anglesea Baptist churches, by Rev. W. Morgan, Holyhead				20	0	0
Poplar Baptist church, by Rev. J. Upton				8	0	0
Leeds, collection and subscriptions, by Rev. E. Carey				69	6	9
Darlington, ditto by ditto				2	8	1
Bristol Auxiliary, by Robert Leonard, Esq.:						
Balance, old account	41	15	9			
Translations	2	0	0			
On account current year	200	0	0			
				243	15	9
Wilts and East Somerset Auxiliary, by Mr. Austin, Treasurer:						
Laverton	6	19	6			
Westbury	1	1	0			
Westbury Leigh	6	8	9			
Beckington	2	0	0			
Warminster	0	15	5			
Crockerton	3	9	0			
Philips Norton	1	14	3			
Bradford	11	0	2			
Frome	55	3	10			
Bratton	9	12	10			
Devizes	30	18	5			
				129	3	2
Cambridge, Ladies, by Mrs. E. Foster, Female Education				0	7	3
Clapham Society, in aid of Missions, by Rev. G. Browne				20	0	0
Harlow, Ladies' Missionary Society, by Miss Barnard				10	0	0
Hitchin Auxiliary Society, by Mrs. Jeeves				14	15	0
Manchester, York Street Sunday School, for Schools in East Indies				4	0	0
Ditto, West Indies				2	0	0
Reading Auxiliary Society, on account, by Mr. Williams				31	0	0

DONATIONS.

James Gorst, Esq., *Somers Town*	18	0	0
Mr. Hollick, *Poplar*, by Rev. Dr. Fletcher	5	0	0
Dr. Allen, *High Beach*	5	5	0
D. F. T.	2	0	0
Mr. Brown, *Penzance*	1	11	6
Miss Huntley, *Bow*	1	0	0
Produce of Jewellery sold	1	8	0

LEGACY.

Miss Bower, late of Bradford, Yorkshire; Executors, John Brogden and R. Garnett, Esqs.	360	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Freeman, of Barnet, for three lamps for Jamaica; as also to Mr. Massett, of Queen Street, Mrs. Wedd, of Watford, Mr. Charles Brassett, of Brixton, and the Misses Rabson, of Ashford, for sundry Baptist and Evangelical Magazines.

A box from Berwick, for Mr. Clark, of Jericho, and a kind present of children's frocks, for Mr. Quant, Nassau, from Misses Burls, of Edmonton, have been received and forwarded. Another box has arrived from Ashford, which will be forwarded to Montego Bay as soon as a convenient opportunity presents itself.

Mr. Oughton requests us to acknowledge the receipt of a parcel of books, kindly sent him by "A sincere Friend of Missions."

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JUNE, 1836.

THE CHURCH RATE.

Nothing but the want of room prevents our entering, at greater length than now we can, upon this subject. The government, by the late speech of Lord John Russell, in reply to a question by Lord Stanley, in the House of Commons, have thrown it off from themselves upon parliament. It is time then for the Dissenters to take it up. We must convince them that, though we may be patient, we are nevertheless determined. Patient we have been, with a most exemplary forbearance. We have waited session after session, and have held back from all agitation, and even from petitioning. But if our silence is misunderstood, or misinterpreted, then it is time to speak. It is possible to be too confiding. We may have trusted too much to the minister's promises. Lord John Russell's speech at the Bristol dinner, when our own friend, J. G. Smith, Esq., was in the chair, was every thing at the time we wished for; but it may have operated too powerfully as a sedative. It seems now that we must act for ourselves. The deputies are in motion; the United Committee are in motion; the Protestant Society for the Protection of Civil and Religious Liberty is in motion; and throughout the country, Dissenters must put themselves in motion. We have a powerful adversary to grapple with; but if we put forth our strength, we are adequate to the struggle. Ours is a righteous cause. We contend only for justice; and by every legitimate method, we must convince the legislature that we are in earnest, and that we mean to be satisfied with no half measure, with no commutation, with no compromise, with no shifting of the tax from one shoulder to the other; in a word, with nothing short of the total abolition of so iniquitous an impost.

EDITOR.

THE NEW POOR LAW.

To the Editor of the Baptist Magazine.

SIR,

I SHOULD esteem it a favour if you or one of your correspondents, would, through the medium of your pages, oblige me with a reply to the following inquiry:—

Is it lawful for a member of a church of Christ to act as a guardian under the New Poor Law? Not only is that law, as I conceive, framed in an unmerciful spirit, but one of its enactments is in direct contravention of the law of Christ. I allude to that part of the act which enjoins the separation of man and wife, and the children from both. I find it enjoined by Christ himself, that "those whom God has joined or yoked together, no man is to put asunder;" and Paul requires, that "they should dwell together

according to knowledge." Had they committed any crime to justify such hard treatment, the case would have been different. What I wish to know is this: Can a member of a Christian church lend his assistance, to carry into operation the provisions of an act of parliament, which violates the law of God, and inflicts an unmerited and heavy punishment on some of his pious, though poor brethren, as well as upon others? Ought they not, from love to Christ, and from love to the brethren, to lift their voice against so harsh and cruel a law? Expediency, I am aware, may be pleaded; but that is inadmissible, where the authority of Christ is concerned. An answer from some intelligent correspondent, will confer a favour on several of your readers, and on

Yours truly,
NEXUS.

The inquiries contained in the above communication, relate to a subject which, we have reason to know, has been felt in other quarters to involve considerable difficulty. It is worthy of being calmly considered. With a view to obtain the best information respecting it, for the satisfaction of our respected correspondent and others, we put a copy of his letter into the hands of a gentleman, whom we knew to be thoroughly and practically acquainted with the new system, and we feel obliged to him for having favoured us with the following article, distinguished by perspicuous statement, sound argument, and Christian feeling.—ED.

Dear Sir,

I will endeavour, as succinctly as possible, to furnish your readers with such information as may serve for a reply to the questions contained in the letter you have received on the subject of the new Poor Law.

Your correspondent's opinion, clearly implied, is, that it is not lawful for a member of a Christian church to be a guardian of the poor under the new system. His reasons are, 1. The unmerciful spirit of the law. 2. The anti-scriptural regulations which it enjoins.

With regard to the first, as no proof is attempted, assertion may be fairly met by counter-assertion. I have no hesitation in affirming, after a minute consideration of the act, and a familiar acquaintance with its practical operation, in the process of forming a union, that, so far from being "unmerciful," the Poor Law Amendment Act is a salutary, wise, and benevolent measure, admirably adapted to promote the true interests of the lower classes, to improve their characters and habits, and raise them in the scale of society. It is true, they will not be able, as before, to throw themselves upon the parish as soon as work ceases or becomes slack; they will not be allowed to be thoughtless and extravagant in summer, and idle pensioners on the public in the winter; nor will the workhouse, under the new system, afford food and accommodation superior to what the independent labourer enjoys in his own cottage. On the contrary, it will be found, that when a man has work, he must study to keep it, and to economize his earnings, so as to provide against a rainy day; that if employment fails in one district, he must be content to remove to another, and thus assist in equalizing the demand and supply of labour; and that in the event of his falling into entire destitution, he will be sent to the

workhouse, where his food will be plain and wholesome, and his clothing and lodging of a suitable character; but all so arranged, as to make him rather desirous to get out, than to remain in, to convince him that the condition of the pauper is not so good as that of the independent labourer, and to rouse his energies, and guide them in a right direction, to the attainment of habits of industry and frugality.

Now, I beg leave to ask, Mr. Editor, whether these plans are not benevolent? whether they have not a direct tendency to promote the welfare of the labouring man? Of this I am sure, that the working of the act is decidedly and universally favourable, and that not merely in diminishing expenditure, but in producing those moral effects which issue in the improvement of the lower classes, and make them better members of the community. For the truth of this assertion, I appeal to the "First Report" of the Poor Law Commissioners; a volume, by the way, which ought to be in the hands of all who feel interested in this subject.

It may be added, that though the able-bodied poor are not now regarded as fit objects of the public charity, provided by the poor-rate, and will shortly be altogether excluded from parochial relief, sickness presents claims which cannot be rejected; and I speak from experience when I say, that on such occasions the assistance afforded under the new system is as liberally and kindly bestowed as before, and in many cases much more so.

Another feature of the new system deserves to be mentioned. It is the power given to lend sums of money to unemployed labourers, payment being made by instalments when they are again in the receipt of earnings. This is a humane arrangement: and that it may be extensively carried into effect, an act has been passed, legalizing the establishment of Loan Funds by subscription, and regulating their management. That act may be regarded as an offset of the Poor Law Amendment Act; and the Assistant Poor-Law Commissioners are actively engaged in promoting its success. By means of these institutions many a man is prevented from becoming a pauper: the loan of a few shillings, or a few pounds, as the case may require, preserves his independence, and saves him from ruin.

Your correspondent refers, in the second place, to "that part of the act which enjoins the separation of man and wife, and the children from both." It is rather unfortunate for his argument, that he is completely in error here, and could not have written in this manner if he had read the act. Your readers will, perhaps, be surprised to hear that the Poor Law Amendment Act makes no reference whatever to the "separation of man and wife," or of "children from both!" There is not a syllable on the subject, from the beginning to the end of the statute! I might therefore avail myself of this glaring mis-statement, and close my letter by simply denying the fact. This, however, I am not disposed to do, as I am anxious to bring the subject fully and fairly before the public. Although the Poor Law Amendment Act contains no reference to the discipline alluded to, the Poor Law Commissioners, exercising the authority commit-

ted to them by the act, have issued orders and regulations for the government of unions, by which the separation of man and wife, with an exception presently to be noticed, is expressly enjoined. The in-door paupers are ordered to be classed as follows: 1. Aged, or infirm men. 2. Able-bodied men, and youths above thirteen. 3. Youths, and boys above seven years old, and under thirteen. 4. Aged or infirm women. 5. Able-bodied women, and girls above sixteen. 6. Girls above seven years of age, and under sixteen. 7. Children under seven years of age. The children under seven years of age are usually placed in the ward appropriated to the female paupers; and it is directed that "the mothers of such children shall be permitted to have access to them at all reasonable times."

There is an exception made in favour of the aged and infirm, to this effect; that "if for any special reason it shall at any time appear to the majority of the board of guardians, to be desirable to suspend the above rule on behalf of any married couple, being paupers of the first and fourth classes, the guardians shall be at liberty to agree to a resolution to that effect;" (Report, p. 97); and on reporting the same to the Poor Law Commissioners, and receiving their sanction, such married couple are allowed to live together.

I have now to request the attention of your readers to a few observations in reply to the animadversions contained in your correspondent's letter.

1. His interpretation of the passages of Scripture he has quoted, is obviously erroneous. I need not waste your time in attempting to prove, what must be evident to every one, that our Lord, in the text alleged, was speaking of *divorce*, and not of any temporary separation. As for the other passage, Peter's meaning (not Paul, as your correspondent has it; see 1 Pet. iii. 7) plainly is, that when a husband and wife *are* together, they are to "dwell according to knowledge."

2. Your correspondent's argument would prove too much. According to his view of the texts quoted, a man and his wife are never to be separated from each other; they must always dwell together; and it is consequently unlawful for either of them to enter into any engagement, involving their separation during the continuance of such engagement. Our soldiers and sailors, our mercantile travellers, and a large proportion of our members of parliament, and public officers, are, therefore, living in direct violation of the law of God! This is too monstrous to be entertained for a moment. The Poor Law Commissioners well observe, that "the temporary separation of married persons, is an inconvenience which many thousands of the married, in every rank in society, undergo, not as the condition of an escape from any imminent evil, but for the purpose of sustaining or advancing their condition in society. Neither can we admit that a separation which has ever been endured, without complaint of peculiar hardship, by all who have served in the army, or in the navy, can be justly regarded as too great a sacrifice for those who, as paupers, are relieved from the pressure of destitution." Report, p. 33.

3. This is no new regulation,

The practice has prevailed in every well-governed workhouse throughout the kingdom, for many years; and it is adopted "in the most efficient workhouses in the United States, and generally in every civilized country in Europe, where a system of relief analogous to relief in a workhouse prevails." Report, p. 33.

4. If married persons were permitted to live together in a workhouse, they must either have separate rooms, or be inmates of the public sleeping wards of the establishment. The latter plan would be a violation of all decency, and would inevitably produce scenes of immorality and disorder. On the other hand, it would be impossible to grant them separate rooms, without incurring a tremendous additional expense; while the permission to be together would tend to reconcile the paupers to their lot, and lead them to regard the workhouse as a permanent abode, where they might live and enjoy themselves, and increase and multiply, at the expense of the public. It is most desirable to prevent this, and nothing can do it so effectually as the separation of the sexes. As an illustration of the tendency of the regulation, I will mention a case which recently occurred. A man applied for relief, and received an order for the house for himself and his wife. When he was informed that if he entered the house he and his wife would be separated during their continuance there, he promptly quoted the text alleged by your correspondent, and began to be insolent, on which he was instantly sent out of the room. At the next meeting he appeared again, but with the greatest submission, and requested a small sum to hire a horse and cart for the conveyance of his goods to a neighbouring town, where he expected to get employment. He went accordingly, and found work, and was thus elevated, by the operation of a salutary rule, from the condition of a pauper to that of an independent labourer.

5. The preceding observations apply chiefly to the able-bodied. It is thought by some that an exception ought to be made in favour of the aged. I have already stated that to a certain extent this is allowed; and there are at this time four couples in the workhouse of the union with which I am connected, for whom we have asked and obtained permission from the Poor Law Commissioners to remain together. They are, I believe, the only married persons among the aged in our establishment, that class chiefly consisting of widowers and widows. If, however, the infirmities of the husband or wife are such as render the attention of a third person necessary, separation is unavoidable, as it would be, in such cases, in common life.

Should there be any aged couples for whose dwelling together no "special reason" exists, they must submit to the regulation, or seek a livelihood out of the workhouse. If they have children, let them "show piety at home, and requite their parents." If by their previous conduct they have secured a good name in the neighbourhood, charitable aid will not be withheld. While parochial relief was administered, as it was too frequently under the late system, with indiscriminate lavishness, private benevolence had little or no scope; but the wealthier portion of the community will now see, that the public

fund is so cautiously and discreetly managed as to leave ample range for their kindness: and it cannot be doubted that they will readily lend their assistance in cases of real necessity, and thus prevent the deserving poor from becoming paupers.

6. Your correspondent particularly mentions the "pious though poor brethren" in our churches; and he calls upon Christians, "from love to Christ and from love to the brethren, to lift their voice against so harsh and cruel a law." It would have been wiser, I think, and not less Christian, if, instead of endeavouring to excite prejudice and disaffection, he had exhorted the churches to show their love to their poor brethren by supplying their wants, and keeping them out of the workhouse. Perhaps this may be one result of the new regulations; yet it is not very creditable to the churches that human law should effect what the gospel had failed to accomplish.

I trust that your readers will now be convinced, that the Poor Law Amendment Act does not "violate the law of God," and that a member of a Christian church may act as a guardian of the poor, without any surrender of principle. I am disposed to go further still: it appears to me to be the duty of a Christian, if he is placed in a suitable situation in life, to undertake those offices which recent enactments have thrown open to all parties, and in which he may render eminent service to his country, by infusing the leaven of Christianity into our public business, and sternly resisting all corruption, oppression, and wrong-doing. Our Lord has "not prayed, that we should be taken out of the world, but that we should be kept from the evil:" we may confidently rely on his grace and faithfulness.

In conclusion, I have only to observe, that if your correspondent should still retain the opinions he now holds, he is bound to show his consistency by refusing to pay the poor-rate. Were the sums levied for the maintenance of the army and navy limited to the produce of any particular tax, he might in like manner avow his principles, by abstaining from the use of the article so taxed; but as those departments are supplied from the general revenue of the country, I fear that he will be compelled to contribute to the support of our soldiers and sailors, even though the system by which they are governed is one which, in his opinion, is "in direct contravention of the law of Christ."

A Chairman of a Board of Guardians.

April 19, 1836.

AMERICAN SLAVERY.

Though the author will find that some sincere friends to the slave differ with him as to the method of approaching that great question, yet his remarks in the following pages are full of importance, and his queries demand a serious consideration.—Ed.

The position in which the Baptists of this country are now placed, as it regards the Baptists of America, is in my opinion exceedingly critical and important.

What a strange anomaly will

be presented to the world, if a body of Christians, who refuse on the one hand to receive into their communion any person who is guilty of vice and immorality, and exclude from their communion every one who, having been received, is afterwards found guilty, should, on the other hand, be found cultivating a fraternal intercourse and communion with a body of men, whose conduct is inconsistent and immoral in the highest degree; and who, at the same time, refuse investigation, and will not hear remonstrance!

With a view to promote the consideration and discussion of this subject, the following queries have been drawn up. Their insertion in the Baptist Magazine will be esteemed a favour.

A Baptist.

Is not *liberty* one of the natural and inalienable rights of every human being?

Is not the man who deprives human beings of this right, and carries them away into captivity and slavery, exceedingly base and wicked?

Does not every man who buys and sells human beings thus enslaved, fully participate in the guilt of the man who enslaved them?

Is it not highly criminal to retain persons in bondage, who have been thus robbed of their liberty?

Is not the system of S avery a system of oppression, injustice, and cruelty; and, therefore, directly opposed to the religion of the Bible; which, while it denounces injustice and cruelty, commands all men to do justice, to love mercy, to be kind and tender-hearted to all, and to love even their enemies? Does it not produce degradation, debasement, and continual suffering for the oppressed?—pride, tyranny, and hard-heartedness in the oppressor? and is it not the fruitful source of the most detestable vices and crimes?

Can any infatuation or hypocrisy be greater than that of the man who, while he is engaged in such a system of depravity, professes the religion of the Bible, and calls himself a Christian?

Will not the man who acknowledges the pretensions of such persons to religion, and has fellowship or communion with them, by so doing sanction their iniquity, and encourage them in the practice of it, and therefore involve himself in their criminality and guilt?

Is it not a fact that there are a great number of persons in America, who, while they call themselves Christians, and profess to receive and acknowledge the word of God as the rule of their conduct, are continually engaged in the accursed traffic in human beings, and deeply involved in the system of Slavery, with all its aggravated injustice and iniquity?

When a deputation was lately appointed to visit the American Baptists at their Triennial Convention in Richmond, is it not a fact, that the express condition upon which the deputation was permitted to enter that assembly was, that no reference whatsoever should be made to the subject of Slavery; because, many of the brethren being slaveholders, it was due to their feelings that silence should be observed on that subject?

Are not those persons who, possessing real humanity and reli-

gion, are seeking to instruct their enslaved, and, consequently, ignorant fellow-creatures; and to obtain for them deliverance from bondage, and the enjoyment of the blessings of liberty, defamed, proscribed, and even persecuted to the death?

Nothing can be more sinful and immoral than the conduct of these men-stealing, slave-holding Baptists. Besides, they have contemned admonition; they have interdicted remonstrance; and in so doing, they have refused to "hear the church," and have rejected the only benefit of Christian communion which could with propriety be offered to them. How then ought we to act towards them? Shall we not be partakers of their sin, if we hold any communion with them, or in any other way sanction them as professors of religion, while they continue to practise and uphold such a system of vice and crime?

Is it not plainly the duty of Christians in England, and those of the Baptist denomination in particular, to use every means in our power to convince them of the great wickedness of their conduct, that they may repent of their sin and forsake it? and ought we not to set our faces against them, to protest against their conduct on all suitable occasions, to reject any deputation which they may send to us, and to refuse to have any intercourse with them, which might by possibility be construed into a sanction of their conduct, or an acknowledgment of their pretensions to religion, so long as they continue the commission of a crime so utterly opposed to reason and revelation—to humanity and justice,—so hateful in the sight of all good and righteous men, so abominably wicked in the sight of God?

EXPOSITORY REMARKS ON ZEPHANIAH iii. 12—17.

No. V.

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."—Ver. 17.

In the preceding verse we have seen the people of God exhorted not to fear, or to allow their hands to be slack, and this especially under the consideration of that holy joy which they are supposed to possess. But *fear* is a most untractable, violent, and unreasonable passion; and when once excited, extremely difficult to subdue. It is easily wrought upon by the remembrance of sin, and by the dark suggestions of Satan, and unbelief; and hence the heart is dispirited, the hands are weakened, and the soul languishes in sullen gloom: joy departs; tranquillity forsakes her bowers; the fallen crest of iniquity is raised again; and, instead of *trusting* in the name of the Lord, his favours, his word, his promises, and sometimes even his very existence, are questioned and distrusted.

Yet, on reviewing their former guilt, and the wonders wrought in their behalf by unmerited grace, as exhibited, the one in the second verse of this chapter, and the other in the verses with which the passage before us is

connected; it might be inquired:

"What more can He say than to you
He *hath* said—
You, who unto Jesus for refuge have
fled?

Such, however, is the abundance, the overflowing of grace, Rom. v. 17, that our heavenly Father has given every possible expression to his love, that our doubts and fears may be the more entirely suppressed, and our joys and dutiful activities the more effectually confirmed. In this light the verse now under consideration must be regarded; and it may well draw forth our grateful wonder: "Who is a God like unto thee?" The passage, then, is a guarantee, or pledge, which God in his astonishing compassion has added, for the prevention of fear, and the confirmation of our joy and love; "wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirms it by" a wondrous repetition of his gracious delight in them; so that, by these immutable sayings, "in which it is impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 17, 18.

God is in the midst of his people. This has been dwelt upon in the remarks made on the 15th verse; but its repetition here is a proof of its vast importance to the interests of Zion. Whatever God may be, if he be *not* in the midst of us, we are unblest. Adored be his name, he has said, "I am with you always;" and, "I will never leave you, nor forsake you." Let us contemplate the assurances of the divine love with which Jehovah's inhabitation of the church is connected.

1. God affirms his covenant-relation to his people: "*Thy* God is in the midst of thee." In the new covenant, as stated in Jer. xxxi. 33, Jehovah promises that he will be their God. This relation comprehends every thing that can be desired. It secures to the humblest believer an indefeasible right, through grace, to all that the nature, perfections, works, and promises of God, *his* God, can accomplish for him. The new covenant, and all its promises, are confirmed by the blood of Christ, and meritoriously secured by that blood, to all who believe. How adapted to silence our fears, and encourage our hopes and labours, is the thought, that God is "my God!"

"If he is mine, and I am his,
What can I want beside?

2. "The Lord thy God in the midst of thee is *mighty*." He is almighty, "able to do exceedingly abundant above all that we ask or think;" Eph. iii. 20. We need not, however, stop to prove the omnipotence of God. We know that he can do every thing; but let us not forget, that he is mighty *in the midst of his people;* when they meet—when they pray—when they hear the word—when they attend on ordinances—when they go forth against their foes—and when they send out the word of the Lord from Zion for the conversion of sinners. And not only so, but he is mighty towards his saints individually: there is an "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power;" Eph. i. 19. If, then, the almightiness of God be engaged for the church, and, however unworthy, for *me*, for my body, my soul, my comforts, my

crosses, my designs, my undertakings, my family, my friends, yea, in all things—what should I fear? Why should my hands be slack? Will he not fulfil every promise, and cast out every foe, so that I shall not see evil any more?

3. "He will save." This seems to point prophetically to the Messiah, to whose days the context chiefly relates. *His* name shall be called "JESUS, for he shall save his people from their sins;" Matt. i. 21. Our guilt, depravity, temptations, and enemies, render a Saviour, who is "mighty to save," continually requisite. If we are conscious of our necessities in this respect, this promise will be exceedingly precious: "He will save." Oh, that our faith were more habitually fixed on the record which God has given of his Son, of his person, undertaking, incarnation, substitution, death, and resurrection; whereby he has borne our sins, endured the chastisement of our peace, made reconciliation for iniquity, and secured our deliverance from sin, from the world, from the power of Satan, and from everlasting death! In answer to every fear—in confirmation of every hope—and in the performance of every duty—let this be our triumph: "He will save!"

4. "He will rejoice over thee with joy." And this is repeated: "He will joy over thee with singing." A similar expression occurs in Isai. lxii. 3—5; where it is associated with the interesting scene of a bridegroom's delight, when the object of his affection is secured. Thus the amazing condescension of God stoops to represent his love to the church, and to every one of its members. The attainment of their salvation he has valued at the price of the blood of his well-beloved Son; and having given him up to die for sinners, he is pleased to "beseech them to be reconciled." And when sinners, who would not obey the voice of God, nor receive correction, nor trust in the Lord, nor draw near to God (ver. 2), are actually brought to trust in the name of the Lord, and, consequently, into a state of salvation, Jehovah condescends to triumph in the conquest of their unworthy hearts. There is joy, too, among the angels of God on the same account: all heaven is enraptured with the achievements of sovereign grace; the joy set before the Redeemer is realized by him, and he is satisfied. Thus we may faintly conceive of Jehovah's infinite delight in his saints; but to understand what it means, and how he joys over them with singing, we must wait for that glorious season, when Christ shall "present us faultless before the presence of his glory with exceeding joy." Jude 24.

5. "He will rest in his love." Here is another equally astonishing representation of divine grace! And it denotes the self-satisfaction, the unutterable complacency, with which God regards his people. The triumphs of attainment do not always endure: possession sometimes weakens regard. Not so with the love of God. He rests and abides in it with an immutable and eternal acquiescence. He does not repent of his choice, or of his gifts: having loved his own, he loves them to the end!

Such are the amazing views of infinite grace towards the guilty which this passage contains. Let us, then, gird up the loins of our mind — trust in the name of the Lord—show our

gratitude and love by departing from all iniquity, and putting away all deceit. Let us fear not, nor slacken the hands of holy diligence; but "rejoice in the Lord always: and again, I say, rejoice."

E. C.

Truro.

RELIGION AMONGST THE CATHOLICS IN GERMANY.

In 1790, several individuals in Bavaria and Austria, who were sincere in seeking after God, and who were unable to attain peace of conscience and the forgiveness of their sins by all their own efforts after holiness, were, by the operation of the Spirit of God, brought to see their utter inability to satisfy the demands of the law, and the necessity of coming to Christ and believing on him for the salvation of their souls. Amongst this number was Martin Boos, a catholic priest, who had no sooner received salvation himself, than he preached it every where and on all occasions to others. The flame spread rapidly, many were awakened, and persecution soon commenced; but it proved in this instance as in ancient times, the seed of the church. Exiled from his own country, he preached the truth wherever he went, and amazing success attended his labours. Placed at length in Austria over a parish of from four to five thousand souls, where he continued for about ten years, he was made instrumental in converting nearly the whole of them, so that of so large a number, only twelve at length remained who were opposed to him. After being many times examined before the Inquisition, and enduring close confinement, he was finally dismissed from the Austrian territories; and ended his days, in the year 1825, in the neighbourhood of the Rhine, professing to his latest breath, the faith he had so faithfully preached, and for which he had suffered so much.

Martin Boos was not only useful to his own immediate flock, but was also the means of bringing several of his brethren in office to the knowledge of the truth, who contributed to spread the glad tidings of salvation over a large extent of country. Obliged at length to flee from their native land, and persecuted wherever they went, some of them joined the protestant church, in which they continue faithful ministers of Christ to this day. From the pen of one of them, the Rev. Johannes Gossner, pastor of the Bohemian church in Berlin, the Christian world has been recently favoured with the history of the life and persecutions of M. Boos, chiefly compiled from his own letters and writings. An abridged translation of this work will shortly be sent to the press in this country. Meanwhile it may not be uninteresting or unprofitable to your readers to peruse a few of his letters, from a volume of them not yet translated. The following, which was written during his first imprisonment, will afford an idea of the evangelical nature of his belief, and his profound Christian experience:—

"*Augsburg, Dec. 8th,* 1797.

"He that seeks to make more of us than that which we really are, sinners, and utterly unable of ourselves to perform anything good, is a liar, and of his father the devil. In our very best estate, we are nothing but poor and miserable sinners, and yet at the same

time, saved and adopted children through Christ.

"Hypocrisy, sanctimoniousness, and dissimulation are doubtless of infernal origin, for they are certainly not divine. The arch-enemy of Jesus, that pride which we all possess, often puts on the mask of piety, in order not to be turned entirely out of the house, and says, 'I am a Christian; I go to church and sacrament.' In this manner he builds a house of sand from the materials of his own righteousness, at a distance from the rock Christ, which he renders useless and superfluous. The devil alone is able to build with such pious deceit; and hence it is, that under the best works, the greatest sins lie concealed, and that God is far more insulted and dishonoured by the specious piety of many pious people, than even by the viciousness of the wicked. God be praised, that the light which has risen upon you has discovered the subtle web, which Nature and Satan weave over the human soul, and has rent it before your eyes! For it is only thus that Christ can gain the ascendancy. The old house must first be demolished, before a new one can be built. Everything that is not founded on the rock Christ must fall down upon our heads, and we must no longer be able to retain our footing upon any thing; then it is that we make the transition from Satan, the world, and self, to Christ, the sure foundation. *Deo gratias*!

"The Lord, at your request, has kindly shown you all your defilement, sin, and nothingness. This was certainly his doing. He seeks to make us nothing and poor in spirit, that he may give us himself and all his righteousness. This you must lay hold of, and unhesitatingly take and appropriate to yourself, not because you deserve it, but because you stand in need of it, and have no other resource, and also because he is so willing and able to give it to children. And if you are not bold enough directly to take and appropriate it to yourself on account of what Jesus Christ has suffered for you, you must weep and beg for it like a child. *Lacrimæ embryonis accelerant partum.* But however difficult this art is in itself, children find it the easiest.

When the Holy Spirit examines our consciences with us, he also soon shows us the remedy, points us immediately to Christ, as made unto us righteousness, and thus he alone is sufficient for us. But if Satan examines our consciences with us, or Moses, he points out no Christ for us, no means of escape, but only wrath, requirements, and sin. If he should ever come to you in this manner, grant him that you are all that which it is possible for him to imagine. But then show him Christ dying on the cross for you, and the inquisitor will take to flight, and the examination terminate.

"In ourselves we have less than nothing. Hence Christ receives us, not for the sake of our virtues, but of our worthlessness, in order that he may form us anew. 'He regarded the low estate of his handmaiden.' Yet still, he will often appear to leave you alone, and even let Satan loose upon you, in order to tempt, exercise, and try you in this desert, and assault your faith. For this there is a needs-be. Jesus, after receiving the baptism of John, was also led into the desert, suffered both a bodily and spiritual hunger, and the tempter appeared. It is necessary that our faith should be put to the test, otherwise we shall not know that to appropriate and retain firm hold of faith, Christ, and his righteousness, is the hardest thing in the world. Untried faith is a mutable faith, I had almost said, is no faith. Jesus did not always continue with his disciples at the marriage-feast in Cana; he went with them likewise to Jerusalem, on the sea, &c. This we cannot at such times comprehend; we think that the spiritual joy at Christ's entry into the heart, should always continue; but this would not be good for us; the earthly-minded part of us must be nailed with Christ to the cross, and the temple be cleansed from its pollutions in order that the tabernacle of God may be continually in us.

"Your Adam supposed that his sanctity ought to have been apparent to every one; which makes me smile. The kingdom of heaven cometh not with observation, nor does it show itself in the face; otherwise Jesus would not have been crucified. It is hidden within, as it were in a stable with oxen and asses. There is nothing attractive and desirable, but on the contrary, much that is offensive in those that possess it (Isa. liii. 2); nor can it be immediately appended or communicated to the first individual that comes in our way. We must not say every thing to every one. That which is holy is for those that are holy. Mary could only mention her salutation to Elizabeth. Where the Lord has not previously been at work, we are unable to perform any thing, neither ought we to desire it; for thank God! we can of ourselves do nothing. He that has not

sought this grace carefully and with tears, he that has felt no distress and thinks he is sufficient of himself, can neither find nor receive the grace of the knowledge of Jesus. This is only something for those that are poor, heavy-laden, blind, lame, leprous, and miserable, in the highways and hedges. The forerunner John, must have previously rendered the individual exceedingly contrite by the grace of repentance, otherwise it is of no avail. Oh, it is not given to every one to look into the mystery of the atonement of Jesus for us. The angels desire it and are unable. Hence we receive so many stripes if we do not diligently cover up and preserve this treasure. He to whom we wish to communicate it, does not receive it, and we ourselves suffer loss, or else we value it less, because the other, a sensible man, sets no value upon it, and even despises it, or what is still worse, exclaims against it as heresy. O, this will still occasion you trouble, yes, much trouble. There is nothing so difficult as the imparting true faith in Jesus to any one; for there is in mankind an infernal unbelief, and a dreadful incapacity to receive it. We are either regarded as fools or heretics, or else saluted with the cry, 'Away with such a fellow from the earth.'

"The short abandonment you have experienced, teaches you to become better acquainted with Jesus and yourself, and that without him you can do nothing. He takes pleasure in leaving us alone for a week, and depriving us of everything, that it may appear whether we are not willing to serve him at our own expenses, or even for stripes themselves. In such case, you must not immediately suppose that he is gone, and will return no more. The covenant with us is not broken by every stumble; he has betrothed himself to us for ever. You ought also to learn from it, that you must not build your justification and peace, either upon spiritual joy or gracious communications, nor on good works, or beautiful prayers, but upon *Jesus for you*; your soul cannot then be reached by any storm, either in the performance of that which is most laudable, or in the state of the greatest barrenness and perplexity. Frequently, when we think, there is no hope of him today, he comes late in the evening, when the doors are shut, awakes the dead, gives sight to the blind, and zeal to the lukewarm; nay, when we often expect nothing but rebuke, he comes in the kindest manner to us, to divest us of the erroneous idea, that he was indebted to us, on account of our fidelity and our prayers. We must be entirely divested of all such self-righteous and self-complacent thoughts; for Christ is our righteousness; not our efforts, tears, or performances; and he is likewise our sanctification, producing in us all the good we do, and the tears we shed. In short, it is just as you express it after your short abandonment: 'I then learnt more and more clearly, to understand and confess my nothingness and sinfulness, and that He is *all* with respect to our salvation.' We must also, at such times, remember, that 'the sufferings of this life are not worthy to be compared with the glory that shall follow.'

"If in such a season of barrenness and restraint, you can do nothing, nor even lift up your heart in prayer, the best thing you can do is to be passive and endure it, which is a most profitable service. Often place yourself before God like an infant, that cannot strip itself of its bandages, nor express itself in words. Gerson says, 'With all my reading and praying, for the space of forty years, I have not been able to find any better, shorter, or more effectual way of attaining to true godliness, than that of placing the spirit as a child, or a beggar, in the presence of God.'

"I am glad, that after assisting at an outward marriage, you had, late in the evening, an inward feast, in order that you may not believe that the Lord was under obligation to show you favor on account of your good works, your staying at home, &c. But by this, I by no means intend to say, that you must cease from your good works, and mingle in nuptial festivities to the gratification of your old Adam till midnight: O no! he that once truly believes in Jesus, need not be told to perform good works. He does them before they are enjoined upon him. It is his meat and his drink to do the will of his Father. Nor need he be told to commit no more sin; for he rejoices as being no longer the servant of sin, and that he is no longer compelled to it. It is no small cross to him to assist at a worldly marriage, and to remain till midnight from respect to social order. He would rather be with Jesus in his closet, and the going out with his thoughts and senses, is bitter and disgusting. His will and desires incline inwards to Jesus, he turns his back upon the world, and prefers being called obstinate, to becoming worldly-minded, and losing the Lord by conforming to the world. He that has found the treasure in the field of his heart, forsakes

and sells all that he has to continue in possession of the treasure. Our corrupt nature must be crucified, dead, and buried, otherwise Christ cannot rise in us, nor live and reign. Out of the death of the one springs the life of the other. The Holy Spirit shows you every thing; be only childlike and follow him. He carries on his work gloriously and divinely in you, day and night. It gives me unspeakable pleasure, that he renders every thing so clear to you, and that you understand him so well.

"Observe, therefore, that with our faith in Christ, we do not reject self-denial and good works; by no means! We then truly establish the law and all that belongs to it; only good works do not justify us; *non efficimur justi justa operando, sed justi facti operamur justa.* Justification is effected and springs from the blood of Jesus; sanctification is effected and proceeds from love and gratitude, because the former is given us gratuitously, which is no trifle; for it cost him dear for whose sake it is thus gratuitously given; for three and thirty years he was obliged to endure contempt, persecution, agony, mockery, and to let himself be scourged, crucified, and slain by devils and men. Let us weep before his cross, for we deserved what he suffered. He was slain for us, that we might have peace. Thank God we have it! thank God! thank God!

"May Christ pervade you with his divine nature, righteousness, wisdom, and holiness, as water does the sponge; nor suffer you to be without his cross! I have drank a few drops of his cup, but O how sweet were they! Come and partake with me! If I had wept for them a thousand years, I should not have been worthy of them. He bestows this blessing gratuitously, and wholly undeservedly, to the greatest sinners, otherwise I should never have obtained it. Your threefold *fiat!* will certainly be heard; a fellow-partaker of the grace, must also become a companion in the tribulation.* Yes, we will suffer and die together.

"I am highly pleased that you were able to pray for me at the altar, and to pray for union in loving and suffering. They that join themselves to the Lord become one spirit with him, and the grace of the one pervades the other also. I thought, like Elijah, that I alone knew and honoured the Lord in the city; but he put me to shame, and showed me fifty others who know and love him more than I. Before this discovery, I felt an extreme desire for companionship, and said with tears, "Lord, is there no one here whom thou hast taught to believe and think of thee like me?" when all at once I fell in with these fifty. This was a satisfaction to a longing heart. But these are also hidden under the ignominy of the cross. The world knows them not, because they are not of the world.

"Your new-invented prayer, "Crucify him," the old Adam, is an excellent one. The Saviour teaches you to pray beautifully; and he will not fail to answer. You need not trouble yourself much about it, nor impose penances upon yourself; only bear what he daily lays upon you; self-elected sufferings do not pain so much, and seldom hit the mark; but those which his hand imposes, find out the dangerous spot, and act like burning caustic. Give body and soul up daily to the Lord. He will crucify you sufficiently, if you are only resigned.—

"Nothing occurred to Lindl, and this vexes him alone. He has successfully surmounted every cause of stumbling, and kept the faith; I am often compelled to wonder and rejoice, that Jesus proves so victorious; for hell concentrates all its forces to destroy the work of Jesus, and to render it despicable and fruitless; and does so in such a pious manner, that even the righteous and the well-established might be deceived and daunted by it. You have, perhaps, already heard what abominable falsehoods are reported respecting us. Be offended at us, if you please, for we are much worse than the world can paint us; but never suffer yourself to be confused in your faith in Christ. Perhaps it may have happened to you, as to many others, that by our disgrace, an insight has been given into the doctrine of the atonement;* by which we are richly and superabundantly rewarded. It was necessary that such an uproar should take place, that the people might wake up and inquire, "What is the matter?" Occasionally there was one who was able to tell them; and he that understood him, thanked God for the tumult that arose on the first day of the present year, and pervaded the half of Germany.

"Even those who from good motives have condemned us, and before whose eyes I walk about as a culprit, appear now to think otherwise, and to be ashamed of their sentence."

* It was soon heard. (From this and a similar note, this letter would seem to have been addressed to the Editor himself.)

* Such was really the case.

REVIEWS.

The Baptists in America; a Narrative of the Deputation from the Baptist Union in England to the United States and Canada. By the Rev. F. A. Cox, D.D. and LL.D.; and the Rev. J. Hoby, D.D. 12mo, pp. 516.—London: Ward and Co. 1836.

This is a volume which will not require our introduction or recommendation. It has been looked for with some anxiety, both by those who are friendly to the objects of the late deputation, and by certain discontented spirits, who are never so happy as when they are in a storm, and will spare no pains to raise one. The former, we venture to predict, will be satisfied; the latter, disappointed. Our respected friends, in whose joint names the work appears, are too prudent to provoke a quarrel. They tell a straight-forward tale, and defend their own conduct with manliness; but they leave offensive warfare to those who love it, and are willing to adopt the language of the apostle: "It is a very small thing that I should be judged of you, or of man's judgment; he that judgeth me is the Lord."

The desirableness of intercourse between the churches in this country and in America is pretty generally acknowledged. It may be productive of good to all parties. A comparison of our respective states, and efforts, and modes of management, cannot but be useful and instructive. Some plans and measures, it may be, are peculiar to certain forms of society or government, and therefore not fitted for universal adoption; while others commend themselves at once to Christian feeling, and deserve to be transplanted into every clime. Even if there should be nothing to learn, and no particular object to secure, the cultivation of acquaintance with our brethren in other lands, and the enjoyment of the communion of saints on a large scale, furnish reasons sufficiently powerful for such undertakings as that, the report of which is now presented to the public. It was therefore with peculiar pleasure that we heard of the resolution of the Baptist Union to send a deputation to their brethren in America. The confidence reposed in the brethren deputed was highly honourable to their characters; and we are happy to record our conviction that it was fully justified. The deputation left England March 12, 1835, and arrived at New York, after a rough passage, April 14. On the 16th of that month they proceeded on their journey to Richmond, Virginia, at which place the Triennial Convention was to be held, passing through Philadelphia, Baltamore, and Washington, on their way. In the last mentioned city they were introduced to the President, General Jackson, by whom they were received and entertained with his acustomed urbanity.

Dr. Cox reached Richmond four days before his colleague, who had left him at Fredericsburg, in order to obtain a more accurate and extensive knowledge of the country by taking a circuitous route. Dr. C. attended the meeting of the General Association of Virginia, which was held on Saturday, April 25, and on the next day preached before the assembled brethren.

"When I beheld the vast assembly, composed of three classes of hearers, the white population occupying one side, the black the other, and ministers of the gospel from distant parts crowding the centre; I could not be insensible to my responsibility, or easily suppress overwhelming emotions, while I attempted to preach from the words recorded in Psalm lxxii. 19: 'Let the whole earth be filled with his glory.' In the afternoon, Mr Choules, of New Bedford, delivered a very suitable discourse. At the close of it, the singing of the coloured people was delightful. They joined hand in hand, swaying backwards and forwards, and uttering

tones of a peculiar kind, which were often truly melodious. It was like the voice and the heart of one man. Their radiant though swarthy countenances, with eyes ever-brightening as they sung, expressed a pleasure, which to every Christian spectator, appeared to result from that conscious emancipation and freedom of soul, of which religion renders it susceptible, even amidst the fetters and degradation of outward bondage. Their hymns commenced with the following verse, which fell plaintively upon the ear.—

'There is a land of pleasure,
Where peace and joy for ever roll;
'Tis there I have my treasure,
And there I long to rest my soul.
Long darkness dwelt around me,
With scarcely once a cheering ray;
But since the Saviour found me,
A lamp has shone along my way.'

"When I thought upon their melancholy condition, and saw the power of truth and sacred song kindling such a joy in hearts so sad, and when I observed multitudes crowding around in an evident sympathy with their enslaved condition in a State advancing, however, rapidly in spiritual attainment and righteous purpose, I could not help stepping upon a bench, and claiming their attention to a short address. They listened; and many of them, accustomed to its glad tidings, loved the gospel. They seemed fully to apprehend that in its saving and sanctifying influence it gave inward freedom, and inspired heavenly hopes; and at the close they exclaimed, 'Brother—stranger, shake hands with us!' It need not be said that this was at once complied with; and if it were impracticable to extend the friendly token to every individual of many hundreds, there was at least a fellowship of humanity, of benevolent sympathy, and of Christian love."—pp. 32, 33.

The Baptist Convention is a general gathering of the denomination, and affords opportunity for public meetings of the institutions connected with it, as well as for the transaction of denominational business. Committees are appointed to inquire into the state and operation of existing societies, and to consider any new suggestions or plans: their reports, and the discussions and resolutions arising therefrom, constitute the main business of the convention.

At the convention in 1835, delegates from nineteen states were present. On the first day of meeting, as soon as the officers of the convention were chosen, the English deputation were introduced, and were received with the greatest cordiality and kindness.

"After a few preliminary remarks by the president, we presented various communications with which we had been intrusted, particularly the document from the Union. The reading of this fraternal epistle was preceded by a few prefatory remarks, appraising the assembly of the nature of the Baptist Union of England and Wales, and distinguishing it from the London Board of Ministers. This explanation evidently afforded great satisfaction to all present. Each of us then delivered an address of some length, in further explanation of the views and feelings of their British brethren towards the transatlantic churches. These addresses were listened to with the deepest interest. Many a manly countenance was bedewed with a tear of sacred sensibility. It was forthwith resolved—That the president welcome the delegation, and give them the right hand of fellowship on the part of the convention;' and well did he sustain the dignity of his office, while with equal affection and eloquence he received us as brethren beloved for our work's sake, and emphatically as *Englishmen*, as *Christians*, and as *Ministers*. 'We welcome you,' said he, 'to our country, our churches, our houses, and our hearts.' When the tumult of emotion had subsided, during the few moments of solemn stillness which succeeded the president's address, he rose and gave out a stanza of the hymn which commences,

'Blest be the tie that binds
Our hearts in Christian love.'

"The communications which had been made were then referred to a committee, to report upon them during the present session. The visit of the delegates from the churches in the fatherland naturally increased the general interest of the convention; and the reception which they experienced was such as not only to banish those feelings of restraint which, as strangers, they might have cherished, but to make them delightfully sensible that they were in the bosom of Christian brethren."—pp. 47, 48.

The affairs of the Baptist Board of Foreign Missions, with which society the Triennial Convention

had originated, justly claimed primary attention. The report presented on this occasion was very gratifying. There are, under the direction of the board, twenty-five missionary stations, at which 112 agents are employed; eighteen churches have been formed, containing about 1350 members; and five presses are at work, multiplying copies of the word of God, and printing hundreds of thousands of tracts. The stations occupied by the society are situated as follows:—In America, among the native Indians; in Africa, at the settlement of Liberia; in Europe, at Paris; and in Asia, in Burmah and Siam. Missions to Arracan and China have been determined upon. The spirit of enterprise which pervades the churches was manifested in a resolution passed at this meeting, "recognising the duty of American Baptists to engage in far more enlarged and vigorous efforts for the conversion of the *whole world*, instructing the Board to establish new missions in every unoccupied place, where there may be a reasonable prospect of success: to employ, in some part of the great field, every properly qualified missionary, whose services could be obtained; and proposing to raise 100,000 dollars for the service of the year, in so doing." No doubt was entertained that the whole amount (about £20,000 sterling) would be collected before the close of the summer.

Referring to the volume itself for further details, we will only add, that the American Baptist Home Missionary Society, the anniversary of which closed the proceedings of the convention, is nobly supported by the churches. Ninety-seven preachers are employed. During the year, sixty new churches had been constituted, and 2500 members added. In the great valley of the Mississippi, which is the principal field of this society's operations, and the common centre of the streams of emigration, all the forms of evil seem contending for the mastery. By the ravings of fanaticism, the follies of infidelity, and the childish superstitions and pompous pretensions of popery, the "god of this world" is aiming to possess himself of the whole country, and convert it into a moral desert. It is well that the church of Christ is alive to her duty. The struggle will be costly and severe; although, we doubt not, ultimately successful. It is there that the voluntary system will have its sharpest trial. We are under no apprehensions of the results. The churches of Christ in America are fully able to meet the wants of the population, even at its present enormous rate of increase; and God has given them the will as well as the power. He has also wonderfully adapted his own dispensations to the peculiar necessities of the country. Revivals produce labourers as well as converts; and revival-labourers are the very men that the cause requires. Thus one thing is set over against the other. Let the "manifestation of the Spirit" continue to bless America, and the friends of the voluntary system will have nothing to fear.

From Richmond the deputation returned to Baltimore, and thence proceeded to New York and Boston. In each of these cities they attended public meetings of the missionary and other societies. At Boston they separated; Dr. Cox visited the churches in Canada, and Dr. Hoby those in the Western States. They met again at Utica, and were employed during the remainder of their stay in traversing the states of New England, New Jersey, and New York, inspecting the churches and colleges, and collecting materials for their future report. These engagements occupied them till the beginning of October, when they sailed for England.

The most honourable testimony is borne, throughout the volume, to the uniform friendship and hospitality shown by our American brethren to their visitors. They were everywhere received with open-hearted kindness, and treated with affectionate respect. When a similar deputation shall arrive from America, we trust that the British churches will evince their sense of the obligations under which they

are placed, by giving a warm welcome and a generous entertainment, and reciprocating, in every particular, the manifestations of Christian fellowship.

We anticipate from the denomination at large, a unanimous expression of their approval of the manner in which the deputation discharged the duties of the office with which they were intrusted. They proved themselves very efficient representatives of the churches. Their time was well and diligently spent, and they have brought home a mass of valuable information respecting our own body, of a most interesting, and in many respects novel, character. There is one subject, however, on which, it is probable, some difference of opinion may exist. We refer to Slavery. The line of policy which the deputation judged it right to adopt, has subjected them to severe animadversion. We will endeavour to give an impartial statement of the whole case, and shall begin by transcribing the reasons assigned by our brethren for their silence on this subject, while attending the Triennial Convention.

"Some surprise has been expressed, that the subject of slavery, and the degraded condition of the descendants of Africa, both in a civil and religious point of view, was not introduced by the delegates at the triennial convention; but those who have remarked upon this omission appear to have forgotten that these topics were carefully avoided in the public letter. We were left, upon those important points, entirely free to pursue such a course as we might think most judicious, after having informed ourselves of the existing state of parties, and of the relative position of different societies. Expectations, it appears, were entertained that we should have stood forward, not merely as abolitionists, which we were universally known to be, but as advocates of particular measures, and associates with a specific agency, sent for the avowed purpose of lecturing upon the subject of emancipation. On this account alone, it may be proper here to introduce a topic, which, otherwise, would not have been touched upon in these details. Further remarks will be necessary hereafter, in adverting to another meeting. At present, we have only to explain, that the laws of the State prohibit all such public discussions in Virginia, as that which it had been imagined we might have introduced at Richmond; consequently the convention would have been dissolved by the magistrates had it been attempted.

* * * * * *

"Could we even have elicited, by any means, the agitating discussions, which an avowal of anti-slavery sentiments, on such an occasion, and in a slave-holding state, would have called forth, it became obvious, from our private inquiries and conferences, that we must necessarily have at once frustrated every object of our mission, awakened hostility and kindled dislike, not to ourselves only, but to our whole denomination; and, above all, roused into embittered activity feelings between Christian brethren, which must have severed the Baptist churches, who required to be convinced, and not coerced. This question assumed a shape, which not only exhibited all those dangers, but, as it has been more and more evinced, tended to the political disruption of a mighty empire. In a state of moral and spiritual feeling, too, in which we had succeeded in calling forth the kindliest emotions, the warmest affections, the loveliest spirit towards ourselves, towards England, and mankind, we were, according to some persons, to have thrown the apple of discord; we were to have compelled the actions of those to whom we were foreigners, and by whom we were cherished and loved; we were, at our outset, to have aimed a blow at the very constitution of their own society, to which we were only visitors, and admitted, and for the time incorporated, as delegates, to unite in holy love and holy effort, British and American churches; —all this we were to have done, as some fervent spirits argue, reckless of consequences to ourselves and to them, to the utter confusion of all order, the ruin of all Christian feeling, the destruction of all love and fellowship! And *could* we do it? Will the warmest partisan, if he be a Christian, say we *ought* to have done it? Could our consciences have been satisfied to do it? Would sound wisdom and discriminating judgment have sanctioned the attempt?" pp. 67—73.

To us this is fully satisfactory. Had the deputation been as indis-

treet as some persons in this country wished them to be, their mission would have been an entire failure; they must have returned home at once; and intercourse between the churches in Great Britain and America would have been broken up, in all probability, for many years to come. Nay, more; by such conduct the deputation would have been unfaithful to their trust, and would have incurred just censure, as the authors of the disappointment necessarily attendant on their rashness. The letter from the Baptist Union to the churches in America, having contained no allusions whatever to slavery on the condition of the coloured people in the United States, any interference on the part of the deputation, in their official capacity, would have exposed them to the charge of overstepping their instructions, and thus defeating the object of their mission: abstinence was, in fact, their only duty.

These remarks will equally apply to the occurrences at New York. Dr. Cox was invited to attend the anniversary of the Anti-slavery Society, and was announced to the public, without his knowledge or consent, as pledged to take part in the proceedings. After mature consideration he decided not to be present, and sent the following letter to the committee, with the full concurrence of his colleague:—

"*May 12th*, 1835.

"Gentlemen,

"If I decline the honour of appearing on your platform this day, on occasion of your anniversary meeting, I must be understood to assume a position of neutrality, *not with regard to those great principles and objects, which it is well known Britain in general, and our denomination in particular, have maintained and promoted*, but with regard solely to the political bearings of the question, with which, as a stranger, a foreigner, a visitor, I could not attempt to intermeddle.

"I am, gentlemen,

"Yours respectfully,

"F. A. Cox." p. 110.

This decision roused the ire of Mr. Thompson, the Anti-slavery lecturer, who was not ashamed publicly to insult his fellow-countrymen, and hold them up to contempt, as traitors to their own acknowledged principles. An attack so unjustifiable and unchristian could not be passed by unnoticed. Dr. Hoby had fortunately attended the meeting as a spectator, and felt compelled to intrude himself on their attention, in order to vindicate his colleague, and state explicitly their joint views and purposes. It was done in the happiest manner possible, with such mild and manly firmness, that the calumniator ought to have confessed his fault forthwith, and sought forgiveness from his offended brethren. "Dr. Cox," said his friend, "is not the man to flinch from what his principles and duty dictate, as has been represented; he would not say in one country, and under circumstances there existing, what, upon a subject like this, he would hesitate to assert in another country, and under other circumstances. *We entertain the same views and feelings as yourselves relative to slavery;* but we have intrusted to us a specific mission, and acting in the fear of God, and we trust with purity of motive, it is our desire not to compromise other interests in reference to which we are deputed. We have prescribed to ourselves a course, according to the best dictates of our own judgment, and ought to be allowed to pursue that course without being assailed by attacks, calculated to injure us in the engagements we have in view." pp. 105, 106.

We confidently appeal to the good sense of the public on this question. That our friends were staunch abolitionists, all men knew; it was never concealed. But their assistance at the Anti-slavery meeting would have made them partisans.

The charges brought against the deputation would indeed have some weight if they had, as private individuals, compromised or denied their principles. There is ample evidence to the contrary. While in their public movements they applied themselves to the business on which they were sent, they embraced every suitable opportunity

of declaring the views entertained by themselves, and by the churches of Christ in this country. Even before they left Richmond, they took care to avow their sentiments, and actually convened a private meeting of the most influential members of the convention for the purpose. "There are no terms," they remark, "in which we have been accustomed, in England, to express abhorrence of slavery, which were not freely employed on this occasion." The same arguments we, and others at home, have used, in order to repel those, which have always been adduced in support of this system, were employed there for the same purpose; and solemn appeals were made to the brethren, on the influence which the church of Christ in general, and our own section of it in particular, ought to exert." p. 78. The volume contains repeated proofs of their faithful adherence to the abolition cause, and of their promptitude and earnestness in its defence. The *Americans* did not suspect or accuse them.

From many touching anecdotes, illustrative of the state and effects of slavery in America, we select the following, taken from Dr. Hoby's separate narrative of his journey into the West.

"The pastor (of a Baptist church of coloured people at St. Louis, in the State of Illinois), Mr. Meachum, is no ordinary man; he was originally a slave in Kentucky, and, having first purchased his own time, and then secured his freedom, he next bought his aged father, from Virginia, who was a godly man, and had been a Baptist preacher forty years! Having removed to St. Louis in 1816, with only five dollars remaining, he left his wife and children slaves; but did not forget them, nor their bonds. By incredible industry and economy, as a cooper and carpenter, for eight long weary years, he at length, in 1824, by the goodness and mercy of God, was enabled to purchase his wife and children! A history like this speaks volumes to America and to Britain! How many thousands of equally noble specimens of human nature lay claim to an African origin! But did the solicitude of the man of God, on the subject of slavery, terminate here? Rescued himself from bonds, was he in prosperity as oblivious of his former companions in tribulation as was Pharaoh's butler of Joseph? No; his Lord and Master had distinguished him with considerable worldly wealth, in consequence of the rise in the value of lands, which, when he was enabled to purchase, were of little worth; and one use he makes of his wealth is to purchase slaves? He buys, but never sells. When a family of them, in distress and agony at the prospect, are about to be sold, and separated, his heart has learned to feel, his eye to pity, and his hand to help: he becomes the purchaser; gives them the opportunity to pay their own price; goes to the court, and takes proper steps for their freedom. He is now legally the owner of twenty slaves, mostly children, to whom he shows paternal kindness, while he protects them, and prepares them for destined liberty. Secular affairs, under all these circumstances, absorb much of his time; but he is the humble, pious, and devoted pastor of a church of 200 members."—p. 318.

While we have deemed it right to vindicate our brethren, being persuaded that they have been unrighteously accused, it will not be imagined, we are assured, that we have any sympathy with the principles and practices which still unhappily prevail on the other side of the Atlantic, and produce so much unholy excitement. No; the slaveholder, let him be who he may, lives in open violation of Christian principle; and the slaveholding professor of religion, unless he is doing all he can to prepare his slaves for freedom, and to enlist public opinion in favour of the righteous cause, exposes his religion to suspicion and discredit. It is truly astonishing that the American churches, in the nineteenth century, "require to be convinced" of the sinfulness of slavery. Their treatment of the free coloured population is cruel and disgraceful. We use these terms advisedly; for we cannot repress our indignation when we are told that the blacks must not sit on the same seats with the whites in the house of God—that "no female seminaries can be peaceably conducted for their advantage"—and that "no coloured youth, however devoted and talented, can find

access to literary or theological seminaries!" These are foul stains, and must quickly be effaced, or the glory of America is departed. There are, nevertheless, some signs of altered feeling, and we hail them with pleasure. Abolition principles are widely spreading, and exciting much inquiry. The example of Great Britain produces powerful effects. And it is a gratifying indication that the rising ministry has caught the flame. At the time the deputation were in America, fifty-one students had just seceded from the theological institution at Cincinnati, and upwards of thirty from that at Andover, on anti-slavery grounds. Many students in other colleges cherish the same views.

We pass on to another subject. The deputation were commendably anxious to obtain accurate information respecting revivals. The successful result of their researches has added much to the interest of the volume. Their report is very explicit and faithful, awarding praise or reproof, as the cases required, with exemplary fairness. We might easily enrich our pages with extracts, but we have already trespassed so long on the patience of our readers, that we must refer them to the book itself. Having recorded some delightful facts, communicated to him at an association of ministers and churches, held at Parsonsfield, Dr. Cox adds—

"I proposed three questions to the ministers, who related these and other proceedings of a similar character. 1. *Was the greater proportion of those who came forward in these revivals persons who had before been serious, but undecided in religion, or were they entirely new converts from the world?* The answer was, that in general they were newly converted; as, for example, 110 professed religion on one occasion, of whom forty had been previously impressed. 2. *What permanent effect, if any, was produced upon those who did not profess religion at the time in question, though they were powerfully affected?* Answer: a large proportion continued to give evidence of piety, and united with other churches. In many cases, however, persons who seemed to believe *flinched* (as the narrator expressed it) at the time from the ordeal of a public baptism, grew cool, and became finally hardened. 3. *What is the ratio of conversions in a revival, and of the stability of the conversions, to those arising out of the regular services of religion, in a period of three or four years, or more?* Answer: a considerably greater number during any given period of time than when only ordinary means are employed, and in general those who continue steadfast are in fully equal, probably greater, proportion."—p. 153.

Whether revivals, such as are witnessed in America, may be expected in our own beloved country, is an interesting question, and, we conceive, not of very difficult solution. We want no camp-meetings: in a settled state of society, where the ordinary means of grace are approachable, such meetings are wholly unnecessary, and are always liable to mismanagement and abuse. Nor do we wish to see the adoption of the *anxious seat:* this is a measure of very questionable propriety, and scarcely compatible, under any circumstances, with those impressions which Divine influence produces, and which will commonly urge the inquirer to seek retirement, and "mourn apart." There are other methods, far more appropriate, by which the Christian pastor may ascertain the effects of his preaching, and administer needful instruction. But the question returns—May revivals be expected in our own country? To this we would answer, Why not? The chief ingredients in American revivals are *earnestness, prayer,* and *faith.* When the truths of religion are pressed on the consciences of men with that impassioned earnestness which accords with their solemn import, and the conversion of souls is directly aimed at; when the people of God "agree as touching what they shall ask," and approach the throne of grace with persevering, repeated, and specific entreaty; and when the Word is preached, and prayer offered in faith, that is, with the holy courage that confidence in God inspires, and with firm expectation that he will be gracious and faithful to his promises—under such cir-

cumstances it is found that the heavenly blessing descends, renewing the strength of believers, and adding to the church, such as shall be saved." There is nothing in this peculiar to America or to any other country. Christians have only to *act as Christians*, giving their whole energies to their religion, and God will be with them.

Dr. Cox's visit to Canada was a judicious appendage to the plan of proceedings adopted by the deputation. If he had done nothing more than secure the settlement of our excellent friend, Mr. Newton Bosworth, at Montreal, his journey would have been sufficiently productive of benefit. Mr. Bosworth's varied acquisitions and sound judgment, admirably qualify him for the important post he now occupies. Devoutly do we wish that his life may be long spared, and his labours rendered eminently successful.

It is high time that some direct efforts were made for our colonies, and more especially for the Canadas, where the destitution of religious ordinances is lamentably great, and popery everywhere prevails. Our Independent friends, we perceive, have just formed a Colonial Missionary Society. The Baptists, too, ought to be in the field, not in rivalry, but as a distinct body, whose efforts must of necessity be separately conducted. We are aware of the objections usually alleged against the formation of new societies; but, unless aid can be rendered to the Colonies through some of our existing institutions (and we know not what funds can be legitimately appropriated to this object), another society is become absolutely necessary. The subject will not be overlooked, we trust, at the ensuing Annual Meetings.

There are in the United States (including the General Baptists, and some other minor subdivisions), 8355 Baptist churches, 5347 ministers, and 644,802 members. Allowing the number of members to be in proportion to that of their families and of general hearers as one in five, we have a total of 3,224,010 individuals, or one-fourth of the entire population of the United States, in connexion with the Baptist body. The Methodist Episcopal Church is next in importance, the number of members being nearly the same; so that these two denominations have a very large portion of the population of the United States under their influence. The proportion of ministers to churches, in our own denomination, it will be seen, is small; and this is greatly to be regretted, as in many instances two, three, or even four churches are obliged to content themselves with the labours of one minister, and consequently cannot enjoy the regular administration of the word and ordinances. Another evil accompanies it, which is, the employment of a large number of uneducated men in the work of the ministry. This, however, is in course of correction; the churches being much more alive than formerly to the importance of education. They have the testimony of experience in its favour; for it appears to be a well-ascertained fact that harmony, stability, and usefulness most prevail where there is an educated ministry. Dr. Hoby's observations, during his journey in the Western States, abundantly corroborate this assertion. Those states are in every respect less cultivated and improved than the earlier settled portions of the country. It is not, therefore, surprising that the churches in that district have suffered from the ravages of Hyper-Calvinism, and that many of them have yet to learn their duty in reference to the claims of the cause of God, and the efforts which happily distinguish the present period. The West is also the stronghold of the "Reformed," or "Campbellites," a sect which "symbolizes most with the Sandemanians, or Scotch Baptists," maintaining, in addition, some peculiarities and extravagances of their own, and keeping themselves entirely aloof from other Baptist churches. With these necessary deductions, the Baptist denomination largely shares in the general prosperity of the Christian church in America.

"In conducting the general business of public meetings and associations, the Americans greatly excel us, as they do also in the summaries of proceedings and digests of circular letters. Their statistical reports are admirable; minute, well arranged, and replete with information. They have acquired, by their devoted attention to this object, an unquestionable pre-eminence."—p. 503.

"The Baptist denomination is rapidly advancing in education and literary character. Whatever may be the amount of actual attainment, some indication of at least a growing taste for knowledge is afforded in the numerous periodicals and institutions hereafter enumerated. All classes of persons are desirous of information, both on general subjects, and on those connected with their particular vocations. While education is becoming highly prized, that which is strictly theological is more and more diffused. The same prejudices against learning, as a qualification for the Christian ministry, have prevailed here to as great an extent as they did formerly in England amongst the ruder masses of religious communities; but they are disappearing every day, like the mist before the rising sun."—p. 506.

"Pastoral support is, on the average, and when general circumstances are taken into consideration, better than in our native land. The actual stipend is frequently greater, and incidental additions arise from sources with which we are unacquainted; as, for instance, marriage fees, and 'donation parties.' In large cities and towns 1800 or 2000 dollars or upwards are often given, that is, four or five hundred pounds; and while sometimes ascending higher, and in other cases descending through every scale of gradation much lower, a salary of 200 or 300 dollars is common in very retired places. And with even this sum a pastor is enabled, in agricultural districts, and by the *voluntary tithings* of Christian benevolence, to keep a horse and dearborn (a light four-wheel carriage on wooden springs), if his duties require it. In a word, a truly pious and devoted man may generally find what he asks for—*work;* and what he needs—*sufficient support.*"—p. 504.

"The meaning of this (a '*donation party*') is that a day of social entertainment is held at a beloved pastor's house; but the feast is furnished by the visitors, who take upon themselves the whole management. Whatever needlework is performed on that day, is with materials brought by the guests, and left in the shape of garments for the family—the books read or looked at, are presents for the children—many of the articles used are an addition to the household goods of the parsonage. Once a year, a seasonable token of a people's regard is, in this way, left at the minister's abode, in the shape of money, meat, meal, or otherwise; for no one comes empty-handed, and cheerful devotion sanctifies the scene."—p. 345.

Among the universities or colleges in the United States, there are fifteen belonging to the Baptist denomination, eight of which are theological seminaries, and these contain about 400 students for the ministry. The seminaries at Hamilton and Newton are the largest and most efficient of the latter class. Brown University, Rhode Island, and that at Waterville, Maine, enjoy a high reputation. Such institutions must exert a powerful and salutary influence on the denomination at large, aided, as they are, by the power of the press, from which issue, for the use of the Baptist body, numerous publications, differing in size and importance, but all more or less useful. One of these, the "Christian Review," is published quarterly; three, monthly; two, semi-monthly; and twenty-one, weekly.

Here we must close. We confess that we have endeavoured to review this work so as to induce our readers to buy it. It deserves an extensive circulation. Every Baptist, who can afford the very moderate sum of eight shillings, ought to give it a place in his library. It has the merit of being what it professes to be. There are no political disquisitions; no delineations of customs and manners; no literary criticisms; but few descriptions of scenery, and even those few might have been spared, without lessening the worth of the volume. It is, throughout, an account of "The Baptists in America"—lucidly written, and full of interest.

At p. 92 there is a numerical error, which will require to be corrected in subsequent editions. The

receipts of the Seaman's Friend Society are stated to be 1,236,771 dollars. This should have been 12,367-71, meaning 12,367 dollars 71 cents.

The Works of Thomas Chalmers, D.D., LL.D., &c., &c. Vols. I. & II.—W. Collins, Glasgow.

Few men have occupied a larger space in the literature of the last twenty years, than Dr. Chalmers. His writings are numerous, multiform, and eloquent. Though not exclusively, they are for the most part, on theological subjects, and decidedly of the evangelical school. If the influence they have exerted on society be proportioned to the extent of their circulation, they must have been a source of immense benefit to mankind. The peculiarities of his style, and its redundant amplifications, are well known, often admired, and sometimes foolishly imitated. Of late, he has become, much more prominently than aforetime, the advocate of ecclesiastical monopolies and of a state church; and, as a consequence, the object of courtly attention and episcopal panegyric. It is not, however, on these points that we have now to write of him. In the volumes before us he is the perspicuous expositor and able advocate of natural religion. In a recent number, we had occasion to discuss this subject in noticing the work of Lord Brougham (p. 59-60), and we cannot so soon resume it. It must be sufficient to say, that it is treated in a much more extensive manner by Dr. Chalmers than by his lordship. He divides his subject into five books. The first consists of "Preliminary Views;" the second, of "Proofs for the Being of a God in the Dispositions of Matter;" the third, of "Proofs for the Being and Character of God in the Constitution of the Human Mind;" the fourth, of "Evidences for a God in the Adaptation of External Nature to the Mental Constitution of Man;" and the fifth is "On the Inscrutability of the Divine Counsels and Ways; and on Natural Theology, viewed as an Imperfect System, and as a Precursor to the Christian Theology."

The Bridgewater Treatise, by Dr. Chalmers, is incorporated in the present volumes, and they contain all that he has written on Natural Theology. Some of the discussions are exceedingly interesting, and are conducted with a logic as convincing as their illustrations are copious. The metaphysical argument meets with no mercy. Hume is successfully encountered, and the foundation of his scepticism demolished. The Ante-Mosaic theories of the geologists are confuted, and satisfactory ground laid for the persuasion expressed in the following sentences, so characteristic of Chalmers that we could have been certain of their parentage wherever we had encountered them.

"Those rocks which stand forth in the order of their formation, and are each imprinted with their own peculiar fossil remains, have been termed the archives of nature, where she hath recorded the changes that have taken place in the history of the globe. They are made to serve the purpose of scrolls or inscriptions, on which we might read of those great steps and successions by which the earth has been brought to its present state. And should these archives of nature be but truly deciphered, we are not afraid of their being openly confronted with the archives of revelation. It is unmanly to blink the approach of light from whatever quarter of observation it may fall upon us—and those are not the best friends of Christianity who feel either dislike or alarm, when the torch of science, or the torch of history, is held up to the Bible. For ourselves, we are not afraid, when the eye of an intrepid, if it be only of a sound philosophy, scrutinizes, however jealously, all its pages. We have no dread of any apprehended conflict between the doctrines of scripture, and the discoveries of science—persuaded as we are, that whatever story the geologists of our day shall find to be engraven on the volume of nature, it will only the more accredit that story which is graven on the volume of revelation."

In the theological system of Dr. Chalmers, Natural Theology is assigned its proper standing. It is nowhere undervalued, as though,

since we possess a Divine revelation, it were superfluous to interrogate nature on the question of the attributes and the will of God. Nor, as is sufficiently to be gathered from the above extract, is any jealousy felt, lest in any stage of the philosophical argument, an unfriendly collision should take place between the demonstrations of the one, and the authoritative statements of the other. No fears are entertained of the religion of nature superseding the religion of the Bible. The taper glimmering of the one, is never substituted for the solar light of the other; but while the uses of Natural Theology are freely acknowledged, its defects are also as freely and admirably exhibited. It is refreshing and delightful to see philosophy thus in harmonious combination with evangelical piety, and the student of nature offering his profoundest tribute of adoration in the temple of Christian truth.

It may be proper to state, that the present volumes are intended to be followed by others, containing the whole collected works of the author.

The Works of St. James not opposed to the Faith of St. Paul, in a Sinner's Acceptance with God; the Result of an Inquiry, instituted with a View to ascertain how far the late Rev. R. Watson agrees with the Scriptures, in his Notion of Justification by Faith alone; and likewise whether he has properly stated the Rev. J. Wesley's Opinion on this Subject. By ABRAHAM SCOTT. 8vo. pp. 76.—R. Groombridge, London. 1836.

The design of this pamphlet is to show, that the views of the late excellent Richard Watson, on the important subject of Justification, as stated in his Theological Institutes, are equally unscriptural and unmethodistical—that they are opposed alike to the writings of the apostles and prophets, and to those of John Wesley, especially in his last and best days. We are at a loss to account for the appearance of this pamphlet at the present moment. Mr. Watson completed the publication of the second volume (which contains the passages objected to by Mr. Scott) of his Institutes, in 1826. We feel inclined to ask, therefore, What has Mr. S. been doing during the last nine years? He has evidently not been idle; he appears rather to have possessed in no ordinary measure, even in this scribbling age, the *cacoethes scribendi;* he is already the author of about *a dozen pamphlets*, chiefly on polemics. Why then did not the present work appear long ago? Did it require nine long years to mature those enlightened and original views with which the public are now favoured? It surely was not necessary that Mr. Watson should repose in the tomb three whole years, ere our author could muster courage to address himself to his mighty work. There is much in the *spirit* of this book which is by no means commendable. Our author, in his zeal for Justification by works, shows up the venerable founder of Methodism (most unintentionally, we sincerely believe), in no very enviable light. There is almost entire absence of that tone of respect and kindness for Mr. Watson, which it might be expected, the character of one of the most eminent men of the age, for intellectual and moral worth, would have inspired in every Christian breast. Dr. Erskine, Mr. Hervey, and others, like-minded on the subject of Justification, are unhesitatingly denounced by our author as *antinomians*. Endued with unwonted sagacity, he finds "scraps of sheer nonsense" in the writings of Mr. Hall; he discovers that "some of the greatest divines which any age or nation has produced," have "run into flat contradiction." The proof of this last position is marvellously striking:

"The late Rev. R. Hall, when speaking with approbation of the Evangelicals, says, 'In common with the inspired writers, they ascribe their translation from a state of death to a state of justification, solely to faith in Christ, previous to good works actually performed.' But while on the same subject, he remarks, 'If we turn our eyes to the ministry of

the apostles, we perceive it to have consisted in testifying repentance towards God, and faith in our Lord Jesus Christ; repentance, which is natural religion modified by the circumstance of a fallen creature, including a return to the path of duty; and faith, which is a practical compliance with the Christian dispensation.' *Here this great man sets the apostles in direct opposition to the inspired writers; and makes them teach doctrines so directly opposite, that they never can be reconciled.* [We have taken the liberty to put this sentence in italics; the sentence is so merciless that it deserves to be rendered as emphatic as possible.] The inspired writers, we are told, teach that justification before God, is obtained solely by faith, previous to any good works actually performed. But on the other hand, the apostles teach that, in obtaining acceptance with God, there must not only be faith, but likewise repentance, which is a return to the path of duty; or doing what is lawful and right. Therefore, if we take the apostles for our guide, we must discard the inspired writers. But if we choose to follow the inspired writers, as more congenial to our corrupt inclinations, we shall never attempt to break off any sin before our justification; and the apostles who teach a return to the path of duty, as the means of obtaining mercy, must be rejected, as legal and heterodox."

We have given this quotation because it clearly exhibits our author's sentiments on the all-important subject of our acceptance with God, and moreover affords a specimen of our author's mode of reasoning.

Mr. Scott is not satisfied with proving that the apostles and John Wesley taught justification, not by faith alone, but by faith and works; his penetration has gone beyond this—he proves that "*Mr. Watson's theory is justification by works in reality,* but *professedly not so;* in this respect it is manifestly defective." But there is no end to Mr. Scott's discoveries; he proves that Erskine and Hervey, notwithstanding all their antinomianism, preached justification by works; nay, more, all who require any thing, even faith, in order to justification, teach justification by works!

Will Mr. Scott allow us to recommend to him seriously to inquire, first, "What is the ground of a sinner's acceptance with God?" or what it is on account or in consideration of which man is treated as righteous by the moral Governor of the universe?" and secondly, "What is the specific relation which faith bears to our acceptance with God? or why is it that we are justified by faith, and not by repentance, knowledge, hope, love, or any other of the fruits of the Spirit?"

BRIEF NOTICES OF RECENT PUBLICATIONS.

Sermons Printed from the Late Rev. Benjamin Beddome, A.M. of Bourton-on-the-Water, Gloucestershire. With a Brief Memoir of the Author. pp. 468. *Ball.*—The name of Beddome of Bourton-on-the-Water is fragrant. Who among *our* families has not been instructed by his catechism? and who has not been edified and delighted by his village sermons? This volume will form a most valuable addition to those already possessed. It comprehends sixty-seven sermons, the properties of which are of the most estimable description. They are thoroughly evangelical, eloquently simple, and replete with instruction; they are admirably adapted to fix the attention, to enlighten the understanding, and to sanctify the heart; the subjects are well chosen, the texts appropriate, and the divisions natural. In short, we have seldom heard discourses from the pulpit which we have thought calculated to be so useful, and rarely have we read any from the press with so much satisfaction. We could abundantly confirm our statements by numerous and copious extracts, but the claims of justice to others forbid any considerable enlargement.

The memoir in the commencement of this volume, though brief, is well drawn up, and is very interesting: from which it appears, that Mr. Beddome was born at Henley-in-Arden, Warwickshire, January 23, 1717, became a member of the church in Prescot Street, London, 1739, and, being called to the ministry by that church, was afterwards educated at Bristol; and in 1743, was ordained pastor of the church at Bourton. When he had been a few years pastor of this church, he was very urgently solicited,

upon the death of the Rev. Samuel Wilson of Prescot Street, to become his successor. His correspondence on this subject appears to have been of the most honourable description. Mr. Beddome died "Sep. 3, 1795, in the 79th year of his age, having laboured at Bourton fifty-five years."

We have much pleasure in expressing our most cordial approbation of this volume, and of strongly recommending it to the attention of our readers, as remarkably adapted to promote a sound judgment and holy life.

The Art of Divine Contentment. By T. Walton, of St. Stephen's, Walbrook. 1653. *Religious Tract Society.* 1835.

Heaven Anticipated; or Present Time Influenced by the Prospect of Future Felicity. By Joseph Freeman. Ward & Co. 1836.—We have associated these two excellent publications, because, though not alike in their subjects, and very unlike in style and manner of execution, they are closely assimilated in design and tendency. Nothing is more likely to induce contentment amidst all the vicissitudes of the present imperfect state of being, than the habitual anticipation of the heavenly world. The first of these little works contains an admirable exposition, after the manner of the seventeenth century, of the noble sentiments of the apostle Paul, "I have learned in whatsoever state I am, therewith to be content." The second work beautifully and powerfully recommends the anticipation of heaven, in the season of youth, the activities of life, in adversity, in bereavement, in the decline of life, and in the period of dissolution. There is also an excellent chapter on the necessity and influence of faith in anticipating heaven. These little works merit the attentive perusal especially of the young Christian.

Sermons to Explain and to Recommend the Gospel of Jesus Christ to Individuals and to Families. Published Monthly. By John Alexander, Norwich. Nos. 1 & 2.—These are two very excellent sermons; the first on "the new heavens and the new earth;" the second on Christ's redeeming love. We sincerely hope the circulation will be extensive, so that the worthy author may be encouraged to prosecute his laudable design, and that his labour of love will not be in vain.

A Funeral Oration for Mr. Taylor. By the Rev. Walter Scott.—The arrangements of Divine Providence often appear to us mysterious, but perhaps they are seldom more deeply *felt* to be so, than when our beloved friends are cut off in the midst, or perhaps at the very commencement, of a career of usefulness. At the time when perhaps above all others it appears to us most important that they should continue with us, they are removed. Such was the case of the amiable, talented, and devoted servant of the Lord, to whose memory the present oration is an affectionate and able tribute of respect.

The Nature and Functions of the Office of the Civil Magistrate; from the Works of Bishop Hoadley. With a Commendatory Preface. By Ralph Wardlaw, D.D. pp. 105. *Aberdeen, G. King; London, Dennis.*—The subject of this little book is essentially connected with the great controversy between Churchmen and the Voluntaries. It is thus treated by Hoadley, and his judgment is given in our favour. The cause of Christian liberty is greatly indebted to this eminent prelate; for though he was a dignitary in the state church, the tendency of his writings is to overturn its very foundations. The present is a timely and serviceable republication.

The Path of Life, faithfully exhibited and affectionately recommended to the Young on their going out into the World. pp. 72. *By John Clunie, L.L.D. London. Jackson and Walford.* — Perhaps the most critical period of human life is that in which the youth of 15 or 16 leaves the guidance of his tutor, and embarks upon the wide world. Then he most needs the counsels of wisdom and piety, and in too many cases is least disposed to seek or accept them. At the desire of his former pupils, Dr. Clunie has published this manual of Christian instruction, in which he admonishes them on the important subjects of true religion, moral conduct, business, study, and benevolence. His observations are judicious and practical, and must, under the divine blessing, be useful.

Observations on Providence in relation to the World and the Church. By the Rev. J. Leifchild. Third Edition, with enlargements. London, J. R. Leifchild.—It is enough that we mention the republication of this excellent little work. Its reputation is already established.

The Young Servant; or Aunt Susan and her Nieces. pp. 280. *Religious Tract Society.*—A tale in which are illustrated the duties and qualifications of domestic servants, and such advice is communicated as is suited to their character and station. Written in a lively style, pervaded with scriptural sentiments, and showing such an acquaintance with household details as fixes its authorship, we think, on a lady, whose hand can hold with equal skill the spindle and the pen.

OBITUARY.

ELIZABETH KARBY.

The subject of the following brief memorial was the widow of the late William Karby, plumber, of Bow, Middlesex, and daughter of John and Mary Hawkes, of Deptford in Kent, where she was born in the year 1757. She was educated in the principles of the Established Church, but knew nothing of real religion till after she was married, and settled in business at Bow. There she for some time attended at the Rev. Dr. Newman's Meeting-house, Old Ford, by whose ministry she was brought to the knowledge of the truth. She ascribed her first serious impressions to a sermon from Psalm cxxvii. 1, "Except the Lord keep the city, the watchman waketh but in vain." Soon after this she was baptized, and joined Dr. Newman's church, of which she continued a consistent and honourable member for more than forty years. She died March 2, 1835, aged 77. To those who were acquainted with the general state of her mind, it afforded satisfactory evidence that her heart was right with God, and her best affections placed on things unseen and eternal; and the subjoined account of her last hours, while it supplies matter for grateful recollection to her bereaved family, gives also another additional testimony to the faithfulness and loving-kindness of Him, to whom she had long since been enabled to commit all her temporal and eternal interests.

Mrs. Karby had been for some years declining, and for seven weeks was confined to her room. Whenever she was able to converse during that period, the theme was always the same,—the love of the Saviour; and she usually awoke repeating, "What shall I render?" or else, "Once more my soul the rising day," &c. in a tone indicating surprise that she was still permitted to continue here. Though she was willing to wait patiently all the days of her appointed time, she had been long expecting the hour that should release her from a body of sin and death, and admit her to the enjoyment of the Saviour's presence. It was not until the morning of Lord's-day, March 1st, that any material alteration for the worse was observed. Her voice then became very faint, but her conversation still proved that the state of her mind was indeed enviable. Those who were privileged to spend the evening of that Sabbath in her dying chamber, will not soon forget the testimony she bore to the love and faithfulness of her dear Redeemer. The retrospect of past mercies, and the anticipations of future glory completely filled her mind, and no cloud was permitted to intervene. She requested the 46th Psalm to be read, listened to it with fixed attention, and then said, "Yes, he is my refuge and strength, a very present help in trouble. I have always found him so; he is faithful to his promises." She was very affectionately attached to her pastor, and had previously expressed a wish, that if he improved her death, it might be from the first verse of that Psalm. "My dear pastor," she said, "knows how exactly it agrees with my experience." After a few minutes spent in prayer, she observed, "How short you have been! Well! it was very sweet!" It was replied, I was fearful you would be fatigued, "Oh no," she said, "I can't hold much conversation with my friends now, but I am never weary of talking to my dear Saviour." She then repeated several petitions which had been used in prayer, and added, "You prayed that I might have an abundant entrance, and so I shall; I long to be with my dear Saviour, I shall have done with sin then." After a short pause, she said, "But we must *praise* the Lord as well as pray, we have much to praise him for. Where is the hymn-book?" It was brought, and the 128th hymn in Rippon's Selection, "How firm a foundation," &c., which was known to be a favourite, was read to her. "Oh," she said, "every word of that hymn is precious." And she continued at intervals to repeat different lines of it, dwelling with much pleasure on the words,

"And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

"How *kind* that is," she exclaimed, and then repeated again and again,

"I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress;"

adding, "but this is not distress, no; all mercy! the soul that on Jesus hath leaned for repose, he will *never* forsake." After this her voice became more indis-

tinct, and what she said could not be correctly understood; but the subject was the same, Jesus was still precious; and though in broken accents, she continued to adore his love. About eight o'clock she observed, "I think I will lie down now;" she did so, and fell asleep, but woke again about ten o'clock, and took some refreshment. She then slept through the night with short intervals of restlessness, till half-past nine the next morning, when she calmly and peaceably breathed out her spirit into the hands of the Saviour she so ardently loved. No sigh or struggle marked the time of her departure, it was literally falling asleep in Jesus.

The remembrance of her unceasing solicitude for the spiritual welfare of her children, will be fondly and gratefully cherished by them, while they thankfully acknowledge that her prayers have had many gracious answers, and her exertions to promote their best interests have not been in vain in the Lord. They were often the witnesses of her earnest prayers for the salvation of her grand-children, and of all who were related to her by the ties of nature and affection. May those prayers be abundantly answered!

Her remains were interred, March 16th, in the burying-ground attached to the Baptist Meeting-house, Old Ford, and adjoining her own garden. The Rev. Dr. Newman gave the address at the grave, and on the following Lord's-day afternoon, March 22, preached a funeral sermon from the words she had herself selected, "God is our refuge and strength, a very present help in trouble." Psalm xlvi. 1.

RELIGIOUS INTELLIGENCE.

FOREIGN.

SYDNEY, NEW SOUTH WALES.

The foundation-stone for a Baptist chapel was laid on the 29th of November last, on the plot of ground presented by Government, in Bathurst-street, West. The Rev. W. Jarrett, the Independent minister, commenced the service by prayer for a blessing upon the undertaking. The Rev. R. Mansfield (Wesleyan), the secretary to the original committee, and one of the Deputation appointed to wait on His Excellency the Governor to solicit the grant, detailed the circumstances which led him and others in the first instance to apply for an allotment of land, and further narrated the events which had conspired to lead the original trustees to surrender their trust, with the approbation of His Excellency to the present trustees. At the same time he expressed his hearty concurrence in the steps which had been taken, and earnestly hoped that good success might attend the present attempt to erect an additional place of worship in so depraved a town as Sydney.

The architect superintended the placing of the stone, and the Rev. G. Saunders, the Baptist minister, after a short address, laid the foundation-stone in the usual way. The Rev. J. Orton (Wesleyan missionary), offered up thanksgiving, and the service concluded with the doxology, which was sung in a devotional manner.

The attendance was not very numerous, on account of the little publicity given to the service; but several of the subscribers, and many interested in the progress of the work, were present. Baptist brethren who little thought of living to see the day when a Baptist chapel should be erected in this colony, were, after a twenty, or thirty, or even a forty years' sojourn, much gratified by the business of the day; while those lately arrived looked forward to this building as a religious home to themselves and their descendants. Representatives, if the expression is allowable, from many of the churches at home were in the ground. May friends in Britain pray for the success of the cause!

DOMESTIC.

We know with what interest our readers turn to this department of the magazine, and we are anxious to make it increasingly valuable as a record of our denominational proceedings in all parts of the country. On referring to former volumes we find it has been customary, at this period, to give an account of the various public

meetings which are held in the metropolis in the month of May. This year we have not done so. Not, however, because we feel less interest than preceding Editors have felt in the operations of other parts of the Christian church, or rejoice less sincerely in the general movements of the great cause of our common Christianity; but because we think that the first place in our own magazine, is due to our own denomination. The intelligence we this month put on record must have been, by far the greater part of it, entirely omitted had we not acted on this principle. When our space will allow of it, we shall gladly report information relating to other religious bodies; *but we must give the preference to our own.* We may also add that *The Patriot* contains so ample a report of all the public meetings, and is conducted with so much spirit, that a far better account of them will be found there, than, under any circumstances, could be given in our pages.—*Editor.*

BAPTIST BUILDING FUND.

The annual meeting of this society will be held in the Rev. J. Davis's meeting-house, Church-street, Blackfriars, on Monday, the 27th of June, 1836, when Joseph Fletcher, Esq. of Tottenham, will take the chair, at six in the evening.

The annual sermon will be delivered by the Rev. James Hoby, D. D., of Birmingham, in the Baptist meeting-house, Henrietta-street, Bedford-square, on Lord's-day, June 19th, at half-past six o'clock in the evening.

Since the last statement, in the Baptist Magazine, February, 1836, the following cases have been returned:—

Ballina	Ireland	£80
Eastfield-side	Notts	50
Great Rollright	Oxon	35
Jezreel	Cardigan	30
Tring	Herts	50
Borough-green	Kent	40
Braintree	Essex	60
Walsall	Stafford	60

The following circular sent by the committee to the associations, will show that the object of this society is great, and of great importance; and the friends and ministers are affectionately requested to attend its annual meeting, and assist in arranging the present and future proceedings of the society.

Dear Sir,

We are requested by the committee of the Baptist Building Fund, to lay before you the result of their correspondence respecting the amount of debt now lying on the meeting-houses of our denomination; and to submit to you, and your brethren, a plan for removing this great evil from our churches.

At a committee meeting held February 16th, 1836, a sub-committee reported the following facts:—

First. That the ascertained debts, in the country, amount to rather more than £73,279.

Second. That the debts not returned, including those in London, will probably make this up to £100,000.

Third. That the interest on this sum, amounting at least to £5,000 a year, is taken from the resources of the congregations, and operates heavily in reducing the maintenance of their ministers.

Fourth. That many of these debts have been contracted very imprudently, and that the continuance of the present system will annually increase the evil.

Fifth. That there are about thirty-three Associations; and that, agreeably to the above estimate, there would be an average debt of £3030 on each.

Sixth. That if each Association could raise £433 a year, more than is required to meet its current necessities, the whole would be paid in seven years.

On the reception of this report, a special meeting of the committee was called, to consider whether any, and what measures could be adopted, to meet this emergency. At this special meeting, held London, March 8th, 1836, it was resolved, that the following suggestions be submitted to the country associations, for their approval, before they are presented to the annual meeting of subscribers to the Baptist Building Fund, to be held in London, next June:—

Resolved,

1. That each Association be earnestly recommended to form a Building Fund for its own district, with a view to the liquidation of its present debts, within a limited period, and for the purpose of supplying future necessities.

2. That, in order to secure the object, and promote economy, each District Building Fund be recommended not to assist in future any case, by the payment of any future outlay, unless such case, and the intended outlay, shall previously be submitted to their consideration and advice.

3. That each District Building Fund be recommended to forward to the committee in London, an annual report of

their proceedings, preparatory to a general report of the whole, to be circulated through all the associations.

4. That it be recommended to the general meeting of this Fund to resolve, not to relieve any future case, without a full recommendation from the Building Fund, from the district in which the church is situated.

5. That it also be recommended to the general meeting to authorize their committee to enter into correspondence with the several Building Funds, and to arrange a plan of co-operation throughout the denomination, by which mutual assistance shall be rendered, and a vigorous effort made to relieve our churches from the pressure and disgrace of the burden they are now suffering.

The three first suggestions relate to the country associations. They are intended to secure a full investigation of all cases that occur within the several districts, whether of churches that are associated or not. To provide for each church such relief as will prevent the personal application of any minister beyond the sphere of his own immediate labours. To secure for each District Building Fund, perfect liberty, both in raising and in appropriating its resources; and yet, to provide for all the information and advantage resulting from general union.

The design of this communication is to excite the deliberation of the several associations, and to attain full and definite information from each, in order to attain the desirable purpose of united effort, which shall accomplish the deliverance of our churches. The committee have no desire to control the measures of any; but they believe that united and systematic co-operation is perfectly consistent with our individual and collective independence, and they are convinced, that if a spirit of love conducts the effort, divine blessings will crown the work; our churches will be liberated from their present thraldom; their pastors will be more encouraged, and far better supported than they now are.

The fourth and fifth suggestions relate to the Building Fund in London; and are intended to modify its operations, so as to advance the general design: but without the careful investigation of District Funds, a correct knowledge of the cases that are sent to London cannot be obtained; and the whole movement would be ineffectual.

The committee are aware of the magnitude and comprehensiveness of their suggestion, and they feel the difficulties which surround the proposal, but they cannot believe them to be insurmountable. They desire the fullest investigation of all that bears upon the subject; and they earnestly solicit the most candid communication from their brethren.

Will you allow us, in behalf of the committee, to request that you will bring this important subject before your brethren, at the earliest opportunity; and forward a distinct expression of the feelings entertained by those churches and ministers with whom you are associated.

With respectful esteem, we are,
Dear Sir,
Yours sincerely,
T. Thomas, } Secretaries.
C. Stovel, }

State of the Baptist Denomination in Scotland.

To the Editor of the Baptist Magazine.

You must not suppose, Mr. Editor, from the above title, that it is my intention to give a minute or lengthened detail of the state of our denomination in this quarter of the empire. My object principally is, if possible, to turn the attention of the Baptists in Scotland to a few particulars affecting their present circumstances, and which from their importance have an imperative claim upon their regard. I premise that there are two classes of Baptists in Scotland, known by the name of Scotch and English Baptists. The English Baptists are the same in their government and discipline as the churches of our denomination in England, with this difference, that in general they partake of the Lord's supper every Sabbath instead of once a month. The Scotch Baptists are somewhat different, contending for a plurality of elders, mutual exhortation by the brethren on the Lord's day, and disapproving of pastoral support, &c. &c. The few remarks I shall offer on the present occasion are designed for the members of both these bodies. And first, I would call their attention to the *disjointed* state of *each* party. There is no such thing as *cordial* union amongst either class. So much is this *wanting*, and to such an extent does the *opposite* prevail, that it has become quite proverbial in Scotland, "The Baptists are a mere rope of sand;" there is no adhesion in their body; they make professions

"loud and long" of their being the *most* scriptural of *all* the churches in the order of their government, and yet they are of *all others* the *farthest* from what ought *primarily* to distinguish them, viz., scriptural union. I shall not, Mr. Editor, attempt to deny the justice of these remarks, nor will any one, I am convinced, at all acquainted with the state of the Denomination. They are facts too notorious to admit of contradiction; for it may with safety be affirmed that there is not a denomination of Christians in all Scotland, Presbyterian, Relief, Secession, or Independent, but what has got the start of the Baptists in this particular. A laudable zeal to concentrate their force, and consequently to extend their usefulness, has of late characterized each of these bodies; and at the present moment, however unscriptural we may deem them in some things, they present a picture of combined union, marshalled under their respective banners, which ought to put to the blush those who have so long boasted of their *clearer* light, and their *holier* walk.

To remedy this evil, so prevalent in our denomination, and so much to be deplored, I would suggest whether there is not a *possibility* of both the Baptist bodies being brought into *closer* fellowship than at present distinguishes them. Many, in both sections, I am well aware long ardently for this consummation. Accustomed to look abroad on the state of the church, and capable of taking a comprehensive view of how matters really stand, they see and mourn that the denomination to which they are from principle attached, should, by its jarring and discord, make itself a by-word and reproach among all the tribes of Israel. Gladly would they enjoy occasional communion, for instance, on visiting each other's churches, were it not for the fear which, if known, is always realized on one side, of being in consequence brought under church discipline, and compelled, if they would avoid the pain of exclusion, to confess a fault!! Is there, I would ask, any *occasion* for this? any *scriptural* authority enforcing it? Each party will without hesitation admit that the other holds the grand essentials of religion, and that each has submitted to the scriptural terms of communion. This admitted, I would ask whether other differences ought not to be made matters of *forbearance*?

But if both parties are not yet *ripe* for this advance, I would, leaving this for the present, ask whether they could not *unite their efforts* for the grand purpose of promoting the glory of God in the more widely establishing the interests of the Denomination? Union is strength; and if both parties were associating for *this* purpose, they might, with the blessing of God upon their efforts, effect a large amount of good. Those who deny that Christians ought to exert themselves for the salvation of sinners, are but few, and ought not to be regarded; certainly they ought not to be suffered to cramp the energies of those who think otherwise: on the contrary, the supineness and selfishness of such ought the rather to stir up all, professing zeal for the Lord God of Hosts, to more energetic activity in the good cause; and if their efforts when *combined* would be more *efficient* for this end than when single, the path of duty is plain, and they ought to *unite* heart and hand in furthering its promotion. I would request my Baptist brethren to look at the efforts being made at the present time by all classes of Christians in Scotland. Whatever be their motives for the zeal displayed, we must admit that their efforts are in every respect much more effective than what ours are, and that after all they fall far short of what they ought to be. I will suppose a case, from which I will allow my brethren to draw what conclusions they may. Suppose the task of converting the world, or, to narrow it a little, suppose the task of bringing the heathen in Scotland under the sound of the Gospel, assigned to the Baptists in this country; how long, I ask, at the *present rate* of exertion made by the body, would they be in accomplishing it? And is it not, I would further ask, the duty of every body of Christians to act at all times as if this great task was devolving singly upon them.

But if both parties cannot as yet coalesce for the objects referred to above, I would further suggest the importance of those professing the same views of doctrine and government in their churches, blending *their* exertions in harmonious co-operation. Surely there is nothing to hinder churches professedly of the *same faith* and the *same order* throughout Scotland from associating for the holy purpose of promoting "glory to God in the highest, on earth peace, and good will to men." It is surely high time that the example set by the churches in England should, in this respect, be followed by those in Scotland. In England almost every county has its association, and some counties have two or three associations; whereas in all Scotland there is only one association of

Baptist churches, and that one is only in its infancy, it will not have existed a twelvemonth, till the month of July; nor does this association include in it all the churches professedly of the same faith and order with those associated. Nor must it be concealed, that some of those who stood aloof, instead of nourishing the infant cause with their countenance and prayers, attempted rather to *wither* it with their *indifference*, or to *blast* it with their *scorn*. It is not my object to judge of the making of these churches, nor to say what I think they are; I would rather indulge the hope that, when the annual meeting of the association comes round, it will bring with it a large accession of those whom we should fondly wish to see engaged in so good a work, and who by their zeal in other causes show how well calculated they are for promoting such an object. My fellow-Christians, combine! Combine your efforts and your prayers for the glory of God and the good of the denomination; the state of the country calls upon you to do so; your profession calls upon you to do so; and above all, the Captain of your salvation calls upon you to come to the help of the Lord, to the help of the Lord against the mighty.

But I must forbear, Mr. Editor, fearing lest I trespass upon your space and the patience of your readers, which would doubtless be employed by others to greater advantage. As your magazine is pretty generally read in Scotland, and as from the manifest improvement which it has assumed for some time back, it is likely to receive a much wider circulation, I shall probably, on your giving insertion to this, trouble you again with a few instructions bearing upon the interests of the Denomination in this quarter.

SCOTUS.

G——k, May 1836.

HORTON COLLEGE, NEAR BRADFORD, YORKSHIRE.

It has been thought desirable to inform the public, through the medium of the Magazine, of some changes that have taken place in the management of the northern Baptist Education Society. The Rev. Dr. Steadman, the late President of Little Horton College, feeling from his growing age and infirmities his inability to discharge the duties of the presidency with his accustomed efficiency, signified to the committee, a few months ago, his wish to resign as soon as a suitable successor could be found. Various inquiries having been made after an eligible person; the attention of the committee was at length directed to the Rev. James Acworth, A. M., of Leeds. A special meeting of the subscribers and friends was convened for the purpose of considering the subject, and the result of the deliberations was a unanimous and cordial invitation to that gentleman, to become the successor of our venerable friend Dr. Steadman, as President and Theological Tutor of the Academy. This invitation was, after due deliberation, fully accepted; and at the commencement of the present year, the new President entered upon his official duties.

In the present changes the best feeling has been evinced by all the parties concerned. Mr. Acworth was recommended to the friends of the Institution, not only by his piety and talents, and acquirements, but by the suavity of his disposition, and the very assiduous attention he has uniformly given to the interests of the college. And it was a most gratifying circumstance, that the choice of the friends, if not suggested by, at least met with, the entire concurrence and unqualified approbation of the late president. It should also be mentioned, to the honour of the church at Leeds, that they were willing to make a sacrifice for the public good, and readily complied with the urgent request of the committee to give up their esteemed and beloved pastor. We are happy to know that they have had the vacated office filled up much sooner than is usual in such cases, and that Mr. Giles, late of Salters' Hall, who is now the successor of Mr. Acworth, at Leeds, has entered upon his new scene of labours with the most cheering prospects.

The friends of the denomination in general, and of the academy in particular, have reason to look back on all the transactions connected with the recent changes, with the highest satisfaction. And now that there is a tutor at the head of the college, who is totally disencumbered from all pastoral duties, there is reason to anticipate some important advantages. It is the ardent desire of its friends and supporters, to make the institution in every department as efficient as possible, and to make it keep pace with the advances of the age in which we live.

It is proper to mention that the special convocation of the society passed a unanimous resolution, expressive of the high sense they entertained of the services of Dr. Steadman, and of their

affection for him, and requesting his acceptance of £100 as a life annuity, which it is expected will be raised by a separate subscription.

The annual meeting of the society was held on May 4th. The sermon was preached by Mr. Edwards, of Clapham. Various resolutions were passed at the meeting, and from the Report it appeared, that extra subscriptions and donations to a considerable amount had been received, towards defraying the expenses incurred by a thorough repair of the premises of the Institution, the president's house, &c. The annual income is yet nevertheless below the expenditure, even with the present limited number of students. A most gratifying account of the acquirements, piety, and zeal of the students now in the college, was given, and five new ones were admitted. Nor ought it to be omitted, that the institution has received a great acquisition in the person of Mrs. Ackworth, a lady whose superior and amiable qualifications eminently fit her to preside in the domestic department. The fears of the friends of the society in the anticipated event of a change have vanished, and things appear in a promising state.

On Thursday morning, May 5th, several of the ministers who had been educated in the above institution, and other friends, breakfasted in the college with the president and students. The Rev. J. Acworth, M.A., Theological Tutor, presided. Several plans for the advancement of the interests of the institution were discussed; and amongst other resolutions, the following were unanimously passed:—

1. That this meeting records its deep sense of obligation to the Rev. Wm. Steadman, D.D., for his valuable and long-continued services as President and Theological Tutor of this Institution; and upon his retiring from office, through the infirmities of age, expresses its earnest desire, that the closing period of his life may be peaceful and happy.

2. That this meeting congratulates the friends of the Institution upon the appointment of the Rev. James Acworth, M.A., to its presidency, and presents its warmest thanks to him for his kindness in complying with the unanimous wishes of the Committee, and the denomination at large.

3. That the grateful acknowledgments of this meeting are due to the church at Leeds, for acceding to the request thus made, and generously relinquishing the services of their beloved pastor, whose labours amongst them had been so far eminently useful, and who held so large a place in their affectionate and united esteem.

4. That the thanks of this meeting be presented to the Rev. John Edwards, of London, for his interesting sermon, preached before the Institution, and that he be requested to print it.

5. That the Rev. H. Dowson be requested to draw up a statement of the proceedings of this meeting, for insertion in the Baptist Magazine.

The late venerable President, and several ministers and friends, addressed the meeting, which was distinguished throughout by a deep feeling of interest, which leads us to indulge the most pleasing expectations as to the future prosperity of the Institution. It is intended that a similar meeting shall be held annually.

BAPTIST CHURCH, EXETER.

The deacons of this church beg to acknowledge the receipt of the undermentioned sums in aid of the purchase of their chapel, for which they offer to their kind friends their grateful thanks. The sum of £500 of the purchase-money still remains unpaid, and any further assistance from the churches who have not yet replied to their application will be thankfully received by Mr. Wm. Davies, Allhallows Court, High Street, Exeter; or it may be paid to Messrs. Hanbury, bankers, London, to our account with Messrs. Sparkes' General Bank, Exeter.

Sum before acknowledged..	£111	12	11
Goldhill.....	0	10	0
Salters' Hall, per Mr. Low....	2	2	0
Wellington, per Rev. T. Horsey	2	0	0
Portsea, per Rev. J. Birt	3	9	0
Bristol, per Rev. S. Summers.	5	0	0
Southampton, per Rev. — Atkins.....	2	0	0
Bradninch, per Rev. T. Sharpe	2	0	0
Manchester, per Rev. George Blackburn.....	2	10	0
W. Rouse, Esq.....	1	0	0
— Collard, Esq., per Mr. Tanner	1	0	0
	£133	3	11

*** The sum of £3 11 0, acknowledged in January from "Baptist Church," is from Sevenoaks, per Rev. Thomas Shirley.

TEWKESBURY.

In the month of February, 1835, a circumstance occurred, which gave rise to a dispute between the minister and the members of the Baptist church, meeting in Barton-street, Tewkesbury,

which dispute finally ended in a separation, in the month of November last.—Twenty-six of the members having withdrawn themselves from communion with the above church, were, on the 26th of November last, formed into a separate church. This little society now meets for divine worship, in a part of the chapel in Church-street, which was formerly occupied by the church and congregation, now meeting in Barton-street. As we are not allowed at present to occupy but a small portion of the said chapel, the other parts being converted into tenements, we are not able to find accommodation for more than 110 or 120 persons, so that the place in which we meet is already too strait for us, being crowded almost to excess every Sabbath evening, and many more we have reason to believe would meet with us, if we had room to accommodate them. This society is at present destitute of a pastor, and the members of the church, being for the most part in humble circumstances, are not able to raise a sufficiency wholly to support one. To any minister, therefore, anxiously desirous to promote the spiritual welfare of immortal souls, and who is not wholly dependant upon the ministry for his support, this spot presents an interesting and important field of labour, inasmuch, as in connexion with this church, there are two village stations, which have now been regularly supplied for several years past, by different members connected with this church. As we are commanded not to despise the day of small things, our earnest desire and prayer is, that "this little one may soon become a thousand, and this small one a strong nation."

PROVIDENCE CHAPEL, SHOREDITCH.

On the 2d of May the corner stone of this chapel was laid in the presence of nearly a thousand persons. An appropriate address, delivered by Rev. Dr. Cox, was listened to with very serious attention, and solemn prayer was offered by Rev. — Campbell. Twenty-eight pounds were collected on the occasion.

Since they published their circular in September last, the committee, whose names were then announced, have continued to meet frequently for prayer and consultation. The freehold ground has been legally conveyed to them; and subscriptions, donations, and promises have been received by them amounting to nearly £800. The congregation has been regular, and generally as large as the hall could conveniently accommodate: the members of the church have increased from 60 to 110 in ten months, and the meetings of the church and congregation have been evidently characterized by Christian devotion and harmony.

The dimensions of the building on the outside are 75 feet by 45, including a convenient vestry, and which, together with the inclosure of the ground, and sundry other unavoidable expenses for conveyance, trust-deeds, &c., will cost about £1,800, besides the purchase of the freehold. They are aware that this is a serious undertaking, and that it exceeds the calculations announced in their former appeal. The expense of the foundation has been more than they anticipated, and the price of building materials has considerably advanced. But they have sought the best advice of friends, and proceeded with great caution and deliberation, and they are much encouraged to expect the co-operation of the Christian public around them.

Donations will be thankfully received by the Pastor, the Deacons, and the treasurer, R. Davies, Esq., 190, Shoreditch; or by any member of the committee. Also, by the Rev. Dr. Cox; Rev. Dr. Reed; Rev. Dr. Fletcher; Rev. John Dyer; Rev. W. H. Murch; Rev. C. Stovel; Rev. E. Steane; Rev. E. Mannering; Rev. A. Fletcher; Rev. H. Townley; Rev. J. Campbell; Mr. G. Blight, Cornhill; Mr. J. Low, Leadenhall Market; Messrs. J. E. Spicer and Sons, 18½, New Bride Sreet; Mr. P. Millard, Bishopsgate Street; Mr. J. Bousfield, Houndsditch.

(Signed) J. SMITH, Pastor.
THOMAS BOULTON,
NATHANIEL KEVAN,
BENJAMIN SKERRITT, } Deacons.

May 4, 1836.

ASSOCIATIONS.

SOUTH DEVON AND CORNWALL.

The annual meeting of this association was held according to appointment, at Helston, May 11th and 12th. The meetings for business, as well as the religious exercises, were unusually pleasurable, and will long be remembered with feelings of devout gratitude. Sermons were preached by the brethren Spasshatt, from Ephes. vi. 14; Burchell, Rom. i. 16; and Nicholson, John xii. 48. The clear increase reported by the churches, eighty-eight.

LEICESTERSHIRE.

The Leicestershire association of Baptist churches had its half-yearly meeting at Appleby, on Tuesday, April 5th. The friends assembled at eleven in the morning, to receive the letters from the

churches and for prayer. In the afternoon, the Rev. J. Broomwich, of Sheepshead, preached from Psalm lxxii., latter part of 17th verse; and in the evening, the Rev. J. P. Mursell, of Leicester, from Heb. ix. 14.

Resolved, That the Association in future hold its meeting annually, instead of half-yearly, and that the day appointed be the first Tuesday in May.

The following is the state of the churches:—Baptized, 27—by letter, 4—dead, 15—dismissed, 2—excluded, 1—clear increase, 14—present number of members, 676.

ORDINATIONS, &c.

BIGGLESWADE.

On Thursday, April 21, the Rev. Samuel Kent, late of Stepney College, having previously accepted an unanimous invitation, was publicly recognized as pastor of the Baptist church and congregation at Biggleswade. The Rev. James Rowland commenced the services by reading and prayer; the Rev. John Hemming, of Kimbolton, delivered an introductory discourse on the nature and constitution of a Christian church. The Rev. T. Griffin, of Hitchin, proposed the usual questions; the Rev. S. Hillyard, of Bedford, implored the Divine blessing on the pastor; and the Rev. W. H. Murch, theological tutor of Stepney College, gave the charge. In the evening the Rev. E. Manning, of Gamlingay, preached to the church and congregation. Several other ministers were engaged in the other parts of the services. The attendance was very numerous.

MARGATE.

On Thursday, May 5th, the Rev. D. Pledge, student of the college at Bristol, was ordained pastor of the Baptist Church, Ebenezer Chapel, Margate. The Rev. J. M. Cramp, of St. Peter's, read the scriptures and prayed; the Rev. E. Steane, of Camberwell, delivered the introductory discourse; the Rev. T. Cramp asked the questions, and received the confession of faith; the Rev. Joseph Belcher offered the ordination prayer; the Rev. E. Miller (Indep., Mr. Pledge's pastor when at Putney), of Clapham, gave the charge; and the Rev. E. Davis, of Deal, closed the service with prayer. In the evening the Rev. Dr. Cox, of Hackney, preached to the people.

The prospects of Mr. Pledge are encouraging; the church is united in their choice of him as their pastor; and our friends who visit Margate in the summer months from London and the country will, we trust, give him and the interest, under his charge their cordial support.

OLD FORD, BOW, MIDDLESEX.

The Baptist church at Old Ford, for 42 years under the pastoral care of the late Dr. Newman, has unanimously invited to the pastoral office the Rev. Wm. Norton, of Stepney College, who has preached with acceptance for three months, and who, having accepted the invitation, commenced his stated labours on the 15th of May.

NOTICES.

The ministers and students, educated at Stepney College, will breakfast together at the King's Head Poultry, Tuesday, June 21st, eight o'clock.

A sale of useful and ornamental needle work will take place on Monday the 20th, and Tuesday the 21st, of this month, at the school-room, Green Street, Church Street, Blackfriars Road; the hours of sale, from ten to five o'clock each day. The proceeds of the sale will be divided between the Foreign, Irish, and Home Baptist Missions.

The second annual meeting of the East Kent Baptist Association will be held, Providence permitting, at St. Peter's, Thanet, on Tuesday and Wednesday, May 31st, and June 1st. The brethren Cranbrook and Briscoe, to preach. On the evening of Monday will be held the annual meeting of the East Kent Auxiliary Baptist Missionary Society. A Deputation from the Parent Society is expected.

BAPTIST UNION.

The meetings connected with the next anniversary of the Baptist Union will be held as follows:—

Monday, June 20, precisely at half-past five in the afternoon, the ministers and representatives of the churches only, will meet at Salters' Hall chapel, to adopt the letter to the churches, and attend to other important business.

Wednesday morning, the 22nd, the annual public meeting will be held at New Park Street chapel. Breakfast at six o'clock. The chair will be taken by the Rev. C. E. Birt, A.M. precisely at half-past seven.

The Baptist Continental Society will meet this year, at Salters' Hall chapel, on Friday Evening, the 24th of June, at 6 o'clock.

IRISH CHRONICLE.

JUNE, 1836.

The friends of the Society are respectfully informed that the Annual Sermon on behalf of its funds will be preached (Providence permitting), by the Rev. Thomas Morgan, of Birmingham, at the chapel in John-street, Gray's-inn-road, kindly granted by Rev. J. H. Evans and his friends for that service, on Monday evening, 20th of June, at half-past six; and the Annual Meeting will be held at the London Tavern, as usual, on Friday morning the 24th of June, at seven o'clock. Breakfast at six.

Friends, who may have money in hand for the Society, will oblige the Committee, and secure its being acknowledged in the Report, if they will have the goodness to transmit it before the 10th of June to the Treasurer or Secretary.

In reviewing the principal stations occupied by our Society, and the kind of labour bestowed upon them, we come to the ground over which Mr. Bates's pastoral and itinerant labours extend.

His residence, as our readers perhaps already know, is Coolaney, a village in the county of Sligo. There he presides over a small church formed towards the end of 1833, the members of which he describes as scattered in different places through the whole district over which he travels. He regularly preaches to them on the Lord's-day morning, on Thursday evenings, and sometimes also on the last Sabbath evening in the month. They have a prayer-meeting after every Lord's-day morning service—the only period that could be fixed upon for such an exercise. Mr. Bates says, "I have no regular class of inquirers, but I often have persons call to converse with me about the way of salvation. One poor old man, aged seventy-five, was baptized last Sabbath (March 13), and I expect there will be three more before long."

In May, 1835, Mr. Bates established a Sunday-school at Coolaney, there had been none previously. This school is but small at present, and it has met with a little opposition; "but, by the blessing of God, joined with perseverance, I trust (says our brother), that it will go on and prosper." His district of labour extends to Boyle, in Roscommon, where a good brother, Mr. Jackman, not immediately connected with the Society, is usefully labouring as pastor of a small church. In this town also there is a Sunday-school similar to that at Coolaney.

Mr. Bates has seven Lord's-day and two daily readers, who are employed according to their several engagements with him, in reading the Scriptures to their neighbours, and travelling through the district inspecting the schools. All but one are members of the Baptist churches at Coolaney, Boyle, or Easky—the excepted one is a pious Episcopalian.

"Sometimes," says Mr. B., "they have no more to hear them than the family which they visit; and, at other times, I have known them to have as many as fifty persons to hear them read the word of truth. I have known readers to take a small candle from home in their pocket, and go out in the evenings of the week to read for their neighbours, who were not to be found at home during the day. Readers living near Coolaney have sometimes succeeded in bringing persons to preaching on the Lord's-day; and, in some instances, I have no doubt they have been the instruments in the hand of God to lead sinners to a knowledge of the truth."

The preaching stations occupied by brother Bates, besides Coolaney, are twelve in number, with a population in each of from 150 to 700. In some of these places there are other means for making known the way of salvation, but many of them are in this respect greatly destitute. The attendance varies from eighteen to ninety; they are visited, some monthly, some quarterly, as distance and other circumstances permit. "Some of these stations," Mr. Bates says, "are of an encouraging nature. God has blessed his word to the conversion of sinners, and some are seriously inquiring after the salvation of the soul. Still, however, many of the people are very much prejudiced against us. A poor man, at a short distance from Coolaney, had lately often been invited to attend on preaching with us, and at length he had decided to come; but, when he was coming, his neighbours gathered around him, calling him 'Dipper, Dipper,' &c. He persevered for some time, but at length he

returned! Notwithstanding this the gospel is spreading, prejudice is wearing away, and a spirit of anxious inquiry has been awakened among the people which neither policy nor threatening can extinguish." We are sorry that Roman Catholics are not the only opponents these poor people have to contend against ere they can hear the gospel from the agents of our Society.

Mr. Bates enumerates seventeen schools as under his inspection, among which are:

The Harlow School.....	Killinumera, Sligo....	Female School	97 Children on the books
Little Alie-st.. do.....	Dromahair, Leitrim...	.....Do.....	86 .....Do.
Carter-lane....do.....	Seafort, Sligo	.....Do.....	80 .....Do.
North End Crayford do...	Templehouse, Sligo ..	.....Do.....	85 .....Do.
Rye School.....	Beltra, Sligo	.....Male.....	144 .....Do.
Dean-st. do.....	Coolaney, Sligo.....	.....Do.....	96 .....Do.

We regret to state that the average number of children in attendance in this district, as well as in others, is considerably below the number appearing on the books—not that this fact is difficult of explanation. We must refer it to the impoverishment, the inconstancy, and the servile fear of the priests, which pervade the lower classes of the Irish. O that the people were free to seek instruction, especially religious instruction, where they best may find it—from the uncorrupted oracles of Divine Truth!

Mr. Bates's district includes a tract of country thirty-five miles in length by twenty-five in breadth, containing many small towns and villages, over the whole of which he travels for the purpose of preaching, and inspecting the schools every quarter. "There are also," he adds, "many other villages, not mentioned in my list to you, from three to twelve miles around in other directions, where I sometimes read the Scriptures to as many persons as I can collect together, and where also I occasionally preach." "Should it strike you," Mr. B. says in a letter to the Secretary, "that the Sunday-school is small, or that some of the preaching stations are seldom visited, I must beg you to remember that I have no assistance. I would gladly exert myself to do more, and should rejoice to visit them oftener, but you must remember that I am alone. I am quite willing to work so long as the Lord favours me with health and strength; and if sinners are converted to God, I feel that my highest ambition is fully gratified, and shall rejoice to obtain mercy that I may be found faithful in my Master's work, and to wear out in his service."

A few facts and observations taken from recent letters of some of the agents shall be given in our present number.

In a letter to Mr. Allen, Thomas Berry says —

"I am returning from visiting the schools of the Tyrawley district. I have, according to your directions, noticed them for the general inspection. I have reason to think you will be much pleased with the improvement in scripture knowledge during the last quarter in these schools, especially in the Karrow-Keel School. I put several questions to the children of this school, all of which they answered promptly and scripturally. It was a matter of joy and gratitude to me, as the teacher was formerly a bigotted Roman Catholic, and the villagers ignorant and quarrelsome. The teacher assured me that none of those who received their education in the school had joined themselves to any illegal society; and that the improvement in the morals of the parents and children was evident to every observer. This is very encouraging, especially to those who know the situation of this mountainous village, and the great ignorance that prevailed previous to the establishment of the school. May we not hope that the portions of scripture treasured up in the minds of those and other children at our schools, will one time or other be made the power of God in the salvation of their souls. Indeed we have already proof of this in the fruit that has appeared. The passages which I committed to memory when a boy at one of our schools have since been of the greatest service to me in preaching the gospel to my countrymen, and have produced a salutary effect upon my mind. May the Lord grant that his own word may have the desired effect upon all the dear children attending these schools.

"The Kilcummin people are very thankful for granting them the school. I trust this will be a good station for preaching.

"Whilst visiting the schools, I endeavoured to sow the seeds of eternal life by the way; from Karrow-Keel I crossed the mountain to Ballinglen and preached to a small but attentive congregation. The severity of the evening kept many of those who usually attend away; but those present appeared attentive and

grateful. I preached also in Kilcummin and Ballingar; there was a tolerable congregation in the former, and a large congregation in the latter place; much attention manifested in both places, and a desire after spiritual things. I was profitably employed in Ballinglen and Ballingar in conversing with some persons who sat up with me till a late hour. One Roman Catholic complained much of the oppression and tyranny of the priests; he was much rejoiced when I informed him of the proceedings at Birr; he prayed for a blessing to rest upon the Messrs. Crotty, and said, "Oh the priests will assuredly lose their influence, and I hope that before ten years we will have many Crotty's." This man listened with great attention.

"On my way home I met a decent female: we entered into conversation. She told me her sister was very ill of fever, and that two of her neighbours died of that disease, and that the priest refused to attend them. I immediately directed her attention to the Lord Jesus Christ, the true priest, that never abandons those who seek him. I showed her from the word of God the foolishness of depending upon the priest at the hour of death, &c. &c. We travelled together five or six miles; during the whole time she was very attentive. I perceived the tears streaming down her eyes. I asked her why she wept, and she replied, sorrow for my sins, and joy to meet such a person on the road; for as much as I have heard to-day I never heard in my life from the priest. I said all I could think to soothe her troubled spirits. I trust our hearts burned with love to the blessed Saviour by the way. After parting I was both joyful and sorrowful; joyful, that such an opportunity was improved; and sorrowful, that I should ever have neglected to talk with every fellow-traveller about the one thing needful. I hope that I will never again travel with any person, for even the shortest distance, without exhibiting salvation through a crucified Saviour."

In a letter to Mr. Allen, Michael Mullarky says:—

"At Cungil the congregation was larger than I observed on former occasions, and some of the people came at night, a distance of three Irish miles, across bogs and ditches. Before preaching, I had about two hours' conversation with the villagers on the most important subjects. Their questions and answers were truly interesting, and from their knowledge of the scriptures there is reason to believe that the 'wilderness will soon blossom as the rose.' They related a pleasing circumstance regarding a young man in the neighbourhood, who spent a great part of his time in the priest's house, and from the prejudices of education, having no intercourse with Protestants, was under the impression that they worshipped the devil. A short time ago, he took courage, in the absence of his companions, to hear Mr. Bates preach, when I trust, by the help of Him who is able to soften the hard heart, his prejudice was removed, and he left the house convinced that 'we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' From that time he is reading the scriptures attentively, determined not to be hindered by the priest or any other person inquiring after the matters which involve his eternal interest.

"At Skreen, the congregation was also large and interesting. Many of the people remained a considerable time after preaching asking questions regarding the gospel. When the night was far spent, I asked the man in whose house I lodged, what was his usual time for going to bed; he said, Eleven o'clock, sir; but as we have you to converse with, we would not think it long to sit up until morning.

"I had an interview at Coolaney, with one of the sapping and mining corps, who, I trust, is a truly pious man. He acknowledges to have received his first serious impression under the ministry of the Rev. Christopher Anderson, of Edinburgh. Since his residence at Coolaney, he is a regular attendant at our preaching; and from his inquiries I have reason to hope he will ere long follow his Redeemer into the baptismal stream."

In a letter to Mr. Allen, in March last, Andrew Munns, says,

"I endeavour to lay hold on every opportunity of entering into the houses in the neighbourhood, to tell them what Jesus has done for their souls. I find on those occasions that I am generally welcome; and also those whom I meet on the highways, I endeavour to invite to the Saviour, who has become a sin-offering for them. I hope that by this means, the Saviour is often pointed out to those who otherwise would never hear of him, that is, as a whole Saviour.

On Monday last, as I was returning from Mullifary, I met with some men and women, who were on their way to Ballina; one of the men recognized me, which brought on a conversation concerning the schools. What is the reason, says he, that our priest is so much against the free-schools? I answered

that I did not entirely know. Well, says he, I know. What is that? It is for fear that we would leave him. How would going to the free-schools cause you to leave him? In the neighbourhood where I live, says he, there came a man teaching a free-school, and when the people began to read, they left him. This place I understand to be Ballibeg, where Mr. M'Nulty was teacher. I asked him if those people were worse than in former days? No, but better, was his reply; for they were in the habit of drinking whiskey, but now they are sober people. Well, then, if the schools have made them better people, it is not right for the priest to oppose them. Then one of the women joined our conversation, and said, God forgive me, I did go to the priest these three years. Why, I said, do you not go to your priest? Because I have no money. And what will you do then? Who will forgive you your sins? I will lie under the mercy of God, was her reply. The thought occurred to my mind, that I might never meet these people again, and that it was my duty to direct them to the Lord Jesus Christ.

"I then commenced by saying to the woman, there is a priest that will hear your confession, and requires no payment, and who can absolve you from all your sins, without any of your own merits? and that priest dwells in the heavens, at the right hand of God, and Jesus Christ is His name, who suffered and died for us, and invites us in his word to come to him, and that if we come to him by faith, as poor dependant creatures, no matter what name or denomination we belong to, he will never send us away empty. That is true, said they; but God help us, we are ignorant, and seldom we get any person to tell us these things, or put us in mind of our latter end.

"So much were these poor people affected, that they seemed to forget every thing else, in hearing of the love of the Saviour. Our conversation was carried on in Irish, which caused many others to join us as we journeyed, so that I had the opportunity of declaring the gospel of glad tidings while travelling four miles, and when parting, they prayed for a blessing to rest on me."

In another letter the same agent says:—

Dec. 17th, 1835.

"I go to the quay to speak to the sailors, as they are a class of men that are in much need of instruction, they always gladly receive me, and join me in prayer at the chief boatman's, Mr. Thomas. The last day that I was on board a Scotch ship, I was recognized by a cabin-boy, who said, Sir, do you know me? No, said I, I do not. Well, said he, I know you. I was at your house at Ballina, two years ago, in company with some other sailors, and you gave us some tracts, and you gave me a Bible. Well, I said, were they of any use to you? Yes, said he, they were of much use to us; by reading the Bible, and believing it, we are enabled to look danger in the face without fear; for the seas may rage, and the winds may blow, but we know that Jesus can bid the winds to cease, and cause the seas to be calm; and if we be shipwrecked here below, we poor sailors that believe, will be in that safe harbour, where the storms never rage.

"But as to the Bible you gave me, I hope you will not be displeased for my parting with it, when I tell you what happened, said he. I said I would not. Well, said he, I was sailing into port in Spain, in company with another ship, and after we cast anchor, part of the crew of the other ship came on board of ours; one of them was a black, he could speak English, and could read. We commenced talking of Jesus Christ, and how good he was to us, in giving his life a ransom, that we might live; when the poor black man said, I wish that I had some person that would teach me the gospel. I would be happy. I then handed the Bible you gave me to him, and said, There is the gospel entirely to you, and read it, and believe it! Thus I sent the Bible to preach the gospel itself to the poor heathen, and he seemed to receive a wonderful gift; and sure it was. This is what happened to the Bible, said he. I found that he was educated at a Baptist free-school for some time. In him, I hope, is verified the saying of Solomon, "Train up the child in the way he should go; and when he is old, he will not depart from it."

The Committee are happy to state that, although the Society is still considerably involved, such has been the kindness and liberality of the Christian public, that they could not resist availing themselves of the services of a suitable agent, lately a travelling preacher in the Methodist connexion. He has proceeded to our brother M'Carthy, whom it seemed on all accounts most desirable to assist. Surely the requisite support will not be withheld.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

MISSIONARY HERALD.

CCX. JUNE, 1836.

BAPTIST MISSION.

The following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY:—

TUESDAY, JUNE 21.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all ministers of the denomination, who may be in town, is requested,

WEDNESDAY, JUNE 22.

MORNING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev. F. A. Cox, D.D., LL.D., of Hackney.

EVENING, VI.—Sermon at Surrey Chapel, Blackfriars' Road, by the Rev. JAMES EDWARDS, of Nottingham.

THURSDAY, JUNE 23.

MORNING, IX.—Meeting for prayer, at Devonshire Square Meeting House.

XI.—ANNUAL MEETING of the Society at Finsbury Chapel, W. B. GURNEY, Esq., in the Chair.

The Committee respectfully call the attention of their friends, and of the Christian public generally, both in town and in the country, to the foregoing announcements. It is earnestly hoped that the attendance of friends will be numerous, both at the Sermons and the General Meeting. The Ministers in and around London, especially, are solicited distinctly to announce these services from the pulpit, and to request as many of their people as possible to be present. On various accounts, a more than ordinary demonstration of attachment to the cause of the Mission at this juncture will be most seasonable, and very encouraging to its conductors. It is gratifying to perceive that similar Societies, whose Anniversaries have recently taken place, have thus been strengthened by the hearty and liberal co-operation of their Christian friends; and a grateful sense of the divine goodness towards our own Institution loudly calls for such an expression of attachment on our part also. It is hoped that *many* of the country members of the Society will be present; and that *all*, whether present or unavoidably absent, will feel the propriety of uniting in special supplication that all our proceedings may be conducted in the spirit of meekness, humility, faith, and self-denial, and the whole Anniversary prove a season of much edification to many, to the glory of God, and the prosperity of his cause.

FOREIGN INTELLIGENCE.

CALCUTTA.

Extract of a letter from Rev. George Pearce to a friend:

Hitherto we have had to lament the death of no missionary of any denomination since the beginning of the year in this presidency. In missionary work nothing remarkable has occurred. Things I hope are not worse. We are going on pretty steadily, but yet we want energy from above. We want it not only on the natives, but on ourselves. In our villages there has been an increase of professors, and some increase to our churches; but oh! for some greater manifestation of converting and sanctifying grace. Our native converts do not yet come up to the fulness of the measure of the stature of Christ. These deficiencies are trials to us, but we labour in hope. The progress of English education is steadily going on. The government are doing much therein, but there will be no religion taught in their schools. I could wish that missionaries would in future devote all their energies to the simple diffusion of divine truth. I hope the committee will impress upon the minds of new missionaries coming out, the importance of being preachers to the heathen in the languages of the country. I am persuaded, if the example of our Lord and his apostles were more followed, there would be more success. Do, I beseech you, what you can to direct the attention of the committee to India. How wide a field has God opened here for the labours of his servants! I do seriously think that there is not another such a field in the world. We can go through the breadth and length of the land without opposition, and settle and labour where we choose. Where shall we look for another eighty millions of human beings to whom we can have such easy access? I could almost wish that Christians in Britain would spend all their strength on this land. If India were once converted, what a powerful influence would it shed on the surrounding heathen nations! How distressing is it, then, to see only one or two Missionaries arrive in the course of the year, just to fill up vacancies, but not to occupy fresh ground! And what shall I say of our own denomination, which, in the last nine years, has sent to India *three* Missionaries, and only three? When shall we have any more? You mentioned to me on the day we parted that you should like to hear of our schools. Mrs. P. has the Christian Girls' Boarding School, and that is the only one under our care. Brother E. was not willing to relinquish the boys' school. It is all for the best; his heart is in his work, and he will do the Christian boys great good. But the influence of females we all know the value of; Mrs. P., therefore, labours amidst a most interesting sphere; and, if her life is continued, many a Christian Hindoo woman, with her family, will have reason to bless God for this institution. She has now twenty-six scholars, who are all of them making most delightful progress. Of these twenty-six, twenty-one can read, and, ere they leave the school, they will be, I trust, so well drilled in the art of reading as not to forget it as long as they live. Their minds, also, will be extensively informed in religious truths, and their characters, I hope, receive such a bias for good as will never wear off. They are taught Bengalee only. This is, I assure you, a sober account of the children. May I enlist the influence of Mrs. B., among her friends at C., on behalf of this institution. Our funds are now entirely derived from home; nothing of consequence can be obtained here.

We regret to add that more recent information mentions that Mr. Anderson, who left England for Bengal in March, 1834, has been under the necessity of embarking on his return, several medical gentlemen having united in declaring that otherwise his life would be sacrificed to the climate.

JAMAICA.

We insert a few particulars of recent intelligence from this colony.

From *Kingston*, Mr. Gardner writes, under date of Feb. 15:

Having obtained help of God, I continue to this day, and would now, at this early part of the year, furnish you with as good an account of the state of my churches as time will allow me to collect.

The great Head of the church has continued to us the blessing of peace; and, we trust, blessed the preaching of his word to many who have gone to his house with the multitude who love to keep holy day. I think I wrote you that in August last I baptized fifty-three persons, on a credible profession of their repentance towards God, and of their faith in the Lord Jesus Christ. On the first Sabbath of the present year I again administered that divinely appointed ordinance to seventy-four more persons, to whom we had previously listened, when they said,

"Come and hear, all ye that fear God, and I will tell you what he has done for my soul." To me the receiving of candidates is a work of great labour. It is all done at church-meetings; and, before the last baptism, we had two a week for three months, and I think the number of applicants could not have been less than 300. We began at half-past six, and generally closed a little before nine. One great advantage in thus publicly examining persons is, the church has an opportunity of knowing who is desirous of being united to them, and can give testimonials as to character. Just as these meetings commenced I preached on the necessity of caution in receiving persons into the church, and of the duty of welcoming those to our communion who gave satisfactory evidence that the Lord had received them, from Acts ix. 26, 27. The examinations were carried on with great strictness, and, I trust, in the spirit of love. Every means was employed to impress upon every one received the indispensable necessity of a change of heart, in order to salvation; and to show them that, while baptism was a divine ordinance, every one was awfully deceiving himself who trusted in it for salvation, and that, according to our views, none ought to attend to it but those who saw their lost and wretched condition, and loved and believed in him whom they had not seen. The baptismal service commenced a little after six. The chapel was much crowded, but all behaved as they ought in the house of God. At half-past ten Mr. Vine preached for me, after which I received the newly baptized into the church, when "a great multitude" surrounded the table of the Lord to commemorate the love of Jesus. In the evening I preached to the young people. Thus I spent a day I shall not soon forget. Our public services occupied seven hours and a half of the Sabbath. To use the expression of many of our friends, "Massa was well an tired," yet he would be glad of a frequent return of such a season. May God grant that those baptized may endure to the end!

It will, no doubt, be additionally gratifying intelligence that all our Sunday-school teachers, with the exception of one, are members of the church; six of whom have been baptized by myself, and the one not yet baptized I have cause to hope has chosen that good part which shall not be taken away from her.

To the church at Port Royal I render all the assistance in my power. On the second Sabbath in every month, after having gone through my work here, I visit our friends there, preach and administer the ordinance (did so last evening), and occasionally of a week evening, though not often, for five nights in every six I have meetings of some sort at home. I want to see more conversion work going on among the people there; remembering, however, that God has not commanded me to be successful, but faithful, I go on, believing that his own word shall not return to him void. It affords me pleasure to inform you that I have only been obliged to cut off three from communion, while I have restored eight during the year.

The school in Kingston is succeeding admirably well. I forward an account of it to the British and Foreign School Society, in compliance with their request, by this packet. Time will not allow me now to copy it. Mr. Whitehorne has wisely availed himself of the experience of various friends recently arrived from England, who have been connected with the Borough Road School, especially of the gentlemen connected with the Mico charity. I cannot but look on the institution, which to this day has kept the name originally given to it by Mr. C., "Benevolent," as a great blessing to this city, and also as a nursery for the church. Several young persons, who were scholars, are now filling respectable situations in different parts of the town, and several have enrolled their names among the followers of Christ, and walk worthy of the gospel.

I cannot close this letter without saying that during the past year God has graciously granted me such a measure of health and strength as fitted me for the discharge of the numerous duties incident to my station. I have never been able to do so much missionary work in any one year since my arrival as during the one just past. This fact (peculiarly interesting to me) I cannot record without acknowledging my obligations to Him who holdeth the seven stars in his right hand, and who has in my experience fulfilled the promise, "as thy day thy strength shall be."

Mr. Tinson had been seriously indisposed towards the close of last year, but on the 15th January he was enabled to say—

It is with pleasure, and I hope gratitude to our heavenly Father, that I can again write to you in the enjoyment of my usual health. I have now, for the present at least, relinquished the idea of going to the Bahamas. Nothing but unavoidable necessity would induce me to leave my stations—even for a short time. On the third instant we added twenty-five to the church in Hanover-street, and last Sabbath (the 10th) I baptized fifty-five at

Yallahs. The congregation increases greatly there, and the people appear to be very grateful for the goodness of God towards them. It would be a fine station for a Missionary, with another eight or ten miles back in the interior; for there are people who come upwards of twenty miles, who assure me that there is no place of worship nearer than Yallahs. To accommodate these and hundreds of others who might be induced to attend, the plan would be to get a station about ten miles inland, and visit each every alternate Sabbath. But we must first pay off our debt at Yallahs; and this we will do, if God permit, in the course of this year.

God is continuing to bless this island with an increase of Christian labourers. Six have just arrived from the London Missionary Society, and a young lady, sister of Mr. Barrett, who, I suppose, will be engaged in some way. On my return home from chapel last evening I found five of the company at my house—they have just left, with brother Woolridge. Our Mission is certainly prospering; and, as far as I am acquainted with the churches, I do verily believe in my conscience that they would bear comparison with any churches of the same size in any part of the world, making allowance for the want of general intelligence amongst the bulk of the people. I do heartily wish that a deputation of intelligent, unprejudiced Christians, could and would come out to this island, and visit every church and mission station, with the avowed object of reporting the true state of the Society, and I am confident the report would disgrace neither your Missionaries nor the Committee.

Mr. Clark, who is for the present associated with Mr. Coultart, at Tydenham, in St. Ann's, thus alludes (Dec. 3) to the methods he is adopting to promote the intellectual advancement of his people.

The congregations keep up, and although this is the rainy season, and the people have generally to walk several miles, the attendance at the week evening services, both at St. Ann's Bay and Ocho Rios is very encouraging, the places being nearly filled. I believe I mentioned having commenced a catechetical class at these two stations immediately before the evening services. I should think near 100 people attend at each place:—the knowledge of scriptural truth possessed by some is very pleasing—though many, I regret to add, are very ignorant, particularly the older part, who have been unused to exercise their minds. I cannot but think that catechetical instruction is peculiarly adapted to the people in their present state—their attention is better kept up than by a sermon, while the intellect is at the same time exercised, and the mind stored with Divine truth. Pray for us, that God's Spirit may be poured out, to give power to the word, convert sinners to himself, and make those who believe more holy and devoted.

Mr. Dendy writes thus, 6th December, from Bethtephil, in St. James's:

By the place from which this is dated, you will perceive that I have removed from Montego Bay, and am now residing at this place, being one of my stations. This place we occupy instead of Endeavour, so that in future this station will be known by the name of Bethtephil, and not Endeavour.

Our first public service at this place was held on Sabbath-day, the 25th of October; our congregation consisting of about 1000 people, who were addressed from Isa. lvi. 6, 7: "*Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*" After the morning service the ordinance of the Lord's Supper was administered, and twenty-four persons, who had been previously baptized, received into full communion.

We still have a pleasing prospect of success before us. Our congregations are good and attentive, a spirit of inquiry is abroad, and I trust that the Spirit of God is working upon the hearts of many. A Congregational Bible Association has recently been formed — a Sunday-school commenced, with 133 names enrolled as scholars.

At Salter's Hill our services are held within the walls of the chapel, although the building is not yet complete. We have at our usual services 400 or 500 outside; if I had a prospect of meeting the expenses, I would immediately erect galleries, but this must be deferred for the want of the necessary means.

In about a fortnight's time I expect to baptize about fifty persons, who will be united to Salter's Hill church. Here also a Bible Association has been formed—a Sunday-school commenced, which already consists of 160 scholars.

A letter, written a month afterwards (Jan. 7), states, that in the two churches under his care, Salter's Hill and Bethtephil, he had baptized 178 in the course of the year just closed. He adds, that the number of members at that time was 899, and of inquirers 887. The average congregations were upwards of 2000, besides 500 at Greenwich Hill, and 350 at Maroon Town. In addition to the 160 Sunday scholars at Salter's Hill, there were 133 at Bethtephil. He had celebrated, during the year, 206 marriages, and distributed 277 copies of the Testaments presented to the negroes by the British and Foreign Bible Society.

From Jericho, Mr. Clarke writes, under date of January 13th:

At the commencement of a new year I have the happiness of addressing you, in the possession of personal and domestic enjoyments, and surrounded by a large and affectionate flock, rapidly continuing to increase in number, and I trust also in the love of Jesus, and knowledge of the way of salvation through Him. Such is the success God is graciously pleased to give to His unworthy instrument, that I cannot but greatly rejoice; yet I rejoice with much trembling when I reflect on the numbers depending on one for instruction. But God knows the state of His people, and can supply all their wants by His Holy Spirit's influence, in first shedding abroad the love of Christ, and next keeping alive and increasing this love in the souls of those who truly seek His face.

During the past year I have distributed about 150 of the Testaments and Psalms, sent out as a gift by the British and Foreign Bible Society, to the apprentices who could read, besides other books and tracts. A Temperance Society has been formed, and thirty-six have given their names, although it was very nigh to Christmas ere it was intimated to the people. Mr. Wheeler, agent of the British and Foreign Bible Society, has visited me, and spent part of four days at this place. We had three meetings, assisted by Mr. Shotton, who was also here; and 279 have become subscribers for the whole Bible; and more are continuing to come, from time to time, to put down their name for the purchasing of that Word which is able to make them wise unto salvation. I shall now lay before you, as usual, my accounts of income and expenditure for the past year.

After his financial statements he gives the following table of the state of the *four* churches under his care, together with a summary of baptisms, amounting in all, since March 8, 1835, to 519.

Stations.	Members.	Died	Separated.	Restored.	Baptized since Jan. 1835	Inquirers.	Usual attendance.	Sabbath scholars	Day do.	Night do.
Jericho	827	7	15	13	412	770	From 1000 to 2500	100	30	170
Lucky Valley	114	0	7	6	62	275	150 350	107	12	87
Monteague ..	31	0	0	0	11	107	200 400	0	0	0
Retirement..	34	0	0	0	34	90	150 250	90	23	97
Top Hill	..	.	..	..	..	..	100 200	..	..	..
Total at all the stations	1006	7	22	19	519	1242	1600 3700	305	65	354

Table of Baptisms since March 8, 1835, to January 10, 1836.

	Males.	Females	Total.
In Black River, near Jericho, March 8, 1835..	40	61	101
In the Rio d'Ora, near Lucky Valley, April 19..	8	9	17
In a rivulet near Retirement, June 21	6	18	24
In Black River, near Jericho, August 2.....	63	101	164
In a river near Monteague, October 25	4	6	10
In the Rio d'Ora, near Lucky Valley, Dec. 27..	7	16	23
In Black River, near Jericho, Jan. 10, 1836....	85	95	180
	213	306	519

The Annual Association of our Jamaica brethren was held in Kingston, about the middle of March, but no accounts have reached us of the particulars at the present date (May 21). Should they arrive previous to our Annual Meeting, we shall be enabled to present a more complete sketch of the progress of the cause in that island during the last year. Enough, however, has already transpired to awaken fresh gratitude in the hearts of all who love the Redeemer and the souls of their fellow-men.

BAHAMAS.

Out of a variety of interesting communications from our brethren connected with this mission, we insert the following, as it affords a condensed account of what has been done during the past year. We have much reason for thankfulness that, though two of our brethren (Messrs. Burton and Quant) have been exercised with much bodily sickness, the Lord has been pleased to grant such a blessing to their labours.

In uniting to send you an account of what has been done during the past year in the Bahamas, we feel it right to begin by saying that it has pleased God to lay upon two of us a considerable portion of affliction. It has been a right portion, we know. It has come from Him who loves the church much better than we can love it. But we refer to the affliction here, because it has diminished the number of the visits to theout-islands. Instead of teaching others in public, we ourselves have been placed in solitude to learn.

Where the word of the Lord has been preached, it has generally been attended with a blessing. In *New Providence* public worship has been continued in Nassau, Grant's Town, the Creek, Goodhope hill, Carmichael, and latterly at a settlement of newly-imported Africans, called Adelaide. About the middle of the year, the important and delightful sabbath evening services that were held in the public school-room, where crowded congregations listened to the truth, were suddenly stopped: but we rejoice to say, that the blessing which had attended those services has been rising before us in repeated instances to the present time.

The church at *Nassau* has received a clear addition of eighty to its number during the year: ninety-six have been received, including six restored; but one has died, and fifteen have been excluded for conduct that was not according to the gospel of Christ. The present number in the church is 228. Of those who have been received during the year, we rejoice in having to say that three were from among the sabbath-school teachers, and two from the children. In the sabbath school there is a general attendance of about 150 children and twelve teachers. The school is not yet in that order that is desirable: but we are thankful to be able to believe that most of the teachers, besides being workers together with us for the instruction of the ignorant, are daily presenting their prayers to God, that the instruction may be blessed. Some of the other members, as well as the teachers, are, according to their opportunities, ready unto every good work; and some, having heard of the plan of lending tracts which is resorted to in so many parts of England, have recently set themselves to this description of labour for the Lord. The church at *Carmichael* has received an addition of four: and a new church has been formed at Good-hope hill, which has eight members in it. At each of these places a sabbath-school has been commenced, the former having fifty-five scholars, and the latter thirty-three.

Among the out islands we greatly regret that but little has been done. *Turk's Islands* have not been visited. The number of members is the same as when our departed brother Pearson was called to his rest. We have received many letters from the people, begging for an instructor. The little light which they have received appears to have made them much more sensible of the darkness, and much more distressed because of it. We feel deeply for their wants, and the wants of the people around them on the Caicos islands, and on Heneagua, and on Crooked Island, and on St. Domingo; but we greatly want more labourers.

Rum Key was visited by brother Quant in September: but immediately on landing he was violently attacked with fever, and was not able to preach once during the whole time of his stay. The friends there manifested the greatest kindness and sympathy. Some of them made liberal contributions to the Baptist Missionary Society; and almost all expressed their sorrow and disappointment, because of not hearing the word of life. The church on the north side has sixteen members; that on the south side, ten. The south side sabbath-school has been kept up through the kind help of a gentleman who is a Wesleyan: that on the north side is being dispersed for want of superintendence and management.

As brother Quant returned from Rum Key, the vessel called at *St. Salvador*, and though very weak and poorly, he made use of the opportunity to make known Christ to the people, who visited him immediately on receiving intelligence that a Baptist missionary was among them: but both his weakness of body, and the shortness of his stay, rendered it impossible for him to do much.

Elsuthera was visited by brother Bourn in August. At Tarpum-bay, where there was a church consisting of twelve members, two were added on this occasion. At Governor's Harbour, where there had not been any church previously formed, after a long-continued examination, forty-

seven were received and united in church-fellowship. A sabbath-school has been formed there under the superintendence of Mr. S., the resident magistrate, which has been eagerly attended, and for which the people have manifested very much thankfulness. The church at the Bogue, not having been visited, has still but six members; and the church at Rock Sound, six.

Andros Island has not been visited; and the number of members at the several stations there, remain as they were at the last report: at Fresh Creek, five; at Blanket Sound, four; at Conk Sound, seventeen; and at Quarter Master, fifteen.

Crooked Island, which had not been visited before, was visited by brother Bourn in September and October. The people were greatly thankful for the privilege of hearing the word, numbers came many miles repeatedly for that purpose. Sixty-four persons were married; and after repeated examinations, churches were formed at William's Hope, Stopper hill, Salt-hope, Bullet-hill, and Cripple-hill, having in them seventy-four members. In visiting this place with *Fortune Island*, where brother Bourn also preached, he was kindly accommodated by his Excellency the Lieutenant Governor, with a passage in the vessel that was sent to take two of the special magistrates.

Exuma has not been visited.

The following table exhibits, in a compact form, the state of these little churches at the date of this letter:

	Present Number.	Clear Increase.
New Providence:		
Nassau and Creek	228	80
Carmichael	13	4
Good Hope Hill	8	8
Andros Island:		
Quarter Master	15	
Conk Sound	17	
Blanket Sound	4	
Fresh Creek	5	
Eleuthera:		
Bogue	6	
Governor's Harbour	47	47
Tarpum Bay	14	2
Rock Sound	6	
Exuma:		
Stephen Town	7	
Rum Key:		
North Side	16	
South Side	10	
Crooked Island:		
William's Hope	36	36
Stopper Hill	6	6
Salt Hill	13	13
Bullet Hill	6	6
Cripple Hill	13	13
Fortune's Island	2	2
Turk's Island:		
Grand Key	18	
	490	217

Our brethren conclude with a deeply-affecting appeal for additional aid:

We earnestly hope that you will take into consideration the extent of the Bahamas, and the spiritually wretched condition of the people; and endeavour to strengthen us with, at least, one additional preacher of the truth.

If there were four of us, one might be stationed at Turk's Islands, where he would be able to visit the Caicos Islands, and Heneagua, as well as see what might be done in St. Domingo. One might be stationed at Rum Key; from which place he would be able to visit Crooked Island, Long Island, Watling's Island, and St. Salvador. The other two might be stationed in New Providence; and, besides supplying that place, might visit Andros Island, Grand Bahama, Exuma, Eleuthera, and Ragged Island.

By such an arrangement, if God blessed us with health, we should be able to visit all the Islands once a year; and, with only one additional labourer, that would be all that could be done. We could not give you an adequate conception of the claims and wants of these people, without taking up more of your time than we have a right to occupy: we should have to tell you all we have seen and heard, and send you all the letters we have received. You know a little of Turk's Islands; we have no need, therefore, to write of the claims of that station: but respecting Rum Key, we may just remark, that the brother who might be placed there would have, on the five Islands under his care, between two and three thousand inhabitants speaking only the English language, who at present have not a single minister of the gospel; and the majority of them are nominal Baptists; yet, even this is far from being the most affecting part of the case. We entreat the attention of the Committee to the fact, that in many places around us the people are perishing one by one, while sensible of their sin, and their ignorance; and *while asking in vain for some one to point them to heaven.*

No words of ours can add to the force of this simple statement. We can only express our earnest hope that He, whose providence led the way to this interesting Mission, will incline his people seriously to lay it to heart, and so to listen to the cry of these destitute outcasts that the *blessing of those who were ready to perish* may come upon them.

LETTERS LATELY RECEIVED.

EAST INDIES.

Rev. George Anderson, Mirzapore, Oct. 9, 1835; J. Williamson, Sewry, Oct. 19; G. Bruckner, Samarang, Oct. 15; N. M. Ward, Dec. 5; G. Pearce, Seebpore, Dec. 5; W. H. Pearce, Jan. 1; J. Thomas, Jan. 6; H. Beddy, Jan. 3; E. Daniel, Colombo, Nov. 4.

WEST INDIES.

Rev. T. Burchell, Jan. 26, Feb. 2, and 23; W. Knibb, Feb. 2, and 23; J. Kingdon, Feb. 2; F. Gardner, Feb. 15; T. E. Ward, Feb. 2; W. Dendy, Feb. 23; J. Burton, Mar. 18; E. Quant, Mar. 21.

Messrs. Burton and Bourn, Jan. 27; A. Henderson, Belize, Jan. 12, Feb. 16, and Mar. 18.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1836, not including individual subscriptions.

Northamptonshire, by Rev. W. Gray:			
Northampton	75	18	4
Do. Church-lane	5	0	1
Brington	3	13	6
Kingsthorpe	6	13	6
Middleton Cheney	3	0	0
Morton Pinkney	2	5	0
Road	1	1	0
Weston by Weedon	3	7	3
Clipston	15	16	0
Hackleton	2	0	0
Milton	5	0	0
Do. Translations	1	10	0
Kislingbury	7	16	7
		133	6 9
Prescot Street Auxiliary, by George Morris, Esq., *part*		31	1 5
Germany, Churches at Friedesheim, Spitalhef, and Weyerhof, in Bavaria, by Rev. Mr. Raedar		7	5 6
Andover, Friends, by Mrs. Davies		5	0 0
Bridgend, collected by Mrs. Lewis		3	0 0
Edinburgh, sundries, by Mr. Dickie		22	17 6
New Park-street Auxiliary, by Mrs. Evans, *one-third*		7	16 3
Poole, subscriptions, by Rev. S. Bulgin.		2	1 0
Bedfordshire Auxiliary, balance, by John Foster, Esq.		38	5 6
Great Shelford, collected by Miss Nutter		5	12 8
Totteridge and Whetstone, Missionary Association, by Mr. Wood		3	12 10
Reading Auxiliary Society, on account, by Mr. Williams		25	0 0
Battersea, collection and donations, by Rev. E. Crook		27	7 3
Boxmoor, Friends (Sunday-school, 15*s.*) by Mr. Gould		4	10 0
Wantage, Back-street, Friends by Mrs. Daniell		4	5 3
Friends, by Rev. W. Glanvill		1	4 0
Chepstow, Baptist church, by Rev. T. Jones		5	15 10
Bewdley, Friends, by Rev. Geo. Brooks		3	0 0
Beaulieu, by Rev. J. B. Burt		7	0 0
Chipping Norton, collected by Mrs. Catton		3	0 0
Missenden, Missionary Association, by Rev. H. H. Dobney, *moiety*		15	2 0
Canterbury, subscriptions, &c., by Mr. Christian		44	2 8
Perth, Ladies, by Rev. J. Thompson (Female Education)		3	0 0
Tottenham Auxiliary, by Joseph Fletcher, Esq.		56	1 8
Camberwell, Ladies' Auxiliary, by Miss Gutteridge		107	6 6
Hatfield, Friends by Mr. Cox		2	0 0
Weymouth, subscriptions by Mr. Beddome		5	11 0
Ilford Missionary Association, by Rev. J. Cubit		12	14 6
New Mill, subscriptions by Rev. J. T. Jeffery		2	1 10
Lymington, subscriptions, &c., by Rev. J. Millard		12	14 6
Dublin, sundries, by Mr. Parkes		3	5 0
Kent Auxiliary Society, on account, by Rev. W. Groser		10	0 0
Kensington Gravel Pits, Mission. Boxes		1	7 10
South Devon Auxiliary, by Rev. Sam. Nicholson:			
Devonport, Pembroke-street	6 7 5		
Plymouth	68 17 2		
		75	4 7

(£28. 6*s.* 8*d.* previously acknowledged).

DONATIONS.

First-fruits of an increase	1	0	0
Mrs. Steadman, by Miss Huntley, *Bow*	0	10	0
Mr. Hopkinson	1	0	0
Mr. Hunt, *Burton-on-Trent*	1	0	0
Two Friends, *Manchester*, after reading "*Amelia Gale*"	2	3	0
Mrs. Price Watkis, for *Jamaica* Schools, by Rev. M. Kent	5	0	0
Benjamin Tucker, Esq., *Enfield*	5	5	0
J. D.	5	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mrs. Green, of Walworth, and female friends at Lion Street, for a box of frocks and caps, to be placed at the disposal of Mr. Quant, of Nassau: as also to Mrs. Fernie, of Tottenham, and Mrs. Compton, of Isleham, for Magazines, &c.

The kind friends who sent boxes of fancy work, &c., for Mr. Burchell, by Mr. Oughton, are informed that, although all the packages were damaged by the sea-water, a considerable proportion of the articles has been saved and repacked, and will go forward in the Ethelfred.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. L.

JUNE, 1836.

The Annual Meeting of this Society will be held, D. V., in Finsbury Chapel, on Tuesday Evening, June 21, 1836, at Six o'clock precisely.

John Foster, Esq., of *Biggleswade*, has been requested to occupy the chair.

The Committee of this Institution are happy to state, that the Home department of the missionary field never wore a more promising aspect than at the present time. Cheered by the Divine blessing upon their labours, the missionaries are abounding in the work of the Lord. While successful efforts are put forth in almost every district by Christians of other denominations, it is earnestly hoped, that this Society, which has now been in operation nearly forty years, will not be suffered to languish for want of support. With nearly 100 agents, usefully employed in England, Wales, and adjacent islands, it requires, and (thank the Lord) it has received, additional contribution: and although there is still a considerable balance due to the Treasurer, it is confidently hoped that the urgent claims of the Society will be liberally met, as on former occasions, at the Annual Meeting. The Committee forbear any farther statement, which might anticipate their Annual Report, and only add, that they have now nearly thirty applications for aid, which are well recommended, yet cannot be assisted, entirely for want of funds; and there are favourable openings for the immediate employment of *twelve* additional missionaries, could we obtain the means of supporting them.

Fellow Christians, and fellow countrymen! consider "*how great things the Lord has done for you.*" We invite and entreat you to come to our Annual Meeting, and *bring an offering with you*, and you will hear with gladness what the Lord is doing for others. Should you be prevented from attending in person, do not cease to "pray that the word of the Lord may have free course, and be glorified."

The following is the second part of an address, by our travelling Secretary, who is now in Scotland, where we are happy to learn that he has experienced a kind reception, and the cause which he pleads has met with liberal support.

We mentioned in our last Register that we were in need of efficient and suitable men for the Home Missionary field, and the want continues. Our churches are awaking to a deep sense of what they owe to the cause of Christ, and of sinners who are perishing around them for lack of knowledge, and are beginning to put forth such efforts, and make such sacrifices, as they have never before thought of. To meet the wants, the wishes, and high expectations of our churches, now in their enlivened, revived, and vigorous state, such an order of ministers, or at least for missionaries for the Home department, is needed, as I am unable to find, and no man

can make; but I stated that Christ has commanded his people to *pray* to the Lord of the harvest to thrust forth *labourers* into his harvest. The object of my remarks this quarter, will be to point out how such constant, public, united, affectionate, confiding prayer, is likely to work in producing the desired blessing. I. That *such prayer is pleasing to God* we know, and to the truly spiritual this is enough, and assures all such that their prayers will be answered, and that they shall not be left without an answer from the prayer-hearing God. Still, II. It is important and interesting to investigate the *influence it is likely to have directly on that church*, and

1. On *the minister of that church.* While his people are wrestling with God in prayer in the public meetings, that an extraordinary race of young men may be raised up in our churches, eminent for zeal, self-denial, labour, patience, tenderness, prudence, doctrinal, experimental, and practical preachers; mighty in the Scriptures, potent in prayer, acceptable alike in private and in public, not seeking the office of the ministry for its emoluments, but for the sake of guilty sinners. Will not that minister who listens, week after week, to such ardent prayers from his people, begin to feel that his people will expect their own minister to be such a man, that they will expect great things from him? That time be husbanded, laid out for usefulness, every hour turned to some good purpose? That he be all they have been praying for; that his zeal burn, his heart glow with love to souls, and his bowels of compassion yearn over ruined sinners? Will they not look for something particularly tender, melting, affecting in his prayers and sermons, particularly respecting the unconverted; that he be instant in season and out of season, not active as a politician, but as one standing between the living and the dead; urging sinners by every lawful motive, and employing with them every influence which God allows, to induce them to flee from the wrath to come. Surely every minister of proper feeling, not to say prudence, will lay himself out then, if he never did before, to meet these reasonable expectations of his people. But, should any drones exist bold or cold enough to resist the course of feeling, thus gently indicating which way the current has set in, let me assure all such that it is high time to set their houses in order, for the Spirit that will not spare the pastors in lawn sleeves and gilded palaces, will not overlook those in lowlier guise and humbler habitations; let then the inactive pastor or missionary anticipate what is coming upon him, for God has said, and the church responds, "*If a man will not work, neither shall he eat.*"

2. *The influence on the young men looking forward to the ministry will be valuable.* Should any in such a church have been seeking to intrude into the sacred office for a morsel of bread; to indulge literary ease, retirement, and leisure; or to fill some high and easy and sloth-encouraging situation; such aspirants will have their hopes slain at once; will have their eyes opened to what that man must do and be, that is to rise to eminence, that a man can only rise into notice by rising in holy activity and consequent usefulness, and that until they manifest the possession of such a humble, teachable, zealous, pious, unwavering, active, energetic spirit, as will give hope and promise of future distinction in the service of the King of Zion, the church would no more think of calling them to the work of the gospel ministry, than of making them prime ministers of state.

Thus our churches will at once be relieved from that host of vain and worthless intruders, which at this day must be regarded as the greatest hinderance to the advancement of our Lord's kingdom, and a dead weight at this moment upon the rising spirit of our churches. On the other hand, prayer of this kind will nourish into vigorous activity those bold, and noble, and zealous, and high-principled young men, who have heretofore been devoting their mighty energies to secular pursuits, and have run for a corruptible crown, laying up treasure on earth for themselves and posterity, making for themselves a name among the rich of this world. These will come forth and consecrate their all to the cause of Christ; their youthful ardor and energies will be devoted heroically to the best, the noblest, the most honourable of all professions on earth. Men are, under God, made by the circumstances which surround them. Witness Luther, Knox, and a host of others we could name. Men's courage, and zeal, and ardour rise to meet the spirit of the times in which they live, and society in which they move; and to a considerable extent arise out of them. Sailors laugh at the landman's fears of the stormy ocean. The very children of the

hunters of the Alps and our own mountains, smile at the fears of the lowlanders, who tremble at the snows and storms, and howling winds, and piercing rains, which drive along our rugged hills. And so will it be with the race of young men who are soon to take the places of their fathers. Taught to emulate apostles in labour, —in prayer—in self-denial—in compassion for men's souls—to count not their lives dear to them, so that they may finish their course with joy—do the work of evangelists—and succeed in converting sinners, seeking all their success from the abundance of Divine influence, and laying down all their honours at the cross of Christ. Called forth by this mighty prayer, we shall see the rich young converts emulous to consecrate their all to Christ; the active young tradesman devote himself to be a moral hero. Money will go—earth will go—ideas of hoarding will go. To be instrumental in converting one sinner, will be more of a distinction than to drive a coroneted coach; and to advocate the cause of Christ and vanquish his enemies, than to conquer a world and sit upon its throne. No Christian doubts that this ought to be, and the time is not distant when it will be.

Young men of high mind and principles, of a good education, of a daring spirit, of a lion-like heart, will come forth and press into the gospel field, to share the labour, the distinction, and the reward. The same spirit, but sanctified and elevated by grace, which animated Hannibal, Scipio, Alexander, and Cæsar, will develope itself on the gospel plains, to the astonishment of the world, the delight of the saints, and the final defeat of the prince of darkness. Yes, these young Christian warriors will come forth, and, by the fire of their eye, the fervour of their address, the glow of their words, and the melting, touching pathos of their tones, soon prove that these are a band of men whose hearts God has touched; that the Lord of Hosts is with them, and the shout of a king is gone up in the midst of them. Yes, the prayer of faith will be heard—the cry of his ministers and churches will go up into the ears of the Lord of Hosts. His Spirit will be poured out, and the natural working of the means of His own appointing, corresponding with the proper disposition to receive and make a right use of this extraordinary divine influence, we can see how the work can be done, and men of the right order be thrust forth to gather in the harvest of the Lord.

3. *The effects upon our churches will be sublime.* Those Christians who thus pray, will begin to feel that actions speak louder than words—that to call on God to do that which he alone can do, while we neglect to do what we can do, and ought to do, is vile hypocrisy—that to expect ministers, and young men looking forward to the ministry, to be all that we wish without going with them into it, is infamous selfishness—to anticipate them to make the most astonishing sacrifices, and put forth the most glorious efforts, while we make no sacrifice, put forth no corresponding effort, is a degree of self-delusion and imposture, of which few are so stultified as to be capable. When the members of our churches awake to this view of the unsoundness of the principles upon which they have heretofore been acting, speaking, living, and calculating, what wonders we shall see! We shall hear no more of members laying up £10,000, or £100,000, or £500,000, but of members of churches maintaining ten, twenty, or thirty missionaries, or five, or two, as their means may enable them. And as God may be pleased to make them stewards of his property for a few years, professing Christians will no longer so far forget whose they are, and to whom they are soon to give in their accounts of the way in which they have trained their children to walk before God, as first to labour to *lade* them with thick clay, and then wonder that they do not actively run for the incorruptible crown. Parents will no longer train up their children to provide for the lusts of the flesh, the lusts of the eye, and the pride of life, and afterwards die of broken hearts, because these children do not mortify that which they themselves taught them to indulge. Oh! then will be the palmy days of the Christian church; when it will no longer be expected that faith and prayer, and effort, and Christian benevolence and zeal, and self-denial, and trust in God, are to be confined to the ministers of the Gospel, but the whole church will arise, come forth, and shine, when this glory of the Lord is risen upon her, "clear as the sun, fair as the moon, and terrible as an army with banners." Then our children will be trained up to walk in the steps of their parents, and eat bread which they have laboured for. Then, as God pours

money into the coffers of his children, they will pour it out to advance his cause. Then, our sons and daughters will no longer be educated to be ashamed of their parents' origin, and trade, and connexions, and religion, and God; nor be forced into unnatural alliances, and graceless connexions; to seek society more suited to their new tastes; society less spiritual, holy, devoted; less marked by stern integrity, than that in which they have had their birth, but not their education.

Prayer for Divine influence will be productive of, and accompanied by, this new state of views and conduct among those that name the name of Christ; and can any hesitate as to the happy results? Our beloved land will be evangelized. Infidel mists and doubts will roll away before the advancing light and heat. The grosser vices of our large towns and cities will retire before the increasing light, ashamed of their ugliness, and vanish like snow at the glory of the Lord. Our missionaries will no longer be left to labour hard amid poverty, rags, and hunger!! worse fed, worse lodged, not merely than the dogs and horses, but even than the poor charwoman that takes away the broken meat from the kitchen doors of our rich deacons and members. No! such anomalies will no longer exist among the members of Christ, the future heirs of glory; our wealthy brethren will maintain missionaries of their own; will watch over them; will care for their wants; will pray for them; counsel them; encourage and stimulate them: and men thus regarded will feel they are called upon to make such efforts as are seldom seen in our days. "Now such things will please the King of Zion, and all the congregation of the Redeemed; for it has not been done of a long time in such sort as it is written." 2 Chronicles xxx. 4, 5.

Now then comes the question, which may the Lord, that sees all hearts, enable us honestly to decide. Can our churches and ministers, admitting these points, cordially meet to seek to the God of heaven for the outpouring of his Spirit? Honestly anticipating these results, can my brethren assemble to seek the Lord? to seek him earnestly? are they willing to consecrate their all to God should he demand it? Well, let them meet, and prove him, and see if from that day he will not bless them. As he says in Malachi and Haggai, he will enlarge their borders. Oh! yes, fear not, brethren, God will bless you indeed, for he is the hearer and the answerer of prayer. He will multiply your converts—convert your children—perpetuate pious families—raise up in the midst of you a new race of missionaries, and ministers too—multiply your substance and means of usefulness until your cup run over, and you exclaim, Lord, it is enough! and then, in the midst of advancing light, and love, and joy, the millennial jubilee of our world will be consummated!

We beg to apologize to our readers for the omission of a list of contributions. Owing to the absence of Mr. Roe, we could not give an entire account, and as the whole will appear in the Annual Report next month, it is deemed the less needful.

*** *Donations and Subscriptions will be gratefully received on behalf of this Society, at 6, Fen Court, Fenchurch Street; by S. Salter, Esq., Treasurer, Watford, Herts.; also by the Secretaries, Rev. J. Edwards, and Rev. C. H. Roe, Clapham; or any Ministers of the denomination in town or country.*

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THE

BAPTIST MAGAZINE.

JULY, 1836.

MEMOIR OF THE REV. JOHN PHILIP DAVIES,

OF TREDEGAR, MONMOUTHSHIRE.

JOHN Philip Davies was born at Bangor, Cardiganshire, March 12, 1786. He was the eldest son of the Rev. David Davies, rector of that and of the adjoining parish of Heullan; the youngest son of the same family being the Rev. W. Davies, rector of Graham's Town, South Africa. The Rev. D. Davies was a clergyman of considerable repute in his day, as a man of learning, of evangelical sentiments, and of respectable pulpit talents.

The subject of this memoir was in his earliest youth of a studious and pensive turn, passionately devoted to reading, and exhibited no ordinary promise as to his future celebrity as a clergyman of the National Establishment, for whose service his father designed this his eldest son. His early education was the best the country schools afforded. Having passed with credit through every stage constituting the routine of these seminaries, he was taken home to remain under the paternal roof for a time, until he should be placed under the care of some one of the many tutors, then numerous in the Principality, who prepared young men for college, and not unfrequently for ordination. He had not now attained his fifteenth year; the greater part of his time he applied sedulously to master the contents of his father's library. His devotedness in this respect was increased by the following circumstance: he began to frequent Dissenting meetings in the neighbourhood, which, when his father came to hear, he strictly prohibited. But this prohibition not availing, John's best clothes were locked up from him, that he might not be able to go out at all on the Sabbath-day. With every returning Lord's-day he found his father's library more and more delightful; and to his last days he ascribed much of his general knowledge, and especially his extensive acquaintance with divinity, to his readings on these occasions. The books were chiefly theological, the works for the most part of the celebrated old writers of the Church of England, and their perusal could not but be highly beneficial to him; especially when his deeply and patiently reflective habits, even then, are taken into the account. Another event which materially shaped his subsequent course is ascribable to the same cause. Alone, without any living guide to influence his inquiries, and in spite of the prejudices of education, together

with his own predilection, he discovered that the baptism of the New Testament differed *in toto cœlo* from that administered by his father; that in its mode and subjects it was opposed to it; that, in fact, they were two distinct and uncongenial ceremonies. He did not at the time know that there were any persons on earth who administered the baptism he found narrated in the Acts of the Apostles. One day he asked an old man at work on his father's farm, a member of a neighbouring Independent church, whether any Christians in these days baptized adults on the profession of repentance and faith, as did the apostles? The simple-hearted old man, in reply, expressed his astonishment that his young master knew no better, while there was a Baptist church at Drefach, on the one hand, and at Llandysal, on the other; and while, of the last, his own paternal uncle was one of the pastors! Our friend was both astonished and delighted with this information.

This fact evinces his secluded and unobtrusive habits, and the strict family regimen under which he was placed. To know the truth was, with him, through life, to obey it; and so in this instance. After considerable difficulties, arising from his father's opposition, he became a member of the Baptist church at Drefach, having been baptized by his uncle, the above-mentioned Rev. Daniel Davies, of Llandysal, who is still living. He was then in his eighteenth year. This step threw him into great perplexity. Not being in possession of minute information, we cannot be more explicit than to say, that he was by his father entirely forsaken and rejected, who denied him the least countenance or assistance, and forbade him the house. Under these painful and trying circumstances, the excellent Titus Lewis, then pastor of one of the Baptist churches at Caermarthen, took kindly, generous, and efficient notice of him. Mr. Lewis befriended the young and interesting outcast in every possible way; took him with him on some of his frequent preaching tours, and acted the part of a tender and anxious parent. Of him Mr. Davies could never speak but with the most fervent emotions of admiration and gratitude. Nor was he the only one who retained tender and grateful recollections of that man of God: eminently talented, not more talented than pious and devoted, possessing integrity and fidelity, never suspected, ardently affectionate, 'pure as a seraph, and gentle as a lamb;" Titus Lewis still lives in the memory of thousands, associated with their fondest reminiscences, and operating as a powerful stimulus to the cultivation of that unaffected excellence, and of those heavenly graces, which made him an instrument of so much good in the world, a servant so signally useful to the church of God.

Mr. Davies was now encouraged to take a journey into North Wales, where preachers were very scarce; and in this tour visited Holywell, at which place he was induced, by a few friends who assembled together for the worship of God, to prolong his stay. In a short time he became their pastor. Soon after this connexion took place he was married to an amiable and pious young woman from Pembrokeshire, who died in about eleven months, leaving to his care an infant daughter some two or three

days old. He did not remain long at Holywell after his wife's death, but removed to Liverpool, where he preached to a small congregation of Welsh Baptists. During his stay in this place he married his present widow. He soon afterwards left Liverpool for London, to become pastor of the Welsh Baptist church then assembling at Deptford. In each of these removals Mr. Davies considered himself in after days to have acted precipitately, and that the discomfort and the want of success he met with in both instances, were intended to teach him prudence and caution. While he firmly entertained this opinion, he believed they had been productive of one great good to him: besides their tendency to inculcate these lessons, his residence in Liverpool and in the metropolis was the means of infusing into him the public spirit, and the zeal for, and interest in, Bible and Missionary Societies, which he cherished to the end of his life, and which, in the influential station he occupied in his last years, was of great importance.

In London he longed to return to his native land, and was, therefore, ready to close in with an invitation he received to take the oversight of the Baptist church at Ferry-Side, Caermarthenshire. In this place he laboured for some years with comfort and apparent success; when, being obliged to exclude a considerable number of his members for very disgraceful conduct at a wreck that happened off their coast, he desponded of further usefulness in that neighbourhood. This event Mr. Davies took much to heart; and as he was little accustomed to make known his griefs, it preyed upon his mind, and pained him deeply and long. Soon after he was invited to Tredegar Iron Works, in Monmouthshire, to become pastor of the Baptist church in that place, where he went to end his days.

From this period it is that we are to date Mr. Davies's efficient and influential career. He now seemed to become a new man; energies hitherto latent and inoperative were developed, and he was from this time forward, one of the most useful and devoted pastors of his day. He preached at Tredegar, and in the neighbouring places, with great zeal, earnestness, and fidelity; and his labours were extensively blessed. The meeting-house was enlarged to double its former size, and the church, already a large one, was at least doubled in the number of its members during his eleven years' residence in the place. At Rumney, three miles distant, a place of worship was erected; at Ebwy-Vale, two miles distant in a contrary direction, another was raised; at Tredegar a meeting-house for the English Baptists was erected: in each of which he preached periodically and administered the ordinances. In the two former places, indeed, some time prior to Mr. D.'s decease, churches were formed and pastors settled, which has also been the case in the latter since that event. While he was thus rendered eminently serviceable in the cause of his blessed Master, he was laid by for some time with what was then taken to be an affection of the liver; from which affliction he never was but partially restored. He did, however, preach with great difficulty for sixteen or eighteen months in the years 1830-1, when he became again unable to do so. He was

now the subject of a complication of diseases; and after a very protracted, and frequently a most agonizing, illness, borne with remarkable fortitude and resignation, he breathed his last, August 23, 1832, in the forty-sixth year of his age.

As the limits of your Magazine recommend a due regard to brevity, the writer will content himself with a very brief sketch of the distinctive features of Mr. Davies's lovely character.

In an intellectual point of view, he was eminent, not for *genius*, but for *talent*; assuming the correctness of a common distinction between them, namely, that the former word indicates the creative energy, and that the latter signifies the power of acquiring. He was a man of little invention; his imaginative powers were by no means vivid; he dealt little in figure: but few surpassed him in patient inquiry—in incessant labour for the attainment of truth. His reading had not only been very extensive, but most attentive and observant; and whatever he once mastered, he mastered for life. His taste for knowledge was not contracted, but extended to all that was knowable. Nothing in the shape of useful information, relative to art or science, was unheeded by him, if he could by any possibility attain it. In proof and illustration of this characteristic I may state, that not more than two years before his death, though at the time suffering much from indisposition, he procured Blackstone's Commentaries, and commenced the study of the book with as much ardour as though he were about going to eat his terms in one of the Inns of Court. His acquaintance with English law was previously considerable; and the greater part of the farmers around him had more confidence in his judgment and opinion than in those of any of "the great unpaid" in the neighbourhood.

As to his literary acquirements, they were rather solid than extensive. Whether he had any acquaintance with the original language of the Old Testament, I cannot say; but that of the New he certainly understood so well as to be able to judge for himself the merits of a translation. He had taken some trouble to master the philosophy of English grammar, and would to a friend or two occasionally discourse upon that subject with surprising acuteness and facility. This was, however, rare; no consideration could induce him to do so, or even to acknowledge that he knew anything upon the subject, save in the company of one or two intimate acquaintances. He considered it unwarrantable assumption in him to talk upon such a subject in the presence of Englishmen. The same diffidence made him at all times averse to preaching in that language; though, when he had prepared himself, he was able do so in a manner by no means discreditable to him, or unedifying to his hearers. But as a Welsh scholar, Mr. Davies was truly eminent, ranking amongst the ablest critics of his day. To understand the elementary principles, structure, &c., of his native tongue, he had taken surprising pains; and with every question of British learning he was quite familiar. He translated into the language of his country Fuller's "Exposition of the Apocalypse," and Ward's "Farewell Letters," most ably and learnedly; though, by aiming

at a standard above the taste of his countrymen in general, he materially abridged their usefulness.

As a divine, Mr. Davies was second to none of his brethren in the Principality. His views were scriptural, carefully and cautiously formed, and fondly cherished. His attachment to the word of God was uniform, devout, and impassioned. He loved the Scriptures: his soul was enamoured of their excellencies and beauties, and they furnished him with the means of incessant meditation. All helps to the better understanding of the sacred books which he could procure, he taxed unsparingly, solicitous to understand the will of God, and remembering that (to use the words of the excellent Cecil), "the meaning of the Bible is the Bible." Of the works of the divines of the two last centuries, there were but few that he had not read. Among the modern writers on theology he gave the Rev. Andrew Fuller a decided preference. No minister in the kingdom laboured more assiduously to disseminate the principles advocated in the writings of that incomparable man. He, together with the late excellent and Rev. Joseph Harris, the late Rev. Richard Foulks, of Denbighshire, and the revered and excellent tutor of the Abergavenny academy, the Rev. Micah Thomas, did the cause of pure religion and of sound theology great service in this respect; for which, to be sure, while they received the gratitude of many, they received a due proportion of defamation and calumny from others, who thought, no doubt, they did thereby God service. Mr. Davies wrote in the last year of his life a series of papers on important theological subjects, embodying the views he had so zealously preached—which have since been published in one octavo volume—and which, for purity and even beauty of composition, class amongst the choicest products of the Welsh press.

Mr. Davies was a preacher of no common order. His extensive and accurate information, and especially his treasures of biblical lore, enabled him to preach with great acceptance. His citation of a passage of Scripture, by the connexion in which it was introduced—by the emphasis he placed on the principal term—or by an explicatory remark, was frequently a sufficient exposition of it. His quotations from the sacred volume were very copious and apposite. His preaching was distinguished by happy arrangement of its matter, fulness and pointedness of proof, closeness and pungency of application, and by its extreme affectionateness. In his last years his earnestness very much increased; every one felt he spoke from the heart, and what he said found its way easier, on that account, into the heart. In former years, he told the writer, his sermons were much elaborated; but in the last five or six years of his life he attended more to the adaptedness of his preaching to the circumstances of his people, and found his account in it by new and increasing indications of usefulness. Mr. Davies's delivery was perfectly natural and easy. He spoke rather slowly; and though, as he proceeded, his utterance became more rapid and loud, there was nothing in any part of his discourse which could offend the most accomplished rhetorician. There was much of

natural pathos in his address; and this, in connexion with the infinitely interesting topics continually occurring and recurring in the course of the Christian ministry, and under the guidance of his profound personal piety, frequently produced prodigious effects. A remark which the writer recollects meeting with in some notice of the Rev. Dr. Fawcett, "that his preaching was sometimes so pathetic, as to fairly melt down a whole congregation into tenderness," would be literally true, if applied to the subject of this memoir. Such scenes I had for years the happiness of witnessing from time to time; and in the emotions produced on these occasions it was my frequent privilege largely to participate, and the recollection inspires no small degree of gratitude to God for such valuable immunities. Another remark, one made by Robert Robinson in reference to the preaching of Beza, is equally applicable to, and characteristic of, that of Mr. Davies: "It was a shower of the softest dew." All was gentle, calm, and insinuating. Not only it bore no analogy to the cataract, it was not even comparable to the shower, unless it be one of the almost imperceptible showers of a genial spring, when the heavens answer the cry of the earth in such a manner as not to impede the necessary labours of the husbandman—when the sky moistens the soil quietly, kindly, tenderly. With nought of the appearance and manner of a preacher meditating an attack upon his hearers, he would carefully and cautiously lay his siege; and ere the besieged was aware, the assent of his understanding was gone, even if he afterwards struggled to retain the consent of his heart. His preaching was seldom or never professedly controversial. He knew human nature too well to provoke his hearers at the outset to self-defence. His advice, given the writer when he was about entering the ministry, was to this effect: 'As a general rule, advance your views and statements as though no person present so much as doubted their correctness. He would frequently refer to Mr. Fuller's conduct in this particular. "Though," he would observe, "Fuller was unrivalled as a polemical writer, in the pulpit he disputed little, but divided the spoil."

But that which gave true and lasting value to all Mr. Davies's accomplishments was his unfeigned piety. This added to the lustre of every acquirement, and invested the whole with dignity and beauty. We do not challenge for our friend (now, alas! no longer with us) a perfect piety. He had his failings. He was too careless of his temporal concerns; there was about him an unjustifiable neglect as it regarded matters of arrangement and detail. None was more sensible of this than himself; and we need not hesitate to assert, that it was to him the source of much and frequent "godly sorrow."

Taking into view *the whole* of his character, it was one of deep-toned, sterling, fervent godliness. He was clothed with humility; he walked with much lowliness of mind before Infinite Purity, and found in his last hours the assistance promised to those who walk with God. "Through divine mercy," said he on his death-bed to a friend, "my mind is calm in the prospect of eternity. The Saviour, whom I have preached with so much delight, is now my

sure support, firmer than the pillars of the universe! He has swallowed death in victory; and thanks be unto God, who giveth *me* the victory through our Lord Jesus Christ! How blessed is the word of God when it finds a place in the heart! and how happy is it, to recollect passages that are applicable to one's situation; such as, 'When my heart and my flesh faileth,' &c. If I should preach again, I think it would be a source of great pleasure to me; but *I never shall!* God does not stand in need of my service; He can raise whomsoever he pleases for his glory; and, if all were silent, the stones would praise him!" *Frawd anwyl, anwyl! pesmus yw meddwl na chaf dy weled na'th glywed mwy!*

D. R. Stephen.

Swansea, 22 April, 1836.

ON THE LEGAL INTERESTS OF DISSENTERS.

The conflict between the state religionist and the dissenter, is one of truth and error—liberty and oppression—religious freedom and ecclesiastical domination. The interests of dissenters, legally and politically considered, are reducible to three classes, each of which should be considered apart from the others, and the advancement of each should be separately pursued. The first class comprehends the grievances which dissenters suffer *immediately* at the hands of the state church; to which may be added those fiscal exactions to which dissenters are subjected in the shape of stamp duties upon their chapel and school deeds, and of taxes upon the materials employed in the construction of those buildings; from all which burdens, as is generally known, the established church is exempt. The interests of dissenters are, in the next place, to be considered as they are affected by various evils, which have arisen more from *within* than from without their own pale, but which can be remedied only by legislative intervention. Dissenting interests are finally to be contemplated as they bear upon the separation of the church from the state, and what equitably should be the results of that measure; a subject, however, which dissenters will approach rather as Christians and citizens than in any other capacity, regarding this vitally important question as one in which every section of the church is alike and most deeply concerned.

It is only to two or three of these matters that the writer, at present, wishes to call attention; purposing to confine his observations, chiefly, to the *legal documents of dissenters, and the stamp duties payable thereon.* The acts for "building and promoting the erection of additional churches and chapels in populous parishes," in connexion with the state religion of the country, 59 Geo. III. cap. 134, sec. 35, and 3 Geo. IV. cap. 72, sec. 28, exempt all deeds and conveyances relating thereto from the stamp duties imposed by the 55 Geo. III. cap. 184. Dissenters, therefore, in order to be upon a *par* with their more privileged friends, the episcopalians, should seek to be relieved, not only, as has been recommended, "from the expense incurred in every *renewal* of their trust-deeds;" but, in future, on

the duty at present chargeable upon the conveyance of chapels, or of land whereon chapels are to be built, in respect of the *purchase-money*; and also in respect of the instruments declaring the trusts of a chapel, where the trusts are set forth in a document distinct from the purchase-deed. Relief such as this would be a boon to *all* dissenting societies, but more especially to such as are yet to be constituted. And dissenters have as clear a right to be favoured in this respect as the dominant and privileged sect.

In this department, however, much more is to be done. Whilst seeking to be relieved from stamp duties, and other fiscal exactions, why not endeavour to obtain the aid of the legislature, towards the rectification of those of our legal documents, the defectiveness of which parliament can only remedy? It is well known, that most of our old chapel-deeds are defective in principle, and that many of the inconveniences sustained by dissenting societies arise, not so much from what has been termed "the indeterminateness of law," as from some of those injudicious regulations which dissenters have themselves adopted as the legal basis of their religious communities, and which the law, merely as a secondary instrument, has secured and perpetuated. The interests of dissenters, not only in relation to the ownership of chapels, but to much of the economy of a Christian church, are promoted or marred in proportion as chapel-deeds answer the ends contemplated by those who, on scripture grounds, are united in Christian fellowship. The defectiveness of the old chapel-deeds arises, chiefly, from the circumstance that those principles, which it was their object to secure, were but imperfectly understood by our ancestors. Experience has taught useful lessons in this respect; and hence it is that the majority of those deeds which declare the trusts of *recently formed churches*, give full play to dissenting principles. The evils engendered by many of the documents which have descended to us from our fathers, have been perpetuated to the present day, and are still in baneful operation, in consequence of the inapplicability of modern plans to old documents; such plans being *prospective* and not *retrospective*; so that in the appointment of new trustees under old deeds, the trusts, however injudicious, must be preserved in all their integrity, and be acted out by the newly-appointed trustees. Several years since the committee of deputies, and more recently the Methodist conference, endeavoured to do *something* towards remedying the inconveniences here noticed. So sensibly did "Conference" appear to feel the importance of some improvement in this part of their economy, that they appointed a committee to inquire into the "eligibility of a plan for the settlement of Methodist chapels." The committee put itself into communication with some of the most eminent counsel of the day, and as the result of various labours in this important matter, we have an octavo pamphlet, of eighty pages, published in 1832, containing a "summary of the proceedings of the committee, and a correct copy of the model-deed adopted by the conference." But this plan, and the various other plans approved by different sections of the dissenting community, however excellent in the ab-

struct, must without legislative aid prove abortive, with regard to the many hundred chapels whose trusts were in operation *anterior* to the modern devices.

The design of this paper is not so much to particularize the defects apparent in the trusts of our old chapels,—defects which originated in the adoption of principles either radically bad or ill defined,—as to suggest a remedy. There can be no doubt that the redress to which dissenters are looking forwards, will be afforded by distinct acts of parliament. Let us, through the medium of one of them, seek the rectification of the evils in question. The dissenters, and especially the Independents and Baptists, hold certain principles, connected with the legal interests and the general constitution of their societies, with whose unfettered operation they identify the peace, increase, and usefulness of the churches. Let us by all means seek to be relieved from the stamp-duties at present payable upon the purchase and trust-deeds of our chapels and public school-houses, and upon the instruments appointing new trustees, and from the duties charged upon the materials employed in the erection of those buildings. Let us beseech the Legislature that we may be saved the present exorbitant expenses of enrolment, and that the purposes of our trusts may be effected on unstamped paper, according to some simplified and prescribed plan. But let us go farther, and seek the power of modifying our trusts in accordance with principles now maturely developed, and clearly understood. It is scarcely necessary to say that the writer does not for a moment contemplate the modification of any *religious* sentiment, but merely the *improvement of the machinery* through which doctrinal opinions, and the Christian liberty proper to a people united in church-fellowship, may be brought more efficiently to bear upon the best interests of man.

It is submitted, that the following particulars are appropriate to the constitution of so much of a Christian church as relates to its legal condition; and that every society, not thus constituted, should have power to modify its trusts accordingly.

1. That the ownership of the chapel should be held in subserviency to the religious interests of the people worshipping therein, and, so far as is practicable, in aid thereof.

2. That no chapel-trustees ought, as such, to interfere with the religious interests and church privileges of the society, whose legal interests are confided to them.

3. That as the peace and liberty of a people are closely connected with the trusts themselves, as set forth in the deeds; such trusts should harmonize, not only with the dry requisitions of law, but with scriptural truth. The following are among the points which chapel-deed trusts should define and secure.

(1) The purpose for which the building is set apart; the denomination to which the persons therein assembling belong; and their leading religious sentiments.

(2) The use of the building accordingly.

(3) Such minister to officiate as a majority of the members shall choose, but so long only as the majority shall think proper.

(4) Provision should be made

for the sale or mortgage, the conveyance or exchange, of the premises—the appropriation of the money thus to arise in the purchase of other premises, or otherwise—the appointment of a treasurer—for trustees' meetings—for the sufficiency of trustees' receipts and contracts—for the perpetuation of the trusteeship in new trustees (to be appointed by the members) for the settlement of disputes by arbitration, &c.

The wished for enactment would of course effectually protect the doctrinal sentiments of dissenters from suffering violence through a modification of the trusts, by rendering it imperative upon every society, desirous to avail itself of the proposed benefit, to give due public notice of such desire; so that, upon the caveat of any dissentient or opposing party, the intention should be stayed, until determined upon by some competent tribunal.

It cannot be too clearly seen and felt, that trusts and trustees are made for the people, not the people for them. Where, as is too often the case under the old system, trustees are armed with supererogatory powers, such powers should be reduced to their appropriate dimensions. It may also be observed, and that too in perfect accordance with a reverential and holy respect for the pastoral office, as for an institution of Christ ever to be identified with the best interests of man, that the connexion between pastor and people should be considered as being strictly moral—that it should never be formed, continued, or severed, but in the fear of the Lord, and with a single eye to his glory; and that the minister's claim to his pulpit should, therefore, rest principally on moral grounds. Surely it is not proper that where a majority, and it may be a very considerable majority, desire a change in the pastoral office, such desire cannot be carried into effect,—in the absence of an appropriate provision in the deed, or of an ungracious stipulation, supplying such a defect, for determining the pastoral office, and made at its *commencement*,—if the minister be disposed to vindicate his dry legal right to a *life estate* in the pulpit. Such cases have occurred, and most afflictive and injurious have been the results. The power to amend our trusts, in this respect, would prevent the recurrence of a like calamity. The meddling of a congregation, not in membership, in the choice of a minister, because clothed with such a power by badly constituted trusts, on the mere ground of renting sittings, calls for rectification; as does also all superfluous litigation upon dissenting matters, in courts of law or equity.

The Baptist Magazine for April, of the present year, contains a paper from the excellent Mr. Stovel, relating partly to matters adverted to in this communication. In reference to the observations of Mr. Stovel (whom to know is highly to esteem), at the latter part of p. 137, and the commencement of p. 138, the writer would suggest, with much deference, that the church by "law established," and the dissenting churches, can never be in such parallel circumstances as for dissenters to seek, or even desire, that the ownership of their chapels should be secured in the *same way* as are the chapels of the establishment; the latter being national, the former private,

property. Dissenters should not desire to be elevated to the present position of the hierarchy, even with regard to their chapels; but rather, that the establishment may descend from its bad eminence, and have fellowship with us in such rights, and such rights only, as are strictly equitable and equal. It may be doubted whether dissenting chapels can be better secured than by vesting them in trustees; and it is to be hoped, that the time is not very far distant when, through the separation of the church from the state, episcopal chapels will have no better security. What we want is, an improvement in our trusts, and the declaration of them to be on unstamped paper; and the power of appointing new trustees, free from stamp-duty, either by endorsement on the original deed, or by a memorandum in writing to accompany it. With the aid of the Legislature, all the inconveniences of the present system could be easily obviated. Mr. Stovel, referring to the appointment of trustees, in the room of those who may have died, observes, "when these are all dead, excepting two or three, the deed must be renewed; and, if that be neglected, as it often has been, the property is lost." Now our excellent friend and your readers generally will be gratified to know, that by a recent law, so unfortunate an occurrence as the *loss* of trust property, in the case supposed, needs not to occur; for by 1 William IV. cap. 60, *the legal representatives of the last surviving trustee* are the proper parties to appoint new trustees; and if such are not to be found, or if, though found, they should be unwilling to do what is required, the court of chancery will, on application, and in a summary way, do whatever is requisite in that respect.

Though some concessions be made to us during the present session, the Legislature will, there can be no doubt, be still in arrears with us. Let us seek for the residuum of our rights with respectful importunity, relying, under God, more upon our *own* unanimity and Christian wisdom, than upon the wisdom of senators, or the philanthropy of the king's ministers.

Could dissenters be brought to act as one body, the results would be most satisfactory. We have been individual in our movements, whereas we ought to have been collective. Were the legal and political interests of dissenters confided, at this crisis, to a standing committee of about twelve of our wisest, best informed, and most business-like men, the fondest hopes might be indulged. Such men would be able accurately to survey the different interests of dissenters in all their bearings and details, and would, there can be no doubt, as one result of their labours, be able to have introduced into the House such a bill as would *quietly* and most beneficially operate upon the dissenting community, not only without, but *within* its own pale. Much that we want from Parliament may be considered as being of a private nature, but which, nevertheless, as it clashes with no vested or party interests, we shall assuredly be able to obtain at the hands of those who are willing to assist us in public matters, and at the expense, it may be, of really opposing interests. If our affairs are managed with *skill*, there will be no difficulty in *blending* the second class of our

interests with so much of the first, as shall remain unalleviated during this session. And such relief as we may still need, we shall do well to seek through a bill, to be introduced, as much as possible, by *ourselves*, and to be drawn under *our own* supervision.

To no members of His Majesty's government, however liberal or patriotic—to no mere lawyer, however profound, can be safely intrusted the affairs of dissenters, without the active and vigilant co-operation of those who, in addition to their being better acquainted with our affairs, sympathize in our principles, and are anxious to give them unfettered operation.

By the rectification of our internal evils, and the removal of our external grievances, we shall be better able to display the native energy and the superior efficacy of the voluntary principle; and we shall, especially, be better prepared to contend for the Christian's ultimate aim—the separation of the church from every worldly alliance—the universal spread of pure and undefiled religion.

Portsea. J. R.

CAUTION TO SPECULATORS.

I REQUEST permission to call the attention of the readers of the Baptist Magazine to the peculiar danger in the present day from the existing temptations to engage in the numerous public companies now forming; which having no charter nor act of incorporation, every proprietor is involved in the liabilities of a partnership, which, in several instances, extends to three years after their retirement from the company, for transactions occurring whilst they were members, although the subsequent management may bring into action the very principle of liability previously contracted. Some of these undertakings will be subject to the excise, the stamp, and the revenue laws, each shareholder being debtor for the duties, and in case of default on the part of an unsuccessful company, may have his property seized by the crown, as executions on judgment, and decrees obtained against the officers, may be sued out against any member of the co-partnership. In the event of death, wives and families, and even executors, legatees, and trustees, may be left under responsibilities which they may be altogether unable to meet, the liability being not merely limited to the forfeiture of the shares, but extending to the whole amount of their fortune. These companies, far from abating in number, are daily increasing, and are, I fear, in some instances, preparing deep suffering for the community. I believe that many persons, otherwise prudent and thoughtful, particularly females, have through ignorance and the force of example, become engaged in responsibilities beyond their capital, which, in those projects terminating unsuccessfully, may be succeeded by harassing, and even embarrassing litigation. Under the pressure of pecuniary claims that cannot be met, the obligations of honesty may be forgotten; and even when they are maintained, homes may be desolated, and the comfort of families invaded, if not destroyed. This making haste to be rich, has a

tendeney to unsettle the mind, and to draw it off from that calm and tranquil state, so promotive of our Christian advancement. We ought also to remember we are responsible for our example to those around us, and that it is our duty not to sanction the pursuit of wealth through the medium of speculation. Great, indeed, will be the responsibility of those persons who engage in these things for temporary gain, and who thus involve their fellow-beings in the *consequences* of a selfishness which they clearly foresee must be disastrous to others.

Although I thus raise a warning voice, and point out the dangers many are incurring, I rejoice in knowing that a large number of persons have, from a sense of duty, abstained from these things; and I shall be indeed gratified, if what I have written should prevent any from the pursuit of direct speculation, and induce them hereafter to confine their transactions in assisting the satisfactory progress of those well-considered and useful undertakings, which will not involve the ignorant and the innocent in responsibilities, so far beyond their means and their intentions, as to render them liable to be entangled in inextricable confusion.

B.

REVIEW.

Christian Baptism, &c. : being the Substance of a Sermon preached in the Congregational Chapel, Chard.
With An Examination of the same ; by S. S. Hatch,
And Observations on the same ; by A. Bishop.—London : Hamilton, Adams, and Co., pp. 108.

A learned and most respectable Independent minister, when recently asked by a friend, what was his reason for baptizing infants in private? replied : "Silence, you know, Sir, is our stronghold." This witness is true ; and it would be well if some of the polemics, who have lately appeared on that side, were endowed with his wisdom and candour.

The Christian church will, however, be much indebted to such temerity as appears in the "Substance of a Sermon" before us, for placing the subject of Christian baptism in its real position. The ordinary defenders of infant sprinkling represent the whole question as trivial. They say that the point is *non-essential,* and scope is thus given for ingenuity ; but this man, whatever be his name, plunges at once into that kind of statement, which confounds every principle of true religion, and obliterates every distinction between sinner and saint, as though he aimed, without a blush, to amalgamate the church and the world. The more modest mode of admitting the validity of believers' baptism, and pleading for infant sprinkling, as an ordinance equally valid, is here absolutely rejected. It is not to be supposed, that the author never read the expression of Peter to the Ethiopian, "If thou believest with all thine heart, thou mayest." Yet one section of his tract has this title :

"Fourthly. That there is no authority in Scripture for what is called Believers' Baptism."

This is going the whole length of imprudence ; and the remarks that follow seem as though they were written for a nation of *infants,* who either had no Bible, or were unable to read it. The author has placed himself where direct and obvious

contradiction is inevitable: and it would seem to be impossible for him to lay aside the feeling which pervades the whole, and study the heads of his own discourse, as he proposes, by the word of God, without arriving at the conclusion which we hold, and resigning the practice for which he pleads. But, should he be induced to prosecute the study, and instead of being fully convinced of his own error, meet with some real difficulties connected with the observance of our Redeemer's sacrament; if he will lay them before the public in a proper way, and with due reverence for divine truth, we promise to find them a calm, candid, and we hope a satisfactory, solution: but at present we must leave him in the hands of his brethren, whose replies connected with the tract will more than suffice for its refutation.

But Chard is not the only scene of warfare. A similar tract on the same subject was recently sent forth against our brethren in Gloucestershire. At Bury, in Suffolk, another effort of the same kind has unintentionally rendered much assistance in the diffusion of divine truth, by producing a conviction the opposite of that which was intended. And we understand that such pamphlets are sent forth privately in London to a considerable extent. Sometimes these productions bear the author's name; at other times not. In some instances, thousands of anonymous pamphlets have been quietly circulated through a neighbourhood before the fact was discovered by our brethren. This concealed form of attack is generally chosen; and not without prudence: for when our opponents leave their "stronghold of silence," it is better to die unnamed, than to have a defeat recorded in the history of individuals.

The replies occasioned by such assaults are demanded in faithfulness to God and man; and in the present instance, deserve commendation, both for their completeness, and for the good feeling with which the whole argument is maintained. In this our brethren should be particularly careful; not because Christian love is really more binding on Baptists than it is on other sections of the church, for Jesus commanded all his disciples to love one another; but those who have been planted in the likeness of his death have, in the name of the Father, and of the Son, and of the Holy Ghost, given so solemn a pledge of devotedness to him, that they, above all other men, ought to be filled with the spirit of their Redeemer.

Besides this, Providence has called our churches to occupy a most prominent and dangerous position in the contest with spiritual wickedness. Other churches, though for the most part right in their views of divine doctrines, admit the propriety of using a little worldly policy in religious affairs. But the principles which make them Baptists, compel our brethren to reject this license as a dangerous error. All the experience of past ages proves that this opinion is right; but those who hold it are thereby rendered prominent, when truth is to be defended, and folly reproved. They are, therefore, constantly in danger of being regarded as contentious; hence, special care is necessary, to mingle with every act of faithfulness a peculiar fervency of brotherly love, lest the truth we revere be rendered repulsive, and our good be evil spoken of.

One occasion for its exercise will be found in the necessity for mutual confidence and individual devotedness. When we put on Christ, we were given first to the Lord, and then to his people. On the ground of this sacramental act, Baptists have a right to claim from each other entire devotion to the truth of God, combined with mutual sympathy and faithfulness. The most delicate principles of honour should therefore distinguish the intercourse of all their ministers. Officers in their churches ought to be feelingly alive to each other's comfort and usefulness. Their brethren should cultivate the fellowship of saints as much as possible. Churches should join with churches to promote the kingdom of their Lord with peculiar

zeal; each one seeking opportunities for usefulness, rather than worldly respectability. It was thus that our forefathers gained the crown of martyrdom, and preserved for us the liberty and the sacraments we now enjoy.

The strict observance of these duties is more important now, because the blessing of God upon our churches has produced a more than usual activity in opposition to our principles. To worldly men they must always be unpalatable; but recently, they have elicited from brethren of other denominations, policies and expressions of feeling, which it would have been uncharitable to have expected. Such indications of human weakness should only form fresh occasions for brotherly love; for if we cannot always admire them, our fellow-Christians have a right to demand our pity and our prayers.

Within the last few years, many important interests have been assailed. Our Calcutta version of the New Testament has been rejected, in direct violation of the great principles observed by the Bible Society; and more than once the firebrand of contention has been found thrown into our scenes of labour. Whether every such event may be traced altogether to human agency, it might be hard to determine; but in any measures that may be found necessary for the support of truth, special care should be taken, that a society so important as that by which the Scriptures are so extensively circulated, receive as little injury as possible, and that nothing contrary to brotherly affection be in any case indulged.

Some of the brethren may not be aware that these hostile movements are not to be attributed to any body of Christians, but to a few individuals, who seem inclined to derive all the advantage possible to their party from one or two hacknied manœuvres. The principal secret of their policy consists in doing an act privately, of which the odium is transferred by public misstatements to the very individual it was intended to injure. A specimen of this common artifice has occurred recently in the Suffolk publication, which gave rise to a curious review in the Congregational Magazine for May last. Our brethren will not be alarmed at the consequences, when they learn that the tract which is there mentioned so discreditably to the conductors of that work, is making Baptists at Bury by wholesale.

Our brethren will be protected from any great excitement on such occasions, by the catholicity of their principles, and the immutability of divine truth; and, though the policy may produce a little inconvenience for the moment, it is easily counteracted by affectionately bearing the imputation until ordinary events have demonstrated its injustice. We must not cease to observe the command of our Redeemer, therefore, on any consideration; but strive for union to the very utmost, and love all who love the Lord Jesus in sincerity. The interests of our country and the cause of truth demand this of our churches especially. Whatever others may do, *we* must PRAY FOR THE PEACE OF JERUSALEM. "For our brethren's and for our fathers' sake, will we now say, Peace be within thee!"

RELIGIOUS INTELLIGENCE.

DENOMINATIONAL ANNIVERSARIES.

THE meetings of the past month were anticipated with much anxiety by many. Friends and foes were filled with conjectures respecting the result to which they might lead. Some were ready to predict a division of the body; and others who went not quite so far, were fearful lest the elements of discord had been so combined as to render the peace of our churches exceedingly precarious.

It is true that we have been in danger; but happily, the danger was connected with measures sufficiently important to awaken the energy of Christian principle. The great question of American Slavery, with all the interests and cruelties which it involves, had been necessarily forced on public attention; and there are not wanting those who seemed intent, either on setting the Baptists in England at war with those in America, or dividing and shattering our interests at home.

When the honour of God and the consistency of Christian principle demand it, neither the Baptists in England nor those in America will, we trust, withhold from each other the severest exercise of Christian faithfulness; but they will not be driven, under that pretext, to expend their resources, and tarnish their high honour, by acts of discord. To this they will not be easily driven at any time; much less now, when labours of so great importance call for their universal and holy co-operation.

A few days since, measures were in progress, which must have produced on the public mind an impression, that ours were the only churches in America that have members who inherit slaves. Perhaps there might have been no design in this. But whether there were or no, it will be seen, by our present number, that, whilst all sections of the church are stained with the pollution, the Baptists have most distinctly protested against the evil, and publicly adopted those measures which must lead to speedy and perfect emancipation.

Our churches in America are of three classes. First, Those composed of slaves and men of colour, which are numerous and constantly increasing. Secondly, those composed of whites holding anti-slavery principles: of these, one part may be called moderate, and the other radical, from which a letter has recently reached England, bearing the signatures of more than 180 pastors. The third class of our churches contains slave-proprietors: of these, some admit slaves to equal fellowship with their masters, no other distinction being observed than we see in England between masters and servants; but others are guilty of withholding equal fellowship from their slaves. Of these three classes, the two former are all anti-slavery men; and all the slaves in the latter class may be added to them. This will make an immense number of Baptists in America, who are zealous in seeking emancipation. The measures that have been adopted in London this year will strengthen our fellowship with these churches, encourage them in their work, and act upon those which remain mistaken and guilty, with a vigour which they cannot resist; and speedily lead to other measures, which will either free the slaves, or terminate our Christian fellowship with their masters.

Meanwhile nothing can be more important than union at home. For the report of every society presents fresh claims on Christian fortitude and zeal. The continent of Europe, with its sinful necessities; Ireland, with her numerous woes; the villages at home, with their endeared families; the Indies, both East and West; appear before us as suppliants asking additional favours, in a way which demonstrates that those which have been received were highly appreciated, and thankfully improved.

The report of the Baptist Mission, replete with interest on many accounts, announced the final rejection of the New Testament translated by the Rev. Mr. Yates, of Calcutta. The British and Foreign Bible Society was led to this step by his translation of the word *baptize* with its derivatives. A version of the New Testament is thus thrown upon our hands, which has been produced by our own agent, which has received the highest testimonials to its accuracy, and which is now rejected because the corruption of a sacrament ordained by our Redeemer cannot be maintained, where a faithful translation of his law is possessed and studied. If, through inertness or division, the Baptist churches in England and America should suffer this golden opportunity to pass without producing an apparatus that shall supply their churches and the world with *faithful translations* of the word of God, they will not merely become the ridicule of their adversaries, but God will frown on their infidelity, and unborn generations will deplore the folly of their fathers.

The liberation of our churches at home from compulsory exactions in favour of the Establishment, received the attention which might have been expected from the operation of our principles.

The liquidation of chapel debts has not only occupied the attention of brethren in town, but through the whole country an interest is awakened to its importance, as subsidiary to all other movements in the church of God.

During the whole of these labours, in which are comprehended the support of our colleges, and the relief of the poor widows, God has been pleased to manifest his

gracious benediction. Within the memory of no one present has there been exhibited so full and so delightful a triumph of Christian principle over every feeling of the human breast. The advance of every affair evolved an especial interposition of mercy; and the conclusion, as full of promise for the future, as of comfort for the past, unfolded the triumph of grace. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake.

EDITOR.

FOREIGN.

AMERICA—SLAVERY.

To the Members of the Board of Baptist Ministers in and near London.

Respected and dear Brethren,

The undersigned are pastors and ministers of the Baptist denomination in the United States of America. Your letter, addressed to us in common with our brethren throughout our country, dated London, Dec. 31, 1833, and signed in your behalf by W. H. Murch, Chairman, Theological Tutor, Stepney College, has but recently reached us, or we should have given you an earlier reply. Indeed, the fact that your letter had been received in America, was not known by most of us, until the month of February of this year. We sincerely regret that we and our churches, and the denomination at large, did not earlier receive the light which your excellent letter sheds on our duty as Christians, and feel the sacred influence it is so happily adapted to exert on our hearts.

We do not attempt to exonerate the nation, as such, from the charge of upholding *slavery*. This cannot be done so long as the laws of *the nation* hold, or allow to be held in bondage, a single slave; and the number of persons now so held, in the district of Columbia and the territories of Arkansas and Florida, which sections of the country are under the exclusive jurisdiction of Congress, is about twenty-six thousand, whose posterity, if the present state of things should continue a half-century longer, will amount to several times that number. Emigration into those territories from the slave-holding states is so rapid, that during the period named, the slave population may reasonably be expected to increase to a million or more.

Neither can the non-slave-holding states be exonerated from the charge of *upholding* slavery, so long as they aid in restoring to their masters the slaves who escape from them. We are verily a guilty nation before God, touching the "inalienable rights" of many of our fellow-men. "Partakers of the same faith," it is reasonable that Christians should desire "to cultivate an intimate and influential intercourse, that they may mutually benefit each other, and extend the kingdom of our common Redeemer." Distance of place ought, certainly, never to occasion distance of feeling between intelligent beings—*brethren*—who expect soon to meet in one society, and to be for ever "fellow-citizens" in that city whose Builder and Maker is God. It is not to be denied that, as *patriots*, Christians owe special regard to the community or nation of which they are constituents. But we know and feel that, between the citizens of the different nations of the world, the gospel of equal and universal love sets up, and allows its disciples to set up, no high wall of separation, obstructive of the salutary religious and moral influence which they may reciprocally exercise. On the contrary, it breaks down every such "middle wall of partition," and gives explicit assurance that *union* shall be effected by it among all men of all nations, so that there shall be "one fold and one Shepherd." By such union the true interests of the several nations are not put in jeopardy, but are rather secured, for mutual benevolence begets mutual benefit. "Love worketh no ill to his neighbour," is as true of nations as of individuals; and when this bond of love shall unite all nations, *then* "shall swords be beaten into ploughshares, and spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Armies and navies will be superseded by the better bulwarks of righteousness and peace. "Salvation will God appoint for walls and bulwarks." We believe that frequent intercourse between Christians of different nations, by literary correspondence and personal representation, is a wise and efficient means for accomplishing the prophecies of millennial peace. If Great Britain and America shall never again dash against each other in mortal conflict, it will be owing to the gospel being understood, felt, and obeyed alike by both nations, on all the duties which, in its principles, and by its precepts, are enjoined on all men towards God and towards each other. Among these latter

duties is that of reciprocating counsel and encouragement, warning and reproof. If it is a duty of benevolence "not to suffer sin upon a neighbour;" but by "rebuke," and the power of truth, and a generous exercise of personal influence, to arrest his progress in wrong, and to convert him from the error of his way; how much more imperative and urgent is this duty between communities comprehending large bodies of men! If the vice of intemperance, for example, has become prevalent in one community, and its ruinous influences—its destructive effects, are spread before the eyes of another once equally guilty, but now penitent and reformed; it may not be objected that the voice of remonstrance, lifted up by the latter addressing themselves in tones of entreaty and alarm to the reason and conscience of the former, is an arrogant intermeddling with their *rights:* for to *sin* is not the *right* of any man; and sin can never be practised by any in the remotest corner of the earth, without being *itself* an unworthy, unwarranted interference with the real and proper rights of man. If only a single individual on the globe were given to a vicious practice, the united voice of all other men might, with great propriety, be raised against him for, even by one sin, polluting a world which, but for him, would be unsullied. It is, moreover, peculiarly fitting that the penitent *man,* and so the penitent *nation,* should rebuke the same mal-practice in others, of which that man or that nation was once guilty, but is so no longer. Such, indeed, is the ordination of Divine Wisdom for the reformation of the world. The commission of Christ was addressed to penitent men, once sinners—"Go *ye* into all the world, and preach the gospel." "When thou art converted, strengthen thy brethren"—indicates the *order* in which the reformation of mankind and their confirmation in righteousness are to be accomplished. This order is most reasonable, since moral reform never springs up in the sinner spontaneously, but issues from a purer source—all moral reformation having its origin in God, and being effected by the instrumentality of men.

In view of these considerations, we certainly regard your entire communication, not only as unexceptionable, but as a strictly proper and benevolent exercise of the moral power with which our common Benefactor has blessed you, that you might be a blessing to us, and to others circumstanced like ourselves. SLAVE-HOLDING is now the most heinous and prominent sin with which America is chargeable. Of the same enormous sin, Great Britain has for centuries been guilty; but the world now beholds her penitent and reformed. For this reformation, important as the sin was great, surpassing in injustice, and cruelty, and infamy, any other sin, every nation ought to rejoice and give God thanks. Its bearings on the destinies, its tendency to promote the welfare of the rest of the world, must correspond with its magnitude, and with the mighty moral influence of the nation which, at the bidding of the King of kings, has risen up and has shaken off the chains that, fettering thousands of her subjects, bound *herself* also; limiting—immensely weakening, her power to do the good she was disposed to attempt, and was in fact attempting, previous to this noble act of justice, in other departments of Christian enterprize. We were not careless spectators of the evils which existed in awful, shameful association with slavery in the British West India Colonies. We saw the immense expenditure of human happiness—nay, of human *life,* to gratify the cupidity of those to whom pertained the power, never the *right,* of reducing their fellow-men to slavery; thus nourishing that "covetousness which is idolatry," and that sin of "oppression" so often and so severely condemned in the Holy Scriptures, and so frequently punished by the heaviest inflictions of retributive justice ever executed on nations. We saw the arrogance and unholy pride which lifted up the hearts of the oppressors against God, and put at defiance his authority, while it degraded, brutalized, and destroyed thousands of immortal beings. We saw the missionaries of the cross putting out of account their own ease and earthly interests, and, at the hazard of life, standing amidst the long-benighted and perishing victims of slavery, as the heaven-ordained messengers of glad tidings to both the oppressed and their oppressors: and we saw those servants of the Most High God treated with obloquy and scorn and severer persecution; and the poor souls who had gladly received their word, suffering as *martyrs* for Christ's sake. But at length we beheld, in Great Britain, the majestic rising up of a godlike spirit and power amidst the churches, awakened by the gospel to rebuke and hush the tempest of aristocratic anarchy and violence in the Western colonies, to deliver the oppressed and persecuted, and to vindicate the honor of insulted Christianity. The first day of August,

1834, we hailed as a harbinger of good things to the emancipated and to the world. We thought with the deepest interest of the effect this triumph of Christian principles is adapted to produce on the slavery in our own beloved country, and hoped that the eyes of all our fellow-citizens would by it be opened to see the things which belong essentially to the peace of the nation; and we still cherish the animating belief that America will not long persist in a course which God has taught the world in every age is sure, if not abandoned, to terminate in disaster and ruin. Your letter, for which we cordially thank you, and bless Him who moved you to write it, will yet, we believe, produce a good result among our own denomination and others. It is now circulating through the length and breadth of the country: thousands have already acknowledged its excellence; and thousands more will soon feel its influence, and be moved to vigorous action by its weighty and stirring appeals.

The holy cause of emancipation is already occupying the minds of many of our fellow-citizens, and is exciting in them the anxious inquiry, *What must be done?* To this inquiry a host stand ready to give that reply which JEHOVAH has put into their lips—"*Let the oppressed go free! Break every yoke!*" Scriptural views are becoming more general. Still, we are aware, the work is in but an incipient state. Erroneous speculations pervade the people to an alarming extent. Even the churches have not fully emerged from the darkness which has so long covered them in regard to this subject. Great apathy yet prevails. Some of our ministers remain lamentably inactive: comparatively few even now venture to preach on this great moral subject, which certainly presents claims as high as any other, to the solemn and prayerful consideration and holy action of both ministers and churches, in every part of the land and of the world.

We are pleased that you urge our duty by motives purely religious, leaving all strifes about political measures to those whose faith reaches not to the doctrines, and precepts, and promises of God. "The principle we adopted was," you say, "the utter repugnance of the colonial system to the spirit and precepts of the Christian faith. Leaving to others the *commercial* and political bearings of the question, we felt it a sacred duty loudly to denounce negro-slavery as a palpable violation of the law of God." It is not wonderful that, so acting, you "greatly contributed to the successful termination of the anti-slavery struggle lately carried on in your country." We, dear brethren, have adopted and desire to act upon the same principle, believing it to be the only method which is in agreement with Divine Wisdom, and, therefore, the only method adapted to the work. That this application of the gospel's power to the sin of slave-holding, for its removal, is adequate, admits of no question in our minds. We should as soon question its adequacy in the case of any other sin as of this. Our hope is therefore strong, and our confidence entire and unwavering.

You have prefixed the word "*negro*" to the word "slavery." Allow us to remark that we esteem the enslavement of one class of *men* as heinous a sin, and as heaven-daring an outrage, as that of another class. The simple inquiry with us is—Are the slaves *men?*—and we regard them as really men as were their African ancestors, the *Egyptians* and *Ethiopians*, the posterity of *Mizraim* and *Cush*, two of the *three* sons of *Ham*, who, in their descendants, agreeably to the true intent and plain reading of the often-perverted *prophecy* of *Noah*, were made *masters* of their youngest brother, *Canaan*, who in his *posterity*, for sins most foul, foreknown to God, was doomed to be punished with menial servitude. It must not be overlooked, however, that even that servitude was restricted and regulated by divine precept, so that it differed essentially from modern slavery. In our country, thousands of the slaves are naturally related to the whites; some of them being, *in complexion*, as light as their masters. The same was probably true of the slaves in your West India Colonies. We suppose that you regard this point as we do; but we think it worthy of notice. We usually employ the phrase "American slavery," or the word "slavery," since, of whatever complexion the enslaved may be, he is a man, and ought to be regarded as a man, and treated in all respects as a man, having equal inalienable rights with all other men.

To the cause of the oppressed, wherever we may find them, whether in slavery or in nominal freedom, we are and desire ever to be solemnly pledged; —and so, also, to every cause of virtue and Christian philanthropy, in opposition to all error and sin.

The broad plough-share of gospel truth and moral influence ought to be thrust deep beneath the foundations of all unsound principle and all wrong prac-

tice, and driven all the way through the great Babylon of sin, till the place she now occupies, encumbers, and pollutes, shall know her no more for ever.

Slavery, be assured, appears to us, as to yourselves, "a sin to be abandoned, and not an evil to be mitigated; a high crime against the Majesty of heaven, for the suppression of which, every believer in Christ is bound strenuously and prayerfully to labour." Other species of oppression are generally, at the worst, but partial; this is entire.

We doubt not, you will sympathize and co-operate with us, and that you will be much in prayer for us, and for those, both masters and slaves, for whose good it is our purpose to labour in the use of weapons not carnal, but mighty through God, to the pulling down of strong-holds —to the overthrow of this, as well as every other work of wickedness.

Many other topics of deep interest present themselves to our minds, and solicit the expression of our thoughts; but our letter has already spread beyond the limits we had prescribed, and we must omit them. It is probable that you will receive communications from other brethren in our country on the subject of your letter, which we take to be intended for our churches as well as ourselves; and we are happy to say that we commend it to their serious perusal and prayerful consideration.

And now, dear brethren, we commend you to God, and to the word of his grace; and pray that the Father of lights will pour his light on your future path— and that he will bless your country, and our country, and every nation, and all people, with the special influences of his Holy Spirit; that his way may be known in all the earth.

This letter was prepared and approved in a convention of more than fifty Baptist ministers, held in the city of Boston, on Tuesday and Wednesday, May 26th and 27th, 1835. It is signed by the subscribers, individually, as our personal act.

With Christian courtesy and affection,
We are,
Respected Brethren,
Yours in a common Redeemer.

[The names are copied from the original list, and arranged in alphabetical order.]

MASSACHUSETTS.

Samuel Adlam ..... Newton.
John Allen ..... Kingston.
Henry Archibald ..... Middlefield.
Francis Barker ..... Hanson.
James Barnaby ..... Lowell.
Avery Briggs ..... Middleborough.
Isaac Briggs ..... Athol.
Asa Bronson ..... Fall River.
Jeremiah F. Bridges ..... Southwick.
Jeremiah Chaplin ..... Rowley.
Daniel Chessman ..... Barnstable.
Isaac Child ..... Westfield.
John O. Choules ..... New Bedford.
Henry Clark ..... Seekonk.
James M. Coby ..... North Randolph.
Thomas Conant ..... Brewster.
Daniel M. Crane ..... Middleborough.
Otis Convers ..... Grafton.
Simeon Crowell ..... Yarmouth.
Elisha Cusman ..... Plymouth.
W. H. Dalrymple ..... Abington.
Ambrose Day ..... Westfield.
Robert B. Dickey ..... Hanover.
Thomas Driver ..... West Dedham.
Joseph M. Driver ..... Salem.
Seth Ewer ..... Harwich.
Lysander Fay ..... Athol.
Hervey Fittz ..... Middleborough.
P. B. Fisk ..... Heath.
Jonathan E. Forbush ..... Attleborough.
Joseph Glazier ..... Athol
John Greene ..... Leicester.
Richard Griffin ..... Granville.
Cyrus Pitt Grosvenor ..... Salem.
Silas Hall ..... Sharon.
William Heath ..... South Reading.
Nathaniel Hervey ..... Marblehead.
Alonzo King ..... Westborough.
Silas Kingsley ..... Chester.
Stephen Lovell ..... Cambridge.
E. C. Messenger ..... Middleborough.
Charles Miller ..... Boston.
Winthrop Morse ..... Templeton.
David Pease ..... Williamstown.
Silas Ripley ..... North Marshfield.
Silas Root ..... Granville.
Amasa Sanderson ..... Groton.
Conant Sawyer ..... Malden.
Isaac Sawyer ..... South Reading.
Edward Seagrave ..... Northborough.
Baron Stow ..... Boston.
Timothy C. Tingley ..... Foxborough.
William G. Trask ..... Taunton.
Henry Tonkin ..... Royalston.
John Walker ..... Sutton.
George Waters ..... Holden.

MAINE.

Joseph Ballard ..... South Berwick.
Benjamin Buck ..... Harrington.
Arthur Drinkwater ..... Hallowell.
Edwin W. Garrison ..... Penobscot.
James Gillpatrick ..... Bluehill.
Benjamin Lord ..... Surrey.
Wilson C. Rider ..... Cherryfield.
Richard Y. Watson ..... Hancock.

NEW HAMPSHIRE.

George W. Ashby ..... Northwood.
John Atwood ..... New Boston.
Oliver Barron ..... Cornish.
James A. Boswell ..... Bow.
J. Newton Brown ..... Exeter.
Lewis E. Caswell ..... Weare.
Moses Cheney ..... Hillsborough.
Samuel Cooke ..... Hampton Falls.
Charles Cummings ..... Sullivan.
Ebenezer E. Cummings ..... Concord.
George Dalaud ..... Peterborough.
Joseph Davis ..... Antrim.
George Evans ..... Canaan.
Samuel Everett ..... Salisbury.
Charles Farrar ..... Goffstown.
Andrew T. Foss ..... Hopkinton.
Abner Goodell ..... Great Falls.
Elias M'Gregory ..... Northumberland.
Noah Hooper ..... Sanbornton.
Benjamin Knight ..... Mason.

Aseph Merrian ..... New Ipswich.
John Peacock ..... Goffstown.
Edmund Peterson ..... Newport.
Stephen Pillsbury ..... Dunbarton.
John Richardson ..... Pittsfield.
Phinehas Richardson ..... Gilmanton.
Jairus E. Strong ..... East Plainfield.
Leonard Tracy ..... Claremont.
Oren Tracy ..... New London.
Lewis Walker ..... Unity.
Bela Wilcox ..... Deerfield.
Gibbon Williams ..... Dover.
Enoch T. Winter ..... Henniker.
Edmund Worth ..... Concord.

VERMONT.

Nathan Ames ..... Jamaica.
Alison Angier ..... Orwill.
Mansfield Bruce ..... Wilmington.
James Ten Brocke ..... Panton.
Anthony Case ..... Corawall.
Samuel Fish ..... Halifax.
Simon Fletcher ..... Bridge Port.
Martin Luther Fuller ..... Danby.
J. M. Graves ..... Ludlow.
Amzi Jones, jun. ..... Middlebury.
Zebulon Jones ..... Ditto.
Amherst Lamb ..... Whittinghatn.
O. S. Murray ..... Orwell.
William W. Moore ..... Bristol.
Frederick Page ..... Wallingford.
Joshua Vincent ..... Halifax.
Samuel B. Willis ..... Bennington.

RHODE ISLAND.

John Blain ..... Providence.
Benjamin F. Farnsworth .. Ditto.
Abial Fisher ..... Pawtucket.
Peter Simonson ..... Providence.
Silas Spalding ..... Pawtucket.

CONNECTICUT.

Augustus Bolles ..... Hartford.
William Bowen ..... Andover.
Gustavus F. Davis ..... Hartford.
Isaac Dwinnell ..... Bolton.
Jonathan Goodwin ..... Middletown.
Thomas Huntington ..... Brooklyn.
Russell Jennings ..... Meriden.
George Phippen ..... Canton.
Gurdon Robins ..... Hartford.
Orson Spencer ..... Danbury.
Henry Stanwood ..... Hartford.
Levi Walker ..... Tolland.
Henry Wooster ..... Saybrook.

NEW YORK.

William Arthur ..... Perry.
William Barret ..... Parma.
Ira Bennet ..... York.
Isaac T. Brown ..... Covington.
Bartimeus Bramin ..... Napoli.
E. W. Clark ..... Nunda.
Ichabod Clark ..... Batavia.
C. W. Crane ..... Le Roy.
Emory Curtis ..... Alabama.
Charles W. Denison ..... New York.
Daniel Eldridge ..... Wheatland.
S. A. Estee ..... Ticonderoga.
Joseph Elliot ..... Wyoming.
Abraham Ennis ..... Warsaw.
Jesse Elliot ..... La Grange.
Henry B. Ewell ..... Middlebury.
Samuel W. Ford ..... Chili.
John T. Fulton ..... Meadon.
Solomon Goodale ..... Bristol.
Francis Greene ..... Newstead.
Elon Galusha ..... Rochester.
Horace Griswold ..... Elba.
Ebenezer Hall ..... Alden.
George B. Ide ..... Albany.
Henry V. Jones ..... Palmyra.
Samuel Jones ..... Bennington.
Philemon Kelsey ..... Penfield.
B. N. Leach ..... Middlebury.
Warner Lake ..... Mount Morris.
Jonathan Middleton ..... New York.
Harley Miner ..... Henrietta.
A. J. Mosher ..... Covington.
Simon G. Miner ..... Penfield.
Absalom Miner ..... Rushford.
H. Monger ..... Lima.
Joel W. Ney ..... Lenox.
Calvin Philleo ..... Albany.
John B. Potter ..... Sweden.
Joshua Packer ..... Le Roy.
Rufus D. Pierce ..... Wyoming.
L. I. Reynolds ..... Penfield.
Hiram K. Stimpson ..... Alabama.
John Southwick ..... Elba.
John W. Smith ..... Bethany.
George W. Warren ..... Sparta.
Elijah Weaver ..... Parma.
William Wisner ..... Oakhill.

PENNSYLVANIA.

C. Sacket ..... Zilionople.
S. Williams ..... Pittsburgh.

OHIO.

J. Morris ..... Warren.
M. Phillips ..... Palmyra.
J. Williams ..... Salem.

Salem, Massachusetts, Dec. 22, 1835.

Respected Brethren,

The duty of forwarding to you the preceding letter has been committed to me; and it gives me pleasure to be able to present you so many names of my excellent brethren.

The total number of signers is one hundred and eighty-five. These, you will perceive, belong chiefly to Massachusetts, New Hampshire, Vermont, Connecticut, and New York. This fact has arisen mainly from the greater facilities for circulating the letter in these few states. In Maine, I have good reason for believing a large number of signatures would have been cheerfully given, if opportunity had been afforded. A gentleman who forwarded to me nearly all the names from New York, remarked that many, "one hundred and fifty more could have been obtained, if opportunity had occurred."

Considerable delay in forwarding the letter has been occasioned by unavoidable necessity.

Permit me to remark, that the work of diffusing light on the subject of your letter, though long neglected, is now making good progress, and the friends of the enslaved are rapidly multiplying. Opposition, to some extent, was to be expected, and has been elicited; but our confidence is strong, that a righteous and merciful God will soon, by the power of

his irresistible truth and Spirit, give to our nation a hearty and saving repentance.

I am, your unworthy brother in Christ,
CYRUS PITT GROSVENOR.

DOMESTIC.

RELIGIOUS REVIVALS.

To the Editor of the Baptist Magazine.

Sir,

As you have more than once requested accounts of revivals which take place among the churches of our denomination, I am induced to give you a sketch of that which we have experienced in this village. I should have done so before, were it not that the work is yet in its progress, and of course not sufficiently matured to enable one to form a correct judgment respecting its results. As, however, there is a call for information on this subject, and as the narration of a few facts may serve to encourage and stimulate others to adopt an order of means which has been signally blessed in this neighbourhood, I send you the following account.

The village of Haworth is a chapelry within the parish of Bradford, although 10 miles distant from that town, and near to the eastern border of Lancashire. It has a population of about 7000 souls, who are chiefly employed in the manufacture of woollen stuffs. The most thickly inhabited part of the village called the "Town," is situated partly on the ascent and partly on the top of a hill; and, being of a crescent-like form, has from the surrounding hills a somewhat picturesque and romantic appearance. The church steeple is seen about the centre. A Methodist chapel and the first Baptist place of worship are at one extremity. The second Baptist and the Ranters' Chapel at the other extremity. In a distant part of the chapelry there is also another Methodist place. In addition to these there are within the limits of the same population four other places occupied as Sabbath-schools, two Baptist and two Methodist, in each of which are probably on an average more than 200 children taught, and each place is a preaching station on Sabbath evenings. Thus it will appear that few villages are better provided with the means of grace. The Established Church here was formerly honored by the labours of the eminent W. Grimshaw; and the Baptists, with those of the excellent James Hartley, their first pastor. Hence, as might be expected, many of the inhabitants had a better acquaintance with evangelical truth than is commonly the case with our rural population. I was going to make some other remarks of a similar nature, but I must desist, or I shall lose sight of the main design of my writing.

The revival to which this paper refers has extended in some measure to every denomination in Haworth; but the details I am about to give will have respect to the church and congregation over which it is my honor and happiness to preside, and among whom I have laboured more than twelve years. About a year before the revival commenced, the state of religion among us was very low. No additions were made to the church, and the chapel was but thinly attended. The same remark will apply, I believe, to other congregations in the village. Our minds were cast down, the ways of Zion mourned, and there were but few signs of life and love amongst us. In looking round among our fellow-worshippers, there was scarcely an individual on whom we could look with hopeful expectation as likely to become a candidate for baptism and fellowship. And in fact, we received but one addition in thirteen months. This state of things so affected my own mind, that I had begun to think of resigning my charge to make way for some one whose labours might be more acceptable and more useful. But the friends to whom I communicated my thoughts, encouraged me to wait and persevere. From that period we were probably led to desire and pray more earnestly for the outpouring of the Spirit upon us. And from some cause or other there was a gradual increase in the numbers attending with us during the latter half of last year. The manifest growth of the congregation on Lord's-days became the subject of frequent remark. Nor was this all. The prayer-meetings were far better attended; instead of fourteen or twenty attending as aforetime, they frequently amounted at the latter end of the year to 50 or 60 persons. There were also other symptoms of improvement, as, for instance, an increased earnestness in prayer, especially for the conversion of sinners. An unusual degree of brotherly love and Christian harmony prevailed among the members. Indeed, I think there was more of a humble, holy, and devotional spirit in the church, than at any former period. And there were not wanting those who thought and believed, yea, I think it was the general impression, that the Lord was about to bless us, a kind of presentiment of what

has since transpired. Yet we could not tell how this would be brought about. As yet, like the prophet's servant, we could see only a small cloud above the horizon.

Such were our condition and prospects when the series of meetings at Bradford, detailed by Mr. Godwin in your January number, were held. Myself and one of our members attended those meetings. The writer of this was much impressed by those services, and became fully convinced of their adaptation to the end designed. On his return home he conferred with a few friends upon the subject of holding similar meetings in our own chapel. The proposal being well received by them, it was resolved to make an attempt of the kind in the first holiday week, and that happened to be Shrovetide; for it was then judged, though I now think differently, that at no other time could a congregation be raised or brought together for such a purpose. We therefore fixed on the Monday and Tuesday of that week. It may be proper to state, that, as we were about opening a commodious room capable of accommodating above 300 persons, with the hope of raising a Baptist interest in a neighbouring village two miles and a half distant, we advertized our meetings in the same placard that announced the opening of the new room, as both were to take place in the same week. This circumstance we regard as advantageous in several ways, as giving publicity to our meetings, as bringing some persons from a distance, and especially as affording us the aid of some ministers who delivered powerful addresses on the occasion. On the preceding sabbath I obtained the assistance of Mr. Moore, of Bradford academy, who delivered suitable preparatory sermons; in the evening, I preached also in a distant part of the township; and I am happy to bear my testimony, not only to the devotedness of my young friend, but also to the talents and piety of his college associates; a more devoted band of young men has never been under the patronage of that institution, than those recently under the care of Dr. Steadman, but now under the tuition of the Rev. J. Acworth, A. M., the new president. It augurs well, and is truly refreshing to behold such a spirit in the rising ministry. The services of the sabbath were ended by a prayer-meeting, at which the whole congregation remained. We began the services of the Monday at five o'clock in the morning by a prayer-meeting, continued until *seven*; twelve or fourteen persons engaged in prayer, and several short addresses were given. The school-room, which will contain nearly 300 persons, was well filled at that early hour: the season was particularly solemn and melting. Soon after nine we assembled again, and remained together till after twelve; met again at two, and continued till nearly five; met in the evening soon after six, and did not break up, and then reluctantly, till nearly ten o'clock. The services of the day consisted of singing, prayers, addresses, and reading short extracts from different publications; lay brethren as well as ministers took part in all the services, and some of other denominations united with us. The services of the Tuesday began and ended at nearly the same hours as on the previous day, and were conducted in a similar way, except that the topics of the addresses were not in the least previously arranged, but left entirely to the speakers; which is perhaps the best method, except in cases where the meetings are protracted for a week, as at Lincoln. There was also a prayer-meeting at five o'clock on the Wednesday morning. We were highly favoured by the assistance of ministers. We had brethren Scott, of Colne; Taylor, of Bingley; Nichols, of Keighly; Crook, of Hebden Bridge; Jones, of Sabden; Marsh, of Sutton; Walton, of Cowling Hill; and Scott, of Shipley; besides the two Haworth ministers.

Except at the early morning meetings, when we had some of the ardent Methodists with us, a remarkable stillness and seriousness pervaded the services: occasionally, indeed, a half-suppressed sob might be heard, or a partially-stifled groan, and frequently in a whisper or subdued tone the response was uttered; but there was no forced vehemence, no shouting, no *attempt* to raise the passions or produce a mere animal excitement; all was calm and solemn as death, as far as it respected the speakers, and most of those engaged in prayer. The countenances and demeanour of the congregation betokened that the things of eternity were engaging their attention. Many eyes wept tears, which till then, it is believed, were strangers to weeping.

And now, Sir, I anticipate the question which that worthy minister, Mr. Craps, supposed some might put when he had given an account of the meeting at Lincoln; my reply will, I hope, be not less satisfactory to the querist than his.

'What good has resulted from the ser-

vices?" I answer, far greater than any among us had ventured to expect, the Lord pardon our unbelief! Oh! that we may both attempt and expect greater things! At the close of the service on Tuesday night, I gave notice I should be glad to meet at the vestry any inquiring persons who might wish to have conversation on religious subjects, on the Thursday evening. This was done at the recommendation of a friend, though I had but a faint hope that any would attend for such a purpose; to my surprise, however, upwards of fifty persons met me on that occasion, most of them apparently under great concern about their souls. It was an affecting time, and long to be remembered. There were a few members of the church present as well as myself. We said a little to assist and meet the cases of those assembled, but it was only little we could say; it was not a time for much talking; when the heart is greatly burdened, and deep anxiety takes possession of the mind, the words are few. One or two of the inquirers, when questioned or spoken to, spontaneously knelt down and began to pray; we all sank on our knees with them; and oh, such prayers, such feelings, while they successively poured out their hearts in penitential effusions before God! When one had done, another began, and then another, and so on. It was the most remarkable meeting I ever attended. I felt as though I was just beginning the ministry, and had yet every thing to learn; so much was I at a loss how to deal with such a company, oft exclaiming, "Who is sufficient for these things?"

From this night a new scene seemed to open before us. Another meeting was appointed for Friday and Saturday nights for prayer and conversation; and now almost every day for some time brought to our knowledge fresh cases of persons under deep convictions. I had more visitors at my house seeking religious instruction in a few weeks than I have had for many years together. Many were so affected they could neither eat, nor sleep, nor work; religion was the absorbing topic, the chief concern. Although we had meetings every night, they did not suffice those who were hungering after spiritual sustenance; hence they met at each other's houses at noon, and there, for the first time in their lives, many heard their own voices supplicating mercy. The movement had extended to the other congregations. The Methodists kept up services every night at their own place. Extra meetings were held at the old Baptist place and at the Bantams', in fact, the whole neighbourhood seemed affected by sympathy; the streets and roads were quiet, the public-houses had little to do, and the beer-shops, that great curse of the country, were for a time forsaken; the voice of prayer and praise was heard in every direction, even up to the midnight hour; the great things of God and the soul had taken the place of those trifling topics which so often engross the attention and conversation of our fellow-men.

On the first Lord's-day after our extraordinary meetings, the remarks of Mr. Godwin will apply; there was an "unusual stillness" in the house of God; and the anxious countenances of many seemed to say, "Men and brethren, what shall we do?" and the congregation contained, I think, a greater number of adults than was ever within its walls on a sabbath-morning before. For myself, I felt a peculiar kind of awe on my mind, and a great sense of responsibility. Ever since then up to the present week, four evenings have every week been occupied by services at the chapel, and two in private houses, besides five services on the sabbath, viz., a prayer-meeting in the school-room at six o'clock, three sermons, and the whole concluded by a prayer-meeting at night; and in addition to these there are prayer and and bible class-meetings between the afternoon and evening services. This may seem an indiscreet multiplication of public exercises, but they have been positively demanded by the appetite for them: and though I am by no means an advocate for the undue crowding of public services either on the sabbath or in the week, yet the existing state of things called for such arrangements. The people will meet together to sing, and read, and pray, and converse, on religious subjects. God forbid that we should cool their ardour! But as the work is yet in its progress, it were premature to give a decided judgment respecting it: there is also a kind of delicacy as well as doubtfulness attending a description of things as they now are. These, and some other considerations, would have continued to deter me from bringing these things before the public eye, had I not seen in one or two periodical publications incorrect, not to say exaggerated, statements of the revival at this place: in order, therefore, to prevent such errors, and in compliance with the wishes of some esteemed friends, I have ventured to give something like a detail of our proceedings. Since the beginning

of the year we have been rejoiced to receive a number of additions to the church. On the first Lord's day of four successive months we have received as follows:—in February, seven; March, eleven; April, sixteen; May, seventeen; making together forty-nine by baptism, and two by letter: several more stand proposed for June; and unless we are greatly deceived, we have now a larger number of persons on the list of hopeful inquirers than at any former period. Out of those who have joined the church the majority have attended with us for years, and have for a long time been more or less the subjects of religious impressions; the great effect of the revival-meetings was to bring them to decision, and to lead them to an open declaration of themselves on the Lord's side. At the other baptist place in the village eight persons have been baptized within a few weeks, and there are many inquirers. Last Lord's day I introduced to the table of the Lord seven persons, in another sister church about two miles from us. The Methodists have received large accessions, but I cannot speak accurately of their number. And what is more remarkable than all, they have begun to move at the Established Church; they have set up a weekly prayer-meeting, and have formed a sort of catechetical class, things which I have never heard of among them till now. Indeed we may exclaim, "What hath God wrought!"

A great deal of my time has been necessarily occupied, not only in attending public meetings, but by conversations with anxious persons and young members; and finding it impossible, on account of other official duties as well as pastoral labours, to continue so extensive a visitation, I was induced to convene a special church meeting, and submit a plan for dividing the members into companies to meet periodically, weekly or otherwise, for conversation or prayer, under the superintendence of two elders in each company. We have felt the necessity of something of this sort, and we trust that the attempt we are now making will be attended with some important advantages: it is intended that the minister should meet them all in rotation. Having already exceeded perhaps my proper limits, I am unwilling to trespass farther; yet it would be a very great omission were I not to state that a striking alteration has taken place in the old members of the church: they seem, as one of them remarked, to be "only just beginning." Although by the blessing of God few churches have enjoyed more peace, yet I never saw so much unanimity, love, and zeal among the members: nearly every one seems to be seeking the good of the church, and the conversion of sinners. When we meet on sabbath-days it is heart-cheering to see "the pleasure that appears in the looks of the brethren and sisters around; some few who had previously been in a cold and indifferent state, are now diligent and lively: at the Lord's table scarcely a member is wanting, except through urgent necessity. The most marked change in old professors of religion is the increased concern they feel for the salvation of others, and the increased sense they have of the necessity of personal and individual exertion; we feel in some measure sensible of our past supineness and inactivity, and hope, by the grace of God, to be more thoroughly devoted to him in future. There are some other observations that I wish to make on this subject, but I must forbear at present: I should however be wanting in justice to a very important society, if I did not state that the temperance reformation has exercised a most salutary influence in preparing the way for the revival at the village. Several who have joined us were once found in the drunkard's rank, but the temperance society first reclaimed them to habits of sobriety, and then led them to the house of God. On the whole we have reason to be thankful that ever we were led to the adoption of that series of meetings which have been followed by such cheering results: they seem to be an order of means on which the Lord has set the seal of his approbation. There are several churches in this vicinity that can bear testimony to their beneficial effects. In conclusion, I would say to all our churches, give the plan a trial.

M. Saunders.

BLACKBURN ROAD, ACCRINGTON, LANCASHIRE.

On the 1st of April, 1836, the Baptist meeting-house, Blackburn-road, Accrington, was opened for public worship. A prayer-meeting, at half-past seven in the morning, was held in the old school-room (now appropriated to the purpose of a chapel on funeral occasions); and, after the meeting, eight persons, four men and four women, who had given satisfactory evidence of a death unto sin, were buried with their Lord in baptism, that they might be raised to walk in new-

ness of life. The public services in the new meeting-house commenced at half-past ten by singing the 62nd hymn of the first book (Watts), after which brother Foster, of Farsley, read the scriptures and prayed; brother Lister, of Liverpool, preached from Jer. xxiii. 6; and brother Dawson, of Bacup, concluded the morning services with prayer. In the afternoon brother Marsh, of Sutton, prayed; and brother Edwards, of Nottingham, preached from 1 Thess. ii. 12: after which the concluding prayer was offered by brother Scott, of Colne. In the evening were engaged brethren W. Fawcett, of Ewood Hall; J. Aldis, of Manchester, who preached from Rev. xi. 15; J. Harbottle, of Accrington; and T. Harbottle, of Heywood.

On Lord's-day, April 3rd, an early prayer-meeting was held in the new-house of prayer, the services of which had a happy tendency to prepare the minds of those present for the more public solemnities of the day. Brethren Scott, of Shipley, and Edwards, of Nottingham, preached; the former, in the afternoon, from Acts ix. 31; and the latter, in the morning and evening, from Heb. ii. 9 (first clause), and 1 Pet. i. 18, 19; and in the evening the devotional services were conducted by brethren Jones, of Sabden, and Harbottle, of Accrington. The services were all well attended, and on the sabbath afternoon and evening the place was crowded.

The collections on the two days amounted to rather more than £163, and on the Monday were made up to more than £200, which, together with previous subscriptions here, amounts to about £750 towards the expense of the building—about £1200. Our gratitude is especially due to the God of providence and grace, and to the liberality of our friends both at home and from the neighbouring churches, as well as other denominations; and we trust that kindness, similar to that already shown, will enable us to clear off the whole of the debt at no distant period.

On the Monday morning a meeting was held, commencing about five, for prayer and exhortation, and another on Monday evening, which was numerously attended. In the latter, besides some of the ministers before mentioned, we were assisted by brother Griffiths, of Burnley. On the Tuesday a meeting of poor widows, who were invited to take dinner in the school-room, and who received an address from brother Jones, of Sabden, terminated the series of meetings connected with the opening.

The Baptist church at Accrington, in Lancashire, originated in the preaching of the gospel at Oakenshaw, a village about a mile and a half distant. About the year 1720 Mr. John Ellison came to reside at Oakenshaw. In 1735 he was baptized and added to the church at Bacup. He invited Mr. Crossley, his pastor, to preach in his house at Oakenshaw, which was continued occasionally till about the time of Mr. C.'s decease in 1743. It appears that in 1737 there were five others associated with Mr. Ellison, and considered as a branch of the church at Bacup. From 1743 till 1759 the brethren at Oakenshaw were supplied by Mr. Henry Lord, of Bacup, every alternate sabbath. In 1753 this branch consisted of about twelve persons. For about twelve months after Mr. Lord had left this neighbourhood they were supplied as before, every fortnight, by Mr. John Nuttall, afterwards, we believe, pastor at Goodshaw. In 1760 they had regular preaching every Lord's-day, having Charles Bamford for their pastor, and having become a distinct church about the time they were supplied by Mr. Nuttall, i. e. in 1759 or 1760. Mr. Bamford continued as their pastor till 1774, and then removed to Tottlebank in the same county. It was, we believe, during the period of Mr. Bamford's ministry that the place of meeting was transferred from Oakenshaw to Accrington, about the year 1765.

From 1775 till 1783 the church was under the care of George Townsend as the pastor. He appears to have been a member at Hebden-bridge. He was, we believe, estimable and useful in his office, but suddenly removed by a stroke of apoplexy in the fortieth year of his age. He alone, of all that have held the office in the church at Accrington, has found a grave amongst them. After his death for about two years the church was supplied successively by Benjamin Davies, Mr. Goodrich, and Samuel Hall. Mr. Davies returned in 1786, and became the pastor for about a year, during which period his labours seem to have been very successful, as about twenty were baptized. He was succeeded by Mr. Wade from 1788 till 1795, who afterwards removed to Halifax, and lately died at a very advanced age at Hull. For a few weeks in 1796 Mr. Senior supplied. He had been a Pædobaptist minister at Elswick, near Preston; but, having become a Baptist, his eminent piety and acceptable talent gave promise of considerable usefulness. But alas! by a fever he was taken away in the

thirty-fourth year of his age, before he had removed his family to Accrington, or been ordained at this place. In 1796 Mr. Honeywood settled at Accrington. He had also been a minister amongst the Pædobaptists some time before; and, after staying three years, during which the church increased considerably, he avowed himself a Pædobaptist again, and removed into Staffordshire. In the period of Mr. Honeywood's ministry the meeting-house was enlarged; but after his removal a time of declension succeeded, and many fruitless branches were separated from the vine. In 1800 a Mr. Ward, from Aberdeen, supplied a few weeks, but did not settle. Afterwards Mr. Aitken, a Scotchman likewise, supplied for several weeks. He was a person of considerable learning, superior talent, and devoted piety. He was highly esteemed as a minister of Christ; but, receiving a call from the church at Liverpool, he chose rather to settle there, and died about a year afterwards. Mr. Simmons came to Accrington in 1801, and remained till 1809, when he removed to Wigan. One of those converted by his instrumentality before he came to Accrington ranked among the brightest of that missionary constellation which has shed hallowed radiance over the regions of India. We refer to Mr. Chamberlain. The fragrance of Mr. S.'s humble and benevolent piety still is remembered and mentioned here. He was succeeded by Mr. John Edwards, who was ordained in 1812, and remained till 1816, when he removed to London. During the period of Mr. Simmons' ministry the meeting-house had been a second time enlarged, and the labours of Mr. Edwards were made the means of considerably increasing the church. After his removal Mr. John Jackson settled here in 1817, and several were added to the church during his stay. He removed to Hebden-bridge in 1820, and became the successor of the venerable Dr. Fawcett. In 1821 and 1822 several individuals occasionally supplied. In 1823 Joseph Harbottle was invited to supply, and continued for some months, alternately supplying at Accrington and assisting his aged father, the pastor of the church at Tottlebank. Having been dismissed from the church at Tottlebank, he was ordained in June, 1825. For about eight years there was a gradual, though not remarkable, progression in the numbers of the church. In 1832 a revival of the work of God commenced; and, from that time to the present (May, 1836), more than a hundred have been baptized. From Midsummer 1832, to the same time 1833, there were about sixty baptized. A new place of worship has been found needful; and in an eligible situation, the building was commenced early in 1835, and opened April 1, 1836. Since last Whitsuntide the number baptized is twenty, and we are encouraged by several others now inquiring the way to Zion. Here, then, we record our obligations to divine goodness, and erect our Ebenezer with the well-known, though too oft forgotten, inscription, "*Hitherto hath the Lord helped us.*"

So far as the means of revival are concerned, as it now becomes a question of considerable importance, and there is "the sound of a going in the tops of the trees," 2 Sam. v. 24, permit us earnestly to recommend:—

1. That all Christians desiring revival, set apart ~~special times of~~ humiliation and prayer, social and private.

2. That meetings for prayer, &c., be conducted with fervent devotion, and not with cold and frozen formality.

3. That all ministers, teachers, and parents manifest kind and assiduous solicitude for the spiritual welfare of the young.

4. That ministers desiring revival in their churches, wrestle with God for it in private, and adopt a plain, affectionate, and faithful mode of address, dwelling with holy pathos on the great principles of the gospel.

5. That all Christians seek to abound in the genuine spirit of humility and holy love.

6. That levity, and wrangling about religious concerns, and censorious discourse, be wholly laid aside.

7. That an increase of faith to treat eternal realities as present to the eye, be ardently sought.

Brethren, whenever and wherever these things are attended to with humble yet confident dependance on the Holy Spirit, and a proper exhibition of christian character, revival is certain—it has already commenced.

J. H.

Accrington, May 13, 1836.

BRISTOL EDUCATIONAL SOCIETY.

The annual meeting of this society was held as usual during the second week of June, at Broadmead chapel, Bristol.

The examination of the students took place on Tuesday 7th. The examiners,

some of whom are eminent scholars, enjoying considerable reputation in the universities at which they studied, expressed themselves highly pleased that our students for the ministry should enjoy such literary advantages, and though, through the removal of one student by death, the absence of several on account of sickness, and of two, through their having accepted situations, the number examined was smaller than usual, still the measure of information and ability displayed by most of those who remained, was quite equal to that shown on former occasions, and reflected the highest credit both on tutors and students. The Report will furnish an account of the studies during the year, and the testimonials of the examiners.

The annual sermon was preached on Thursday, the 9th, by the Rev. Howard Hinton, of Reading, from Acts ix. 6: "Lord, what wouldst thou have me to do?" The preacher illustrated and enforced the peculiar duties of a dissenting minister at the present time, passing over the qualifications essential to the ministry in every age. He urged those which the condition of society at large, the present state of other denominations, particularly the episcopalian, and our situation in regard to the divine dispensations, require in our present and rising ministry.

He showed that, since the amount of knowledge was so much increasing, the public mind so much awake and inquiring, and accustomed on every subject to *forcible* addresses, ministers ought to be capable of adapting their modes of instruction to such an improved state of society.

That while the pious ministers of the Establishment were increasing in number and ability, so that now the mere fact of his piety no longer gave the dissenting minister an immeasurable superiority over the clergyman, the former must at least equal the latter, in general manners, in pulpit addresses, and in ministerial diligence, if he would now stand on a level with him. He would encourage our ministers to a holy rivalry.

That it was admitted by the most sober that the millennial age was at least approaching; that that age would require no common exertions on the part of ministers; and that they must therefore be preparing for a mode and degree of effort probably new to most of them.

At the subsequent public meeting it was stated, that the Hughes Fund (an inalienable investment) had been increased to about £900, principally by a third donation of £50 from the Rev. E. Steane, of Camberwell; and £10 from Mrs. and Miss Head, of Bradford, Wiltshire. The annual income of the society is, however, still below its stated expenditure. It will be seen by the Report, that the committee are placed in pecuniary difficulties, and they earnestly request the members of the Baptist denomination especially, and the friends of ministerial education generally, to consider the claims which this society has to their support.

The MINISTRY is the life of all our churches, and of all our societies; and to the *Bristol Educational Society*, and to others like it, the churches are constantly looking for their *pastors*: surely, then, no society ought to meet with more ready and ample support from every *reflecting* Christian. The committee hope that the public will cheerfully respond to an appeal which, from a feeling of the supreme importance of this society to the interests of religion, they are constrained to make.

Those who remember the names of Evans, Hall, Ryland, Carey, Pearce, and many others, who know the excellence of the present tuition and management, who have themselves enjoyed the advantages of this institution, yearly increasing in literary excellence, and inferior to none in the piety and prudence by which it is superintended, surely such will not be wanting in effort to place this society in circumstances of comfort and efficiency. Five new applications for admission to the college next session, have already been accepted.

SPALDING, LINCOLNSHIRE.

At a meeting of ministers held in Spalding, on Tuesday, 31st May, 1836, being part of a series of protracted services for the revival of religion, it was proposed to take into consideration the religious claims of the county of Lincoln.

Present—The Rev. William Margerum, in the chair; the Rev. Messrs. Craps, Rowe, Marston, Jones, Dawson, Parkins, and Perrey, M. D.

Resolved,

I. That since the union of Christian churches, and the frequent intercourse of Christian ministers, are sanctioned by the word of God and conducive to the advancement of religion, it is, therefore, deemed expedient, while recognising the perfect independence of each religious

community, to form an Association of Baptist Churches for this county; and that the following churches do accordingly constitute the present association:—Boston, under the pastoral care of Dr. Perrey; Grimsby, under that of the Rev. Stephen Maraton; Horncastle, under the Rev. David Jones; Killingholme, under the Rev. C. Rowe; Lincoln, under the Rev. John Craps; and Spalding, under the Rev. W. Margerum.

II. That this association shall hold half-yearly meetings of ministers and messengers at the different churches in succession on the first Wednesday and Thursday in April and October; the former to be considered as the annual meeting.

III. That each church be expected to send a letter to the annual meeting in April; and that a circular letter, accompanied with extracts from the letters of the respective churches, be printed and published annually; the subject and writer of the circular to be named at the preceding annual meeting.

IV. That there be at least two sermons at every meeting of the association: the first on Wednesday evening, the preacher to be chosen by the church; the second on Thursday evening, the preacher to be selected at the previous half-yearly meeting: and, also, that a collection be made after the second discourse, in aid of the funds of this association.

V. That for the purpose of promoting the spread of the gospel in this county, it is desirable to raise and maintain a fund, by annual congregational collections in each of the associated churches, as also by donations and annual subscriptions.

VI. That in the event of any other church applying for union with this association, its admission shall be determined by the majority of ministers and messengers present at the annual meeting in April.

VII. That Dr. Perrey be requested to accept the office of secretary, and Mr. S. Veall, jun. of Boston, that of Treasurer to the association for the current year.

VIII. That the next half-yearly meeting be held in Boston, on the first Wednesday and Thursday in October, 1836, and that Mr. Craps preach the association sermon on the Thursday.

IX. That the circular letter, to be read at the first annual meeting in April, 1837, be drawn up by Dr. Perrey, to comprise "A brief view of the doctrine and discipline of the associated churches."

The meeting then adjourned to Friday, at nine o'clock, A. M.

At an adjourned meeting of the Lincolnshire Association, held in Spalding, on Friday, 3d June, 1836.

Resolved,

1. That having long deplored the want of a more intimate union and efficient co-operation among all evangelical Baptist churches, this meeting, therefore, hails with peculiar satisfaction the recent formation of the Baptist Union, and trusts it will soon become, under God, the means of extensive, permanent, and accumulating usefulness.

II. That as the holding of protracted services in England, for the revival of religion, commenced in this county, in 1834, and has continued among our churches to the present time, with evident marks of the divine benediction, this association deems itself imperatively called on to acknowledge, with humble gratitude, the advantages of such meetings, to rejoice in their increasing number, and earnestly to recommend a judicious and prayerful experiment of their utility to every other Christian church.

III. That this association duly appreciates the excellencies of the recent measures, introduced into Parliament by his Majesty's ministers, for a national civil registration, and for the regulation of dissenters' marriages; at the same time regrets the torpor of government, and its apparent hesitancy to proceed in the removal of all the dissenters' practical grievances, and feels the necessity of petitioning for the immediate and total abolition of church rates, and of all other imposts exacted from dissenters, contrary to the dictates of their conscience, in the support of the state church.

IV. That this association rejoices in the improvement which has recently been effected in the Baptist Magazine, and cordially recommends its increased circulation among all our churches.

V. That the preceding Resolutions, and those of the former meeting, be sent for insertion in the Baptist Magazine for July, 1836.

ASSOCIATIONS.

SOUTHERN.

The Annual Meeting took place at Poole, on the 24th and 25th of May. The Rev. F. Trestrail, of Newport,

preached on Tuesday evening; the Rev. J. Neave, of Portsea, on Wednesday morning; and in the evening, the Rev. C. E. Birt, of Portsea. There was a numerous attendance of ministers and messengers.

Received into the several churches during the year . 109
Lost by death, dismission, and exclusion..... 55

Clear increase..... 54

The churches of Lymington, White's Row, Portsea, Niton, in the Isle of Wight, and Bealieu Rails, were received into the Association. The next Annual Meeting to be held at Newport, Isle of Wight, in June, 1837, the brethren Titherington, of Winchester; Cakebread, of Portsea; and Watts, of Andover; to preach. Brother Yarnold to draw up the Circular Letter, on "The Love of our Neighbour."

At this meeting, the Association agreed to join the Baptist Union, and appointed brother Tilly, the Secretary, and brother Watts, of Andover, as their representatives at the Annual Meeting to be held in London.

The principles and objects of the Baptist Building Fund met the approbation of the Association, and a Committee was appointed to mature a plan for establishing a district fund.

A strong expression of disapprobation on the nature and extent of Slavery in America, was made by the Association.

Considerable sympathy was expressed in favour of the Baptist Irish Society, and a letter was directed to be written to its Secretary.

WESTERN.

The thirteenth Annual Meeting of the Western Association comprising 44 churches, was held at South Street, Exeter, on the 25th and 26th of May last. Brethren R. May, Burchell, Hatch, Hockin, and Price preached. The devotional exercises of the Association were conducted by brethren Sharp, Pulsford, Vernon, Barnes, Price, Hatch, Coombs, Hockin, Stembridge, Cross, Busby, Glanville, Baynes, Trend, Pyne, and Dr. Payne. The clear increase of members in 37 churches, from whom letters were received, is 107. Three new churches have been received into the Association, and three others have been organized during the year, by dismissions from the church at Torrington, that are not at present united in Association. Several important resolutions were passed in relation to the Baptist Building Fund, the Baptist Union, and Slavery in America. The services of the Association were rendered more than ordinarily interesting by the presence of brother Burchell, of Falmouth, who appeared as a delegate from the churches of the South Devon and Cornwall Association. This disposition to fraternize has been met most cordially by the brethren of this Association, who have appointed brother J. M. Chapman, of Yeovil, or in case of failure, brother Coombs, of Taunton, to visit the brethren of the South Devon and Cornwall Association, at their next Annual Meeting. The next Association of the Western Churches will be held at Lyme, Dorset.

BRISTOL.

The Annual Meeting of this Association was held at Melksham, Wilts., May 25th and 26th. Sermons were preached by brethren Crisp, from Psal. cxix. 163; Winter, from Psal. cxxxvii. 5, 6; Yates, from Gal. iii. 28, 29; Aitchison, from Psal. cxviii. 25. The devotional services were conducted by brethren Shakspeare, Dunn, Viney, Walton, Newman, Jackson, S. Webley, H. Webley, Norgrove, Preece, Probert, Dyer, Mason, Winter, Crisp, Clarke, Thomas, Heskins, Evans, and Russell.

The circular letter written by brother Bunce—the subject, "The Catholic Injunction to Believers to marry only in the Lord," was adopted, and signed by brother Russell, the Moderator.

It was agreed to hold the next Association at Providence Chapel, Penknap, Westbury, Wilts., on Wednesday and Thursday in Whitsun week, 1837; and that brother Jackson preach the Association Sermon; or, in case of failure, brother Summers. Brethren Clarke and Thomas to be two other preachers; or, in case of failure, brethren Cater and Owen; that brother Russell be requested to write the next Circular Letter; the subject, "Prophecy a great Incentive to Christian Exertion for the Spread of the Gospel at home and abroad."

Increase.....380
Decrease.....185

Clear Increase.....195
Number of Churches..... 35

NORTH ESSEX.

The first Annual Meeting of the North Essex Baptist Association was

held at Halsted, on May 25th and 26th. The Rev. Messrs. Gray, of Cambridge; Stovel, of London; and Anderson, of Bures, preached.

The following resolution was passed in Committee on that occasion:—

That the views of this Association harmonize with those of the friends of the London Baptist Building Fund, in reference to the liquidation of the debts upon the chapels throughout the country; and that the Secretary be deputed to convey these sentiments, together with the assurance of cordial co-operation in any measures which the Building Fund may adopt.

CHAPELS OPENED, &c.

MANCHESTER.

On Lord's day, April 3rd, 1836, the new chapel in Granby Row, Manchester, for the use of the Welsh Baptists, was opened, when the following English ministers kindly officiated. The Rev. J. Aldis, of George Street; Dr. Steadman, of Bradford; and R. Fletcher, of Grosvenor Street. Collected £18 10s.

This interest was commenced in the year 1815; it was the first Welsh interest in the denomination that had been known to exist in the town, a place where there are several thousands of Welsh people, that can understand a religious service only in their own tongue. The meetings were first held in a room occupied by a Sunday-school, with which the writer was connected, and afterwards in a room fitted up for the purpose.

STOURBRIDGE.

On Wednesday, June 8th, a new chapel was opened for the use of the Baptist denomination at Stourbridge. The Rev. J. Roaf (Indep), of Wolverhampton, preached in the morning; the Rev. Dr. Hoby, of Mount Zion Chapel, Birmingham, in the afternoon; the Rev. Thomas Swan, of Cannon Street Chapel, Birmingham, in the evening. On the succeeding Sabbath, sermons were preached in the morning and evening by the Rev. H. Smith, A. M., of Kidderminster, and in the afternoon by J. Savage, minister of the place. The attendance generally was numerous, and the collection amounted on the Wednesday to £30 1s. 10d., on the Sabbath to £22 6s. 3d. The Baptists in this populous and increasing town had previously met for divine worship in an inconvenient room, rented for this purpose. The church connected with that place, by the advice of neighbouring ministers, having agreed unanimously to dissolve itself on the Sabbath evening, the Rev. H. Smith, A. M., presided at the formation of a new Church, when seven persons gave to each other the right hand of Christian fellowship. It is hoped, by divine blessing, that around this nucleus many saints will ere long be gathered. The estimated expenditure is £850; the amount at present collected, £370 5s. 8d. As the difference between these sums is advanced by one person, without interest, it is hoped that Christian brethren will the more promptly and speedily contribute.

WATERLOO-ROAD, LONDON.

On Tuesday evening, May 17, a new church of the Baptist denomination was formed in the chapel hitherto known as "the New Jerusalem Church" in the Waterloo Road. Mr. Lemairs, of Walworth, read the Scriptures and prayed; Mr. Coles, of Oakingham, stated the character of a Christian church, and called on the friends who had engaged to associate on the principles there stated, to recognize their union by holding up their right hands; Mr. Wollacott, of Wild Street, offered prayer for the newly-formed church and deacons; Mr. Belcher addressed the church and deacons from Gal. v. 13. "*By love serving one another;*" and Mr. Hewlett, of Westminster, closed with prayer.

This new cause has arisen from a desire on the part of a few persons, formerly connected with the church in Church Street, Blackfriars, to extend the gospel in the dark neighbourhood in which it is situated. The chapel was opened on Easter Tuesday last, by Messrs. Dickinson, of Alie Street; Shirley, of Sevenoaks; and Stevens, of Meard's Court. The attendance has been highly encouraging.

ORDINATION.

CHURCH LANE, NORTHAMPTON.

On Wednesday, May 18, 1836, the Rev. R. Tunley, late student of Bradford Academy, and more recently connected with the Baptist Church at Brington, was recognized pastor of the newly-formed church, meeting for worship in Church Lane, Northampton. Through the Christian kindness of our friends, the services were held in College Street

meeting-house. The Rev. D. Rees, of Burton-Latimer, read a portion of Scripture and prayed; the Rev. E. T. Prust, (Indep.), of Northampton, delivered the introductory discourse; the Rev. G. Jayne, of Road, asked the usual questions of the minister and the church, and received the confession of faith; the Rev. F. Franklin, of Coventry, offered the ordination prayer; Dr. Steadman gave the charge, from Eph. vi. 19, 20. The Rev. T. F. Newman, of Horsley, Gloucestershire (Mr. T.'s pastor) preached to the church, from Rom. xvi. 3. The Rev. J. Edwards, of Nottingham, preached in the evening from 1 Pet. i. 18, 19. The other devotional services were conducted by the Rev. Messrs. Evans and Lord (Indeps.), Blackburn, Jenkinson, Bottomley, Wake, Heskins, Knowles, Newman, and Carey. The ministers and friends, to the number of about 80, partook of a cold dinner and supper together, at the meeting-house in Church Lane; after each of which, addresses were delivered on religious revivals, by Dr. Steadman, Rev. Messrs. Franklin, Carey, Newman, Edwards, Rees, and others, much to the edification of all present: the interview in the evening was concluded by singing and prayer. In consequence of an appeal made by Mr. Edwards in the evening, several handsome donations were promised towards building a new meeting-house. May Jesus Christ, the Great Shepherd, bless both pastor and people, and cause this little hill of Zion to "break forth on the right hand, and on the left!"

NOTICE.

The new Baptist Chapel at Blockley, Worcestershire, will be opened on Thursday, July 14th, 1836. The Rev. J. Leifchild, of London, will preach in the morning; the Rev. T. Waters, of Worcester, in the afternoon; and the Rev. J. P. Mursell, of Leicester, in the evening.

Just as this number was going to press, we received from a correspondent in New York, a printed copy of the "Constitution of the American and Foreign Bible Society, formed by a Convention of the Baptist Elders and Brethren," held in that city, on the 12th and 13th of May. We hope to present our readers with an abstract of this important document, with some account of the steps which have led to it, in our next number.

DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the meeting of proprietors, on Friday the 24th ult.

NAME		RECOMMENDED BY
M. C.	£4	T. Winter.
J. F.	4	J. B. Cox.
A. C.	4	J. B Shenstone.
A. H.	4	T. E. Wycherley.
A. E.	3	B. Price.
D. R.	4	J. Harris.
J. T.	4	W. Colcroft.
A. W.	4	J. W. May.
M. H.	4	J. Reynolds.
J. M.	4	J. Vincent.
R. E.	3	W. Jenkins.
S. L.	3	W. W. Ryeford.
E. R.	3	J. James.
E. G.	4	— Baynes.
M. P.	4	Harbottle.
M. E.	3	J. Pritchard.
M. E.	3	D. Arthur.
E. C.	4	W. Gray.
A. M.	4	J. Meaken.
M. K.	4	W. Clements.
E. H.	4	J. B. Cox.
S. B.	4	J. Foster.
M. A.	4	J. M'Pherson.
M. H.	4	T. Heward.

BAPTIST UNION.

The Twenty-fourth Annual Meeting of the Baptist Union was held at New Park Street Chapel, on Wednesday, June 22. The Rev. C. E. Birt, A.M., of Portsea, in the chair.

The proceedings were commenced by singing two verses of the 138rd Psalm, L.M., at the conclusion of which, the Rev. E. Hull, of Watford, supplicated the Divine blessing.

The CHAIRMAN said, that they had assembled to hold the annual public meeting of the Baptist Union, and with that character inscribed upon the assembly, all the proceedings which took place should be kept in subordination and rendered subsidiary to the interests of the Baptist denomination. They might be favoured with the presence of Christian friends of other denominations; and while those friends were received with a courteous welcome, he trusted they would not impute to the Baptists any contractedness of feeling, if they were occupied throughout the morning with their own proper concerns. He conceived that the Baptist denomination had claims to the respect and confidence of all who were united in the faith of the gospel. The voluntary principle had been carried out in all the operations in which the Baptist denomination had been united. They had set an example to the Christian world in the union wrought out in the formation of a missionary society upon the voluntary principle; and in the force of that union, combining the sympathies and the efforts of private Christians in the promotion of one common object. In the West Indies they had been called to display the voluntary principle in the sufferings there endured by the members of their denomination; and the sympathies of the Christian world had been awakened and brought to bear upon that horrid system of cruelty, tyranny, and oppression, exercised upon hundreds of thousands of their fellow-Christians, distinguished only by the complexion of their skin. But if they claimed to have the voluntary principle identified with their system, let them feel the obligation which rested upon them to vindicate the honour of that principle. The friends of the coercive system would represent the voluntary principle as a separating, repulsive principle; but he held that it was attractive and cohesive. They had been brought, through the union, into contact with churches bearing the same name in a far distant land; and into an acquaintance with the system of slavery which obtained there. Through the information brought by their esteemed and beloved brethren, there was now awakened in all hearts an earnestness of desire that they might be the instruments, in the hand of God, of exciting correspondent feelings on the subject in the bosoms of their fellow-Christians on the American continent, that the Baptist church in the new world, as in the old, might have the honour conferred upon it, by God, of being the source and fountain whence the streams of emancipation should pass through the land. But whilst, as Christians, they would not pollute their hands, or burden their consciences, with the sanction of the system of slavery, yet in the opposition which they proposed to make to the system, they were not going to take a leaf out of the book of the slaveholders. They would not assail the system in the choleric temper with which the slave-owners contended for what they called "the rights of property." They regarded the voluntary principle as the fulcrum on which they would place the lever of their obligation, and overthrow the system which prevailed in America. The government exercised in the meeting rested entirely upon the voluntary principle; and should it be requisite in the course of the proceedings to enforce order, he trusted that the chair would meet with the support of all those who recognised, in the prevalence of order, the first law of heaven; and in the maintenance of order, the only security of peace and harmony.

The Rev. JOSEPH BELCHER, one of the Secretaries, then read an abstract of the report. It stated that in 36 associations connected with the Baptist body, there were 892 churches, in 660 of which there had been, during the past year, 4,376 baptisms; 689 had been received by dismission from other churches; and 479 previously excluded had been restored to communion; that 1,271 had been removed by death; 684 dismissed to other churches; 197 had withdrawn from fellowship; and 844 had been excluded. The clear increase in these 660 churches being 2,548 members; the whole number of evangelical Baptist churches in England alone, we understood to be 1,123. The report then proceeded to state that

the respective associations had passed strong resolutions, condemnatory of American slavery, and church-rates, and in reference to many other matters. Twenty-one new churches were reported as formed during the year; and 58 ordinations or settlements of ministers had taken place in the same period; 42 new chapels and enlargements had become known to the committee; and 10 ministers had been removed by death. The report, which was listened to with great satisfaction, closed by referring to the return of the deputation from America, and the manner in which they had been received by the committee, and some animated exhortations to increased diligence and prayer.

The Rev. W. Copley, of Oxford, moved the first resolution.

I. That the Report, an abstract of which has been now read, be received and printed, and circulated under the direction of the Committee.

He could not but congratulate the denomination on the formation of this union. It would be the means of collecting much knowledge regarding the state of the churches. The beneficial results of the formation of the union, had already appeared in various instances, but, perhaps, in nothing more strikingly than in the deputation sent to America. It had brought to light a thing long hidden in darkness, viz., the existence of slavery connected with Christianity. The Baptist churches would assist those of America in putting down that horrid system.

The Rev. W. Groser, of Maidstone, briefly seconded the motion.

The Chairman then observed, that the meeting would have perceived with interest, the presence of Drs. Cox and Hoby on this occasion. They would, perhaps, lay before the Baptist Union an account of their proceedings in America, as the deputation from that body.

The Rev. Dr. Cox then stood forward, and was received with loud applause. He could not but feel sensibly affected with the manner in which he had been received on rising on this occasion, because he was perfectly aware that "a good name was rather to be chosen than great riches;" and that a conscience pure in the sight of God, was even rather to be chosen than a good name, however valuable that might be amongst men. He rose that morning under a deep sense of the important service which he had presently to discharge to one of the most interesting and important institutions of this country; and he trusted that he should be enabled to state what he had to advance with that calm dignity which befitted the anticipation of a service so important, and which became the minister of Christ. He did not forget that he stood in an important relation to the church and to the world; that he had a character to maintain, which he trusted had been unblemished unto this hour; that he had served with fidelity, not the Baptist denomination merely, but the Christian church, for thirty-two years; having been introduced to it by those honourable and glorious immortals, Fuller, Sutcliff, and Hall. He would throw from his mind whatever might tend to excite unhallowed feeling, and bear with calmness whatever imputation any individual might cast upon him. He only desired to stand before the world in the fulness and firmness of a substantial character. If he were reviled, he hoped that he should be enabled to follow his Master's spirit, and not revile again. His object was, simply and calmly, without casting a reflection on a human being, to state that morning in what manner the deputation had fulfilled the important duty which had devolved upon them. He felt it unnecessary to enter into particulars to any wide extent, because they had been given in the volume which had been issued; as, however, that did not assume the character of a report, it was necessary to say a few words before their constituents. Dr. C. then read two extracts from a circular letter from the committee of the Baptist Union, to the pastors and members of the Baptist churches throughout the country, for the purpose of showing that one object of the deputation was to carry an address adopted by the Union, to the triennial convention of the Baptist churches of America; and to obtain more distinct information in regard to the influence of the Baptist denomination in the United States. The deputation attended the triennial convention, and subsequently, with these objects in view, traversed a considerable portion of the American continent, and of the British dependencies. The deputation had with great care, and he trusted with greater accuracy than had ever yet been obtained, set themselves to the digest of information upon all those subjects; statistical tables were presented at the end of their volume, which he trusted would prove a book of reference to the denomination. The deputation had not been more particular in the detail of their proceedings in the volume, because they were solicitous, as much as possible, to show the results of their efforts rather

than to state the efforts themselves. They felt that the world might appreciate their labours as it chose, but that they would at any rate collect information with conscientious assiduity and diligence. He would now call the attention of the Meeting to another part of the circular letter to which he had before referred. "We wish to express," said the circular, "in the most vivid manner, our high regard for them and their labours, our devout gratitude to the Most High, for the rapid and unexampled extension of divine truth among them, and our earnest prayers for their long continued prosperity. But whilst we admire their vigorous efforts for the spread of the gospel, and those free institutions, under whose influence those exertions have been made, we do not shut our eyes to the fact that in this land of liberty negro slavery is legalized, and is suffered to remain a foul blot on their national character. It is, perhaps, within your recollection, that at the commencement of last winter, the Baptist board in London sent to their brethren a memorial on this subject, which they requested might be laid before the triennial convention. To what extent the brethren thus memorialized are partakers of this national sin, we are utterly ignorant. We are glad to learn that the voice of many of them is lifted up against it, and we send our deputation to promote most zealously, and to the utmost of their ability, in the spirit of love, of discretion, and of fidelity, but still most zealously to promote the sacred cause of negro emancipation." That letter was not given to the deputation in the character of instructions: for the last declaration which he uttered in the Committee, before leaving them, was, that if they could not place confidence in the ability and zeal of the delegates even at that, the eleventh hour, let them choose others in whom they could more entirely confide. He would at once readily identify himself with the Committee in their expressions; and he was, he trusted, about to show the meeting that to the very iota they had acted up to them. He would now proceed to show, that they had most zealously, but in the "spirit of love, of discretion, and of fidelity," promoted the sacred cause of negro emancipation. In the first place he would refer to a passage contained in the volume, in p. 33. That passage referred to the circumstance of his presenting himself on a particular occasion at Richmond, before a numerous assembly, when he more especially addressed a multitude of slaves, who were at that time collected within an extensive chapel. Now, that was in a slave state—in Virginia—in Richmond, at a moment when he was told that the men in power were watching every movement with all the sensitiveness of a jealous and prejudiced magistracy—when he was surrounded, too, by multitudes of slaveholders of great worldly respectability and influence. But without hesitation, prompted by the feeling of sympathy for men in that enslaved condition, and of whose emancipation he had ever been the advocate, he stepped forward with undaunted zeal, and decision, and firmness, for the purpose of identifying himself with them in the midst of surrounding multitudes of opposite feeling, in the face of a magistracy denouncing them for their purpose. That was the first fact. He would proceed to another, which was presented to the notice of the public in the 71st and 72nd pages of the work. "We have only to explain that the laws of the state prohibit all such public discussions in Virginia, as that which it had been imagined we might have introduced at Richmond; consequently, the convention would have been dissolved by the magistrates, had it been attempted. But the convention itself would not and could not have been convened, with the understanding that the abolition of slavery was to be discussed; and inasmuch as such discussion in the triennial meeting of the Missionary Society, would not have approved itself to the majority of delegates assembled for other purposes; they would have dissolved themselves without, had it been attempted, awaiting magisterial interference." An attempt to introduce the topic of slavery at the triennial convention would not, therefore, have been, in his apprehension, acting upon the principle "of love, of discretion, and of fidelity;" but it would have been a reckless inconsideration and infidelity to that cause itself which it was their great object to promote. Now, then, he would ask, since they could not introduce this subject at the triennial convention itself, during any of their assemblies, did they do nothing? Did they not, in the centre of a slave state, convene together the influential brethren of the slave states—and did they not, though incapacitated and prevented from speaking at the triennial convention upon the subject—did they not convene together all the most leading individuals they could find to meet them on the question, and discuss the subject with them with unwearied diligence? That they might do what? That they might impress those indivi-

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Did they not, in the centre of a slave state, convene together the influential brethren of the slave states—and did they not, though incapacitated and prevented from speaking at the triennial convention upon the subject—did they not convene together all the most leading individuals they could find to meet them on the question, and discuss the subject with them with unwearied diligence? That they might do what? That they might impress those indivi-

duals with the great importance of their views, and those of their constituents in England, upon the subject of negro emancipation, that they might go to their respective states, and communicate the good impressions which the deputation trusted they had made. The deputation convened them together, that they might promote "the sacred cause of negro emancipation." "It was invariably our object to elicit opinions relative both to the Indian tribes, and the coloured people. On the latter subject, and that connected with slavery, we were anxious not to leave the south without a faithful and solemn expression of our own principles and feelings, and those of our brethren at home, in as large a private party of influential brethren as could be convened. It was intrusted to a brother, in whom the fullest confidence might be reposed, to invite those with whom it would be most important to confer, and from whose conversation the most information might be obtained, to guide our own judgments relative to a public co-operation with the abolition agency, and the society about to hold its anniversary in New York. There are no terms in which we have been accustomed in England to express abhorrence of slavery, which were not freely employed on this occasion." In the centre of a slave state, surrounded by threatening magistrates, in the house of a slaveholder, they discussed this subject, before the most influential brethren from the southern states. He would ask whether they were not true to the cause of negro emancipation? "The same arguments we and others at home have used, in order to repel those which have always been adduced, in support of this system, were employed there for the same purpose; and solemn appeals were made to the brethren, on the influence which the church of Christ in general, and our own section of it in particular, ought to exert. The honour put upon our own brethren, who not only first suffered for Christ's sake, and then became instrumental in rescuing his suffering flock, was adduced; and, in return, each of the brethren assembled gave, consecutively, an opinion upon the general aspect of their affairs, and the existing movements of various parties. We had no reason to regret having sought this conference, which may not have been unattended with benefit on the minds our friends. He would ask whether that was not "fidelity" to the cause? whether it was not the "spirit of love," and "discretion," to entreat, where they would hear, rather than to appeal where they would not and could not listen. He begged to be allowed to refer, in the next place, to a passage which occurred in a review of the volume in the *Eclectic Review*. The reviewer remarked, after having said that the deputation had acted with sound discretion and wisdom, in reference to the meeting at New York, from which they had abstained, "We are a little surprised that our respected friends, the deputies, as they were perfectly free to pursue such a course as they might think most judicious, after having informed themselves of the existing state of parties, and of the relative position of different societies, did not feel themselves impelled, as natives of Great Britain, as ministers of Christ, and as pledged abolitionists, to bear their public protest in union with some simply humane and religious agency, against the flagrant inconsistency of Christians holding their fellow-men and fellow-Christians in hopeless and degrading bondage. In justice to the authors of this book, we ought, however, to remark, that it speaks thoroughly out on the question of slavery. However partisans may censure their conduct at Richmond and New York, this their manual for the whole world is unequivocal in its condemnation of this detestable iniquity." Perhaps the meeting might be ready to say, "Well, brethren, why did you not bear such testimony, in union with some simply humane and religious agency?" Such testimony was borne in no equivocal terms, and precisely under such circumstances, at one of the largest meetings ever held in America, much larger than that held at New York, or any held on any other occasion, when thousands were assembled, and when it might be said that a whole denomination was there, to watch his proceedings, and to know his sentiments. He was sorry to be compelled to quote the words of his own speech. It was such a sketch as appeared in all the newspapers of America, where he meant it to appear. "Dr. Cox rose and said, I am happy to receive an invitation to speak on this occasion, for had I not been invited, I should have seized the opportunity to make a few remarks. I desired to do so especially, because on a former occasion I declined attending an anti-slavery meeting, as you have probably learned from the public papers, and because many have from that circumstance supposed that I had changed my sentiments in relation to the immediate abolition of slavery. This supposition is erroneous. I am known as an

abolitionist in England, and I wish you and America to understand me distinctly, that my non-attendance at that meeting did not originate from even a moment's doubt respecting the correctness of my former principles. But I desire it to be understood, that, considering the object of my visit to this country, and the peculiar circumstances in which I was placed, I thought I had sufficient reasons for declining to attend that meeting. I believed then, nor have I as yet seen cause to alter my opinion, that, all things considered, I could do more good, and exert more influence in favour of the slaves, by not attending that meeting, than I could if I attended it. And now I know that I have had greater opportunities of benefiting the cause of abolition than I could have had by adopting another course. I fully and deeply participate in the language generally, and in the feelings, which have so much interested this assembly in behalf of the thousands and millions who are held in the chains of bondage." The sentiments which he then avowed were as strongly expressed, as vividly enforced, as fearlessly maintained, as any which had been ever uttered in this metropolis by any man upon the subject of negro emancipation. The sentiments with which he had identified himself were spread throughout the length and breadth of America, and he would ask whether, in identifying himself with such sentiments, and sending them throughout that land, where every one was anxious to know his feelings upon the subject, he was not promoting the sacred cause of negro emancipation? Was he not "exerting all" his "moral influence" on that occasion, "for the suppression of this heinous sin?" Was it not a public testimony? and in addition to that in Virginia, in harmony with the constant protests and discussions in every place—aye, on board steam-boats—where, let him tell the meeting, it was frequent for multitudes to assemble in greater numbers than were convened that morning—for the purpose of hearing discussions upon this subject. There were only two points to which he would call the attention of the meeting. First, with reference to the letter which was there quoted in page 110. He had used the term "neutrality," which it was possible some of his friends might have misunderstood. Because, what was the neutrality which in that letter he affirmed? "Not with regard to those great principles and objects which it is well known Britain in general, and our denomination in particular, have maintained and promoted." With regard to all these great principles he disclaimed all idea of neutrality, and he had stated so in the very page. What! was he, a minister of Christ, continually preaching against that neutrality which held men from the service of Christ, and from consecrating themselves to his cause, was he to belie his principles and his character by turning round and saying that he himself maintained neutrality? No! Instead of saying that he maintained neutrality upon this subject, he had guarded against that interpretation. He also begged to refer to another term used in the letter—"visitor." "But with regard solely to the political bearings of the question with which, as a stranger, a foreigner, a visitor, I could not attempt to intermeddle." On that point he had only one word to say. He used in that note the term "visitor," upon careful consideration, as pointing to himself exclusively, and not as an agent. And he declared solemnly before God, that he meant the term "visitor" to bear upon no individual under the sun but himself. He had no intention whatever of flinging the slightest reproach upon any individual in the use of these terms. He merely felt that he was called to a public act, and he must give a reason for not responding to that call. What reason did he give? Did he fling reproach upon others? Far be it from his heart! He never thought of it. He never intended it. In framing that note he was only giving one reason why he did not attend upon that occasion, viz., because he stood in a peculiar character, in which no other person did stand—that of a "visitor" to the American churches. The meeting, therefore, would give him credit when he stated that he used the words with a simple regard to his own circumstances, and to his own condition. No man ever doubted that the deputation were abolitionists. No man in America doubted of the Baptist Churches in England being abolitionists. Nothing that the deputation had ever said or done could have produced the impression that they were not abolitionists. Had they not recorded in page 108 of their volume this fact, "It may be proper to add, that subsequently we met a large party of the friends of abolition at the house of one of the leading members of the committee, with whom every topic was fully discussed, and in the most friendly spirit. Mr. Thompson was present. Dr. Cox concluded the evening in prayer, and we left the party in company with Mr. Barnis." On that

occasion the deputation associated with all the leading abolitionists of America. On that occasion they held converse with them. On that occasion they blended their mutual sympathies, and their frequent supplications for the progress of the great cause of negro emancipation. There was another remarkable fact in connexion with this subject to which he would advert for a moment. A document had been transmitted to this country, signed by 185 ministers of the Baptist denomination in America, expressive of their strong, their firm, their decided adherence to the cause of negro emancipation. And he begged to say that the sketch of that document was read for his opinion, observation, and advice, by one of the strongest abolitionists of America, in whose house he was then residing; the document was read to him by the very individual who prepared it, and for that brother he preached that same evening to a very numerous assembly. He begged it to be understood, that every where, by abolitionists, and by others of all classes, the deputation were considered as acting with firmness and decision, in diffusing their views through all parts of the land. The deputation were felt by the abolitionists to be with them in all the great principles they were engaged in maintaining. With reference to his non-attendance at a particular meeting at New York, he had only to state that he had conscientiously acted upon the dictates of his judgment. After serious prayer, and calm deliberation, and seeing the state of things throughout that country, and becoming acquainted with circumstances which it was impossible for any man in that place to know, he had come to a decision which to this hour he felt to be a right one. But he had been told by one of his brethren, that he had said before his departure, he was willing to suffer martyrdom for the cause. He had never flinched from that feeling for one instant. He could assert that he had suffered a martyrdom of feeling in New York. He felt that he was placing himself in a position in which he was liable to be misunderstood and misapprehended; that he might be misrepresented before the whole country, as well as his constituents in England. A brickbat was nothing to that. He suffered that, because he would not seek popularity in England at the expense of conscientious conviction. He had acted from first to last in abstaining from attending that meeting, or any other meeting, conscientiously before that assembly, and before his God, with a view to promote to the utmost of his ability the sacred cause of negro emancipation. But supposing it was considered he had been mistaken, was all the deputation had done in this sacred cause to go for nothing? Was it the fact that their conduct had opened the best promise of a holy and successful union with America to be forgotten? He would ask their constituents who had sent them out as their delegates, whether, when they were left to the exercise of their discretion, they were to have no discretion? He would ask whether they intended, by the expression "fidelity" in their letter, to throw an insult upon the American people? He would ask whether by "love" they meant to assault their dearest friends? He would ask whether the deputation was to be welcomed, and commended, and loved?—that was the question he asked upon their return to this spot whence they set out. He had said, avoiding all controversy, with an ancient warrior—"Strike, but hear me." He would repeat the question, were they to be loved?—were they to be commended? (Loud cries of "Yes.") We have to the utmost of our abilities served our country. Whatever may be the impression upon any minds, I trust we shall feel we are united with our brethren in one great cause. But whether that be the case or not, I shall retire from this platform with a pure conscience—I shall retire, after having entered upon it with fervent prayer, with an earnest desire to serve God on this platform as I have aimed to serve my Lord and Master for successive years on many a platform, and in many a pulpit. I wish to be still identified with all the great objects I have maintained with that denomination, in the midst of which I now stand.

The Rev. Dr. Hoby had never found it more difficult to rise after his beloved colleague, than on the present occasion. Slavery was a monstrous curse and iniquity, an unmitigated and unmitigable evil, a vice of such malignity and magnitude, that Christianity and slavery could not long co-exist. On all suitable occasions, he had expressed himself in abhorrence of that system, and used every effort in his power to aid all holy and benevolent exertions to bring it to a termination. He had always regarded it as a system which, whilst it demonized the oppressor, brutalized the oppressed; and in proportion as the civil institutions of nations were free, did they degrade themselves by the iniquitous practice. Every boastful panegyric upon their

liberty was only a fresh insult flung in the face of mankind. These had been his words among the Americans in every state which he had visited. It was a cursed system, which could be justified by no principle of pure religion, of sound philosophy, or of political expediency. When, therefore, he learned that Jefferson caught many of his notions of a free civil government from the discipline and the order of a Baptist church, formed in his neighbourhood, he was almost ashamed of his denominational name, and almost ashamed of his nature, when in the very house and family of that distinguished legislator, and moreover, in the bosom of the Baptist churches, slavery still found its advocates. He should never forget the thrill he felt when Mr. Knibb, under God, pronounced the doom of that dark and cursed system. The meeting would remember, that the Baptist denomination was committed by him to the grand achievement, and God honoured their brethren in accomplishing it. In these self-same words, and with that self-same emphasis, he had spoken, in urging on their brethren in America to rouse themselves to the same conflict with the foe, and in God's name, and by his grace, to accomplish the same victory. He was truly solicitous that all who spoke and all who wrote, when they took the ground that he had now taken, would guard against statements which would prove injurious to the cause. Dark as the system of slavery was, it was not to be blackened by incautious statements, and they ought to guard against anything like misrepresentation. He would not admit that he had falsified any profession, or failed in the discharge of any trust. He abominated all "expediency," as it was called. He had stood, and by God's grace would still continue to stand, upon the solid rock of principle. When at Richmond, there perhaps were times when he thought of "discharging his conscience," as it was called. One of their countrymen, in America, related to a distinguished and beloved brother now present, had suggested that there was one occasion on which he thought it might safely have been done. He believed those were his words, or nearly so. Another of their beloved countrymen there, equally an abolitionist, congratulated him on having seized on one felicitous moment, or, as he thought, two opportunities, even in the public assemblies of the convention. He had thought much about that discharging of his conscience, and assuredly he had not hesitated to speak of the debt which civilised man owed to the savage man, for the wrongs he had always done him, contending that Christ's church alone could repay the savage man for the iniquities and oppressions of civilized man. He did not hesitate to apprise their American brethren, that both America and England were deeply indebted to Africa's oppressed children. With regard to the discharging of his conscience at Richmond and at the Convention, he thought it would have been a kind of pusillanimous "delivery of his soul," of which he should not cordially have approved in moments of serious reflection. Did not the meeting perceive that the deputation could, at the Triennial Convention, have done no more than bring forward abruptly the topic of slavery, and that then all discussion, and every thing like expostulation, must, from the nature of the case, have terminated? He would ask the chairman whether it would have been proper, whether he now would have approved of it, if the deputation had seized upon some moment for introducing the topic? They certainly could, at any moment, have done it. But upon the supposition that no more could have been done than what he had stated, he would submit whether the deputation would have acted in accordance with the wishes of their constituents, had they thus broken up the convention of their brethren? But one writer had adverted to a "precise moment," when, according to his notions, the topic might have been introduced. He told them, although he was in this country, and was unacquainted with all the circumstances of the case, when was the precise moment, and what they should have said at that precise moment. His words were, "This, I contend, was the precise moment at which you should have stated," &c.; and he proceeds to say, "I must have delivered my soul;" and inquired, "What meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" The publication, however, to which he referred, was anonymous. He did not know what right his anonymous brother had to school his esteemed colleague and himself in language like that. He had scarcely looked at the pamphlet, but he had counted the I's in the first half page, and they were twelve in number. He had also looked at the last half page, where the author said, "I have had the presumption to sketch." He thought that the author had had presumption in thus addressing his colleague, though it was no great presumption to address himself. As to instruc-

tions, he would repeat that he never heard a word, and never read a line, and never gave a pledge. Let the meeting judge how startled he was when he looked into the *Patriot*, of the first of June, and read the language of "A Lover of Justice." The writer observed, "I cannot but think that the Baptist Union were unhappy in the choice of one, at least, of their deputies;" and he, in his modesty, thought, of course, that he meant himself. But when the writer said, "A communication had been received from America, stating, if the question of slavery was touched by the deputies, they would fail in the object of their mission—the doors of all the slave-holding churches would be shut against them;" he felt indignant at the concealment of the fact from the delegates themselves. He would not have gone fettered. What! precluded by his brethren from speaking on the abolition question, and on the subject of slavery! He felt indignant at the concealment of the fact, and would not have gone tongue-tied and fettered by such suggestions as were insinuated by the lover of justice. But it could not be; and he was happy to discover in the letter of their Secretary, Mr. Belcher, that it was a misapprehension, and that no such communication had ever been made. Besides, he saw in the circular the passage which had been read, and therefore he was acquainted with the principles of the Union; and acquainted with them, he could not but know the feelings of his brethren, in sympathy so entirely with his own. But as the Union had not bound him to silence, so they had not pledged him to speak. He thought there was no country so jealous of interference as America, and no nation under heaven of whose interference they were more jealous than of that of England. There was no one topic on which they were so jealous of the interference of England, as on this self-same topic of slavery. He smiled at the charge of timidity. He had often told his brethren in America, who warned him of the jacket of tar and feathers, that he should rather glory in it; and would not, on receiving that coat of many colours, have consented to occupy any of their pulpits afterwards in any other garment. He scorned the charge of trimming, and as to a warmer shake of the hand by a southern slave-owner, he repelled the insinuation with an indignation to which he could not give utterance. His brethren were reflected upon for their selection of agents, who ought, one writer says, to have been men of courage and of nerve; but the courage of some men was bluster, as their style of accusation was grandiloquent. He would call the attention of the meeting to an article which appeared in the *Patriot* of May 9:—"Had they visited America for their own pleasure, and at their own cost, and not charged with a specific mission, the case would have been very different. As it was, the blame, if any, would attach to those parties in this country, who commissioned them to form a fraternal alliance with churches so largely implicated in slave-holding." That, he begged to observe, could not, it did not exonerate him. If any of his brethren went to America, he hoped they would feel themselves bound, as he had done, to exert themselves to the utmost in aid of the abolition principle, and in support of the great cause. "These English ministers," the article continued, "found it incompatible with their religious mission to denounce the wickedness of slave-holding, not because there are slaves in the Southern States—not because it is a question which is agitating the country, and threatening the disruption of the Union—but because the Baptist churches are largely implicated in the crime, and require to be convinced of the sin." The deputation never were deterred by such considerations. He begged to be allowed to tell their brethren of other denominations, who seemed to be ready to fling their censures upon the Baptists, that the Baptist churches were not the only section of Christ's church involved in that gross iniquity. He could take up the sentence in the circular which had been read to the meeting, and read it without a blush. Had it ever occurred to his brethren that their delegates were not the only Britons present at the convention, nor the only avowed abolitionists. And those brethren did not for a moment, so far as he could understand, think of taking up that topic in the convention. That was worthy of attention. Many were present besides the deputation—men of weight and influence, and most determined abolitionists, who themselves deemed it undesirable to introduce this topic at the convention. He wished to add, before he passed on, that if other brethren had gone to America and had acted differently from the deputation, it was his opinion that they would not have acted wisely. No; not even if the writer to whom he had alluded had been the delegate, and who made the speech which ought to have been delivered. Yes, and even if his beloved brother behind him, the Rev. T. Price, should one day visit

America, and act differently and successfully, it would be owing to Dr. Cox and himself, who would thus another day share with such future delegates their praises for a glorious achivement. He would ask whether they had forfeited all support, as if their actions were not consistent, nor their motives pure, and as being the friends of the slave no longer? (No, no.) He had read all those terms in the American newspapers, as having been pronounced in reference to the deputation; and he had the papers before him. In the first place, however, he would apologize for having made use improperly, he admitted, of inverted commas over five lines which appeared in their book, p. 104, and having offered that apology, he would now explain. He wrote these five lines in inverted commas after having attended the meeting at New York. He did not write them at the meeting, and in his journal he did not place the inverted commas against them; but he simply said, with respect to the speaker, that "it seemed to be his design to wind up the meeting by representing the deputation as men of whom their brethren and their country ought to be ashamed, whom he blushed to own as his countrymen, who, as recreant from their principles, and acting under the influence of disgraceful motives, were unfit representatives, who would be scorned upon their return." The meeting must see how little he cared about himself or his reputation in this case. Many of his friends would attest that he had often expressed the greatest unconcern as to the construction which might have been put upon the course the deputation had pursued. But the great cause itself demanded their solemn consideration; and the most entire self-consecration. He did most bitterly deplore much that had appeared, however well-meant, with respect to the existent evils among the Baptist churches. He thought it was to be lamented, after all the meeting had heard, and all which they knew, that such things should have been advanced. It was said, for instance, in one Journal—"Truly, the Baptist churches in America must be a very pandemonium, a collection of worshipping demons of the worst sort, who neither believe nor tremble, and who can be of no farther use in this world of wickedness than to be set up as examples of the extreme depravity and hardness of heart to which man can be reduced, when under the cloak of religion he justifies himself in sin, and attempts to serve both God and Belial." Reference would be found to it in a publication of a different character from public newspapers. It perhaps was immaterial what might be said in the public newspapers; and certainly expressions like that would not find their way very extensively in America; and whether such expressions could tell upon the good sense of the people of England, he would leave it to this or any other Meeting of intelligent Christians to decide. While in that distant land, the delegates were assailed with such representations as these:—"The following article will give the Rev. Dr. Cox and the Rev. Mr. Hoby a foretaste of the reception they will meet on their return to England." Then there followed expressions from which he would read one or two:—"Dr. Cox, wishing to keep strict neutrality, declined to attend a meeting of the Anti-Slavery Society, in New York; in other words, he would not be one of those on whose forehead is stamped the conspicuous mark of those 'that sigh and cry for all the abominations done in the land.' Mr. Hoby, however, from too great politeness, did attend a meeting of the Colonization Society; that Society which has richly merited the title of something more than infernal, if something more than infernal could be found in the nomenclature of condemnation. At this meeting a Mr. Breckinridge referred to the remarks which had been made at the Anti-Slavery Society by George Thompson the day before (where the venerable gentleman from England was denounced), for declining to appear at the abolition meeting. He was proceeding to commend the piety and discretion of Dr. Cox, when Mr. Hoby, who was on the platform, rose and begged him not to proceed on that subject, but to recall his words! It seems as though he felt, that for Dr. Cox to be lauded at the Colonization meeting, after being denounced by his own countryman at the Anti-Slavery meeting, would be the *coup de grace*." "Here then we have it solemnly recorded against our countrymen, that one negatively condemns an Anti-Slavery Society, and the other positively approves of a Pro-Slavery Society!" He solemnly declared that he received no invitation to attend the Anti-Slavery meeting; no reference was made to the delegates or the invitation. It was a personal application to Dr. Cox. It had been stated that Dr. Hoby was not invited, first, because he advocated colonization, and next, because he advocated compensation. If he (Dr. H.) had been represented as the advocate of the American Colonization Society, he had been misrepresented. He had al-

ways denounced it as the most absurd of all projects. He had always spoken in America of the folly, even if they could borrow the navies of Europe, of attempting to send two millions and a half of human beings across the Atlantic. He had remarked, that one distinguished slaveholder literally adopted the drowning plan, but ineffectually—Pharaoh by name—and had expostulated with Americans on the prodigious absurdity of taking such a course. And when did he do that? Why, once on the glorious 4th of July, in an assembly of Americans convened to commemorate that day: then they discussed freely and fully under the trees of an orchard, abolition and colonization, within a few miles of Cincinnati, on the banks of the Ohio—the Ohio being the boundary line between slavery and liberty. Pointing towards that beautiful river, flowing 1000 miles from Pittsburg to the great father of streams, he said to a member of the House of Assembly, during the lengthened debate, "Allow me to say, you might as well attempt to dip yonder river dry with a bucket, as to relieve yourselves from slavery by colonization." Nevertheless, to give an impulse to efforts righteously conducted to establish a free colony of blacks on the coast of Africa, he knew not what he would do, to what sacrifice he could not consent, to see so blessed a consummation. Such a colony would prove an effectual barrier against the slave trade: and he would advocate, therefore, the establishment of such a free colony, giving to the inhabitants the power of scuttling every slaveship after they had removed the men who navigated the vessel. He was sorry to be obliged to refer to the Colonization Society. But the Meeting knew what kind of attack had been made on his colleague at the Anti-Slavery Society, and how he could not remain in the meeting without speaking in reply. He felt, however, that the attack exposed the gentleman who made it to the severest censure of the Colonization Society. These two institutions, at the time, unhappily stood in the attitude of antagonist philanthropists. They were in the midst of conflict when the deputation was there; and it appeared to us that the contest would be carried on, even though the black man's bones lay bleaching under their feet. He went to the Colonization Society, and for this purpose:—the attack made on his colleague exposed a zealous, noble-hearted man to censure because he been rash and inconsiderate. But if he could prevent it, that man, he meant Mr. Thompson, should not be run down in consequence of his very injudicious attack upon the deputation. A speaker who was in this country, and he was liable to be corrected, he would mention his name, the Rev. Mr. Breckenridge, on introducing his remarks at the Colonization meeting, which he doubted not would have been severe, Mr. B. immediately referred to Mr. T.'s attack on Dr. C. I did again interrupt, said Dr. H., at the Pro-Slavery meeting, as it was called, and requested that the deputation might be allowed to pursue their course without any such introduction of their names on the platform. After repeated efforts, he prevailed on Mr. Breckenridge, who turned to him and said, "We know you are abolitionists, but though Thompson is your countryman, you shall not throw the ægis around him; but I will comply with your request." He (Dr. Hoby) had stated at the Abolition Society that we sympathised with them, and with all abolitionists, though we had prescribed to ourselves a course which approved itself to our judgments. It had been said, "We are more grieved by their invidious anti-Christian exclusion of all coloured persons from communion with the whites at the table of the Lord, and, by consequence, from Christian fellowship." He knew what was the real fact, and he would touch upon it. But he would submit how injudicious it was to put that position before the public, when the only exclusion of the coloured persons was, that in the greater part of the Christian places of worship, the coloured people occupied a part themselves, where they all sat together: that might be stated without giving it that offensive colouring, how much soever it may be deplored, which would meet a contradiction the moment it crossed the Atlantic. Multitudes in Baptist churches, at the administration of the communion, had no more a wall of separation than was to be found in the building in which this meeting has now assembled. In the administration of the Lord's Supper he would admit, with tears of sorrow, that the coloured people all sat down together, without intermingling indiscriminately. Yes, shameful it was; but it was not "the exclusion of all the coloured persons." He was desirous of correcting what would injure his coloured brethren—for he was pleading for them. He must be allowed to say also, in speaking of the pastors and deacons of churches

of the south, some of them were, unhappily, slave-holders. How bitterly he deplored that, God only knew! How he had pleaded with some of them, that assembly could never tell! Nevertheless, he doubted the propriety of saying that they were "continually engaged in the accursed traffic in human beings, and deeply involved in the system of slavery, with all its aggravated injustice and iniquity." Most certain it was, that the greater part of those brethren of whom mention had been made, were not one atom further involved in that awful crime than having slaves for servants in their families. Pastors, deacons, and church-members made purchases of the coloured people undoubtedly, treating them with kindness, as we did our own domestics, and no consideration would induce any of them of whom he was making mention, to act with cruelty, which would be in the slightest degree censured by those whom he was then addressing. Did his beloved friends think that he was so preposterously foolish as to make no exceptions to that rule? Did they think he was so blind as not to see the existence of the monstrous evil, blending itself with all that was valuable in that country? But he spoke the fact, when he stated that in many cases the evil had no more existence than he had explained; and it was therefore injudicious to make the assertions which were made. Again, ought it to be said, "Our slaves were flogged with whips, theirs with scorpions!" He denied the truth of that statement in the name of America, and in the presence of Britain. He remembered full well one of the missionaries declaring that from his heart he was persuaded, if there was any one country on earth nearer to hell than another, it was Jamaica; and, in point of fact, he regarded it as only an isthmus which connected the two worlds. Slavery could not be worse in America than it had been among Britains; and for this simple reason, that it was as bad as it could be in the British colonies; therefore it could not be worse. But even these mis-statements were not sufficient to prevent the deputation from taking a view of the existence of slavery among the Transatlantic churches, although he wished his brethren to take heed, and not indiscriminately to charge Americans with the guilt. Britain and America had often wronged each other. There were parties on either side the Atlantic who appeared to delight in fomenting a jealous, and evil, and resentful spirit. Americans were little aware how much they owed their earliest successes, and finally, their independence, to the thousands who looked prayerfully upon their struggles in those eventful times. Americans now were ignorant of the extent and strength of the regard which existed for them in this country. The English, on the other hand, were not in the habit of doing justice to the Americans. Justice was neither done here nor there. He held it to be exceedingly infelicitous that even when Britons were naturalized, they did not Americanize. It was much to be deplored that when many Britons arrived there, they adopted the slavery principle, and thus their country became stained with that crime. It must not be forgotten besides, that there were persons belonging to their denomination, men of pre-eminent intellectual powers, whose names would adorn any community, who were thorough abolitionists, though they had not enrolled themselves as the members of the Abolition Society. Nor must it be forgotten that there were newspapers among the numerous religious publications in their own denomination, which took the abolition side of the slavery question. There were few among the Baptist denomination (and he spoke advisedly), who positively advocated slavery; the number with whom he had met were so small, that he hesitated to name the amount. Let the meeting be assured that those who advocated slavery now existing in America were not Baptists; though there were multitudes of Baptists who were not more awakened at this time, than Britons themselves were twenty-five years ago. Persons in England spoke about them as if the Americans were as much enlightened as themselves. He had seen tears flow from the eyes of those who lamented slavery, though their domestic servants were slaves; they could not see how it was possible to extricate themselves from it. He would state one fact with regard to holding slaves on a large scale, and he begged the meeting to look at the position in which some benevolent persons were placed. Some slave-holders stated that if they emancipated their slaves, the laws of their state demanded that they should give security in three times the amount of their value, that they should never become chargeable to the state. The slaves were their own; but, when parting with that property, they could not give security themselves, and find two bondsmen as collateral security for so large an amount; if they emancipated their slaves without,

the state seized them, and instantly sold them into hopeless bondage; consigned them to the South; sent them to labour in new clearances, where the destruction to human life amounted to 33 per cent. per annum. Some persons argued that a man must not do evil that good may come. True, but there is another Scripture binding us to do to others as we would be done unto; therefore, some felt themselves bound to continue the system of slavery, because they could not give the negroes their liberty. Many persons, however, notwithstanding these laws, acted either personally, or in concert, by mutual pledges, to improve their slaves in order to emancipation. There were Baptists who persisted in educating their slaves, and kept them under their protection till they could give them their liberty Let him, however, not be misunderstood. He was making a selection of cases; there were some who acted as he had represented, though the great majority did not. Many of their brethren were as determined abolitionists as any men who were to be found, and a very increasing number disclaimed all fellowship with slave-holders; indeed there were some Baptists who would not even correspond with slave-holders; still more, some of them carried their repugnance to slavery so far, that they would not correspond with any association which corresponded with slave-holders. He did not think that was judicious, but he stated the fact; and then, finally, there were thousands, and tens of thousands of Africa's oppressed offspring who were members of churches. "For love of Africa, for love of Him to whom her bleeding hands are extended, and whose bleeding hand shall bind the wounds of bleeding Africa, I do implore you to bring yourselves into as intimate an union with all this vast mass which I have presented before you, as shall be found to be compatible with the stern adherence to the principles I have inculcated. I beseech you, Christian brethren, do not be alarmed; fraternize with the whole denomination as far as you conscientiously can, always acting on the principles I have avowed, and with the acknowledgment of the great objects for which I have been pleading. They are our brethren, owned and blessed of God, and rendered extensively useful. But verily, there exists among them, and that to a wide extent, evils of an awful magnitude. Too much may be made of some facts; they may often be distorted; they may be even mingled up with many falsehoods. But it is enough to know that such evils exist, and that church order and church discipline allow it.

The Chairman said, that it was a duty which they owed to Drs. Cox and Hoby, that the resolution which was now to be brought forward should be heard and decided upon by the meeting. However strong the motives which would urge many of his brethren to leave that place for another service, he trusted they would see that it was both equitable and right to remain where they were after a few minutes.

The Rev. J. P. Mursell, of Leicester, said, it might be proper to observe, by way of explanation, that he appeared before this assembly by accident. His knowledge of facts, as well as the deep interest he has all along taken in the great questions before us (without, I am sure, the least animosity towards any individual), mark out Mr. Price, of Devonshire-square, as the proper person to fill this station, and nothing but the failure of his voice holds him back from his appropriate position. Casting himself, therefore, on the manly integrity and the English candour of this auditory, he begged to submit the following resolution—

II. That we affectionately congratulate our esteemed brethren, Drs. Cox and Hoby, on their appearance amongst us this day, and tender to Almighty God our grateful sense of his goodness in having preserved them during their absence, and in returning them safely to their native land. That we desire to record our conviction of the diligence, zeal, and ability with which they prosecuted the denominational objects of their mission, and to convey to them our warmest thanks for the valuable information which they have supplied on these points. That having sent our brethren to promote, amongst other objects, the sacred cause of negro emancipation, we rejoice to learn that they did, on very many occasions, convey to the ministers and churches of the Baptist body in America, our abhorrence of the slave system among them; but that with the full assurance of the integrity of our brethren in the course which they adopted on this subject, we regret that the state of society rendered it advisable in their judgment, in order to the attainment of the more strictly denominational objects, to refrain from introducing it in public meetings, and to withhold from the Abolition Society their encouragement and support.

He most sincerely united in the congratulatory part of this resolution, and hailed the deputation of the Baptist Union on their return to their native land, and on their appearance among us to-day. With equal readiness he coincided with the sentiments of commendation expressed and offered in the name, more particularly of his country, brethren, and friends,

hearty thanks to Drs. Cox and Hoby, for the numerous denominational services they have rendered throughout the American States. He rejoiced that the Baptists of England had been represented in that celebrated land, and that the delegates of this Union had stood in its places of concourse, in its seats of learning, as well as in its solemn assemblies. The labours of their brethren must have been numerous and oppressive, while new duties offered themselves every day, and fresh and ever-varying labours taxed their assiduity and zeal. In his opinion, the deputies deserved the most respectful acknowledgments of the Baptist Union, the thanks of the denomination, and the congratulations of the Christian church, for the faithful discharge of the general purposes of their Mission. But the paper he held in his hand contained an expression of regret, as well as sentiments of congratulation. This regret had reference to the manner in which the deputation had thought fit to behave with regard to the great subject of slavery. While he most deeply sympathised in this less pleasing part of his motion, he begged it might be distinctly understood that he did not stand here to arraign the purposes or touch the private characters of the deputies of the Union, otherwise than to observe that he most firmly believed that they had acted conscientiously in this matter, and thought, with thousands throughout the empire, that they had done what they deemed, under all circumstances, to be the best, and that no reflection could, therefore, be cast upon the motives which dictated their deportment. Nevertheless he deeply regretted that they did hold it to be right to keep silence in public places, on the enormities of American slavery; nor can it be concealed from this meeting that there is great dissatisfaction throughout the land on this account, and that comparatively few justified the conduct of the deputies in this particular. But they had not met to fan the flames of discord, or to yield to a spirit of strife, but rather to propose a healing, but uncompromising measure, and in the name and spirit of Peace, to pour oil on the troubled waters. It was due, however, to the denomination—it was due to the deputies—it was due to the American people, that they openly expressed the regret they felt: it was better frankly to tell a friend his defects, than to conceal them in the bosom and mutter them behind his back. But few opportunities occurred in the course of life to attempt great actions, or to accomplish extraordinary good; but when these happen, it should be our object to seize and to improve them; our brethren who appear among us to-day have had such an occasion within their reach, but it is regretted throughout the land that they have permitted it to pass away. The plains of Marathon and the field of Waterloo were vulgar spots and desert places, when compared with the inspiring scenes which stretched all around them; no position of philanthropy has occurred in modern times so eminent as that from which they have so silently descended. Unambitious men, to refuse this solitary offer of universal and honourable fame! No sooner was it known in the western world that deputies from the Baptists in Great Britain were appointed to cross the Atlantic, than various conjectures were indulged, and the highest expectations were raised; the abolitionists of America anticipated with delight the hour when the celebrated author of Melancthon, with his respected coadjutor, should plant his foot upon their shores; nor could they be blamed for this—they had a right to expect, in their judgment, the co-operation of such men. Nor was this expectation altogether defeated, for parlours and orchards, steam-boats and dinner parties, can bear testimony to the zealous exertions of our brethren; and he rejoiced to know that Dr. Cox did defend the millions of his enslaved fellow-men at one public meeting in New Hampshire—that he did retire to his pavilion, and from a tranquil throne send forth thunders which would pass over, but not disturb the American republic. He was aware too, that the subject was talked about among several gentlemen forming part of the great convention, and that the deputies thought it prudent to refrain from a more open declaration concerning it. But let it be imagined for a moment, that, impressed with the greatness of the occasion, and touched with pity for degraded millions, one of the deputies had risen in the midst of that assembly, and in a calm and dignified manner, uttered the language of kind remonstrance—are we to be told they would not have been heard? Why, the genius of slavery must have crouched before them!—it would have been analogous with the scene sketched by the hand of our great poet when the celestial visitor descended, and at his presence "abashed the devil stood." It is regretted, therefore, that the friends of abolition on the American continent have been grievously disappointed. Nor would this more open course, had their brethren chosen to

adopt it, been in any measure inconsistent with the other parts of their design; they might have lifted their voice most distinctly in the cause of freedom, without weakening the effect or limiting the just influence of their more religious instructions. If some had closed their ears against them, others would have listened more intently to them; if the curse of the slaveholder had come upon them, the blessing of the poor slave (a rich compensation) would have attended them. Beside that, their conduct would have approved itself to Him, "who has made of one blood all nations to dwell upon the face of the earth;" the blessed God would have rested with peculiar complacency on a glorious deed to which he seemed by his providence to have summoned them; and those signs of the divine favour which have attended our brethren to our midst would have been multiplied, since they are our actions, rather than our persons, which God approves. On these, then, as well as on other accounts, he united with thousands throughout the provinces of this empire in sentiments of unfeigned regret. It must be obvious to every one, however, that the present is an important moment to the Baptist denomination. New circumstances crowd around us, and fresh duties devolve upon us. Let us see that we assume, in the wisdom of our plans, and in the firmness of our purposes, the attitude which becomes us—the events which are passing over us be rendered subservient to the interests of the body at home, and to its moral influence abroad—the Union, which has hitherto been partial and feeble, may become universal and strong. But these results will be determined in great measure by the proceedings of this day; all eyes were turned towards them, and weak and vacillating behaviour will repel those who are waiting to connect themselves with them; while a decided measure, framed with discretion, and enforced with Christian kindness, may draw together for great practical ends the best energies of the Baptist body. The denomination has never yet tried its strength, though it has never been backward in promoting the interests either of freedom or of religion. Let them plight their hands, and unite their hearts, and, roused by the voice of their enslaved brethren in America, address themselves to noble purposes and to vast designs; and may Almighty God teach their hands to war, and their fingers to fight; may he throw the shield of his protection around them, and lift the light of his countenance upon them; while they went forth breathing the spirit of the sublime prayer: "Come forth out of thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thine Imperial Majesty; take up that unlimited sceptre which thy eternal Father hath bequeathed thee; for now thy bride calls for thee, and all creatures sigh to be renewed."

The Rev. JAMES ACWORTH, A.M., President of Bradford College, in seconding the resolution, observed that it was very clear that Mr. Mursell had the feelings of the meeting with him. For his own part, he should have retired to the country with the deepest feelings of regret and despondency, if he had to say, as the issue of that meeting, that they were divided on the points submitted to them. After the very clear and very comprehensive statements which had been submitted to them by their respected brethren, Cox and Hoby, it was due to them that they should know that they were sustained by the confidence of the meeting. It would be indecorous to trespass on the patience of the assembly, and he only breathed a sentiment which he was satisfied pervaded their bosoms as well as his own, when he said that it became them as a denomination, to show that they were united and one. He could not but fear as an individual that attempts had been made in some quarters, through certain means, to divide in order to destroy. He spoke not so much now of those who were the friends of evangelical truth, as of those who were the opponents of godliness and humanity. If there were reason to entertain such an apprehension as that, whatever might be the feelings pervading their own minds as to the use of the discretion intrusted to their brethren, let them make a clear demonstration to all who observed their proceedings, that if they did not spare them, yet that they loved them, and that they would receive still more confidence at their hands.

The Rev. Mr. BROCK, of Norwich, was desirous of appending to the resolution a paragraph, to the effect that the Baptists of England would only hold intercourse with those American churches which forwarded a declaration expressive of their abhorrence of slavery.

The CHAIRMAN objected to the system of introducing appendices to resolutions when there was no opportunity for deliberation, and especially when so important a crisis had arrived in the history of the Baptist denomination. The

one, however, which was now proposed, had no connexion with the resolution.

The resolution was then put, and on the Chairman announcing that it was unanimously agreed to, there were loud and long-continued cheers.

The Rev. J. H. HINTON, A.M., of Reading, was anxious that the meeting should at once adjourn by singing "Praise God from whom all blessing flow." He considered that a most important moment was now passing by.

The CHAIRMAN felt it of vital importance that the proceedings of the meeting should be continued until the whole of the business had been gone through.

The Rev. S. GREEN moved, and the Rev. P. J. SAFFERY, of Salisbury, seconded the third resolution.

III. That the connexion with the Baptist churches in the United States contemplated by this Union, and actually resulting from its proceedings, consists wholly in the maintenance of a beneficial correspondence, having for its object the advantage of both parties, by an unfettered expression of opinion on all subjects connected with Christian consistency, the advancement of religion, and the glory of God.

The Rev. T. PRICE said that he must utter a single word. He regretted that his brethren who proposed and seconded the resolution should have done so without explaining its real character and design. He wished the meeting, and also the whole of the British and American public, distinctly to understand that the design of the motion was this: if the American Baptist churches did not receive respectfully and in a Christian spirit, and did not give to the remonstrances of the British Baptists on the subject of slavery, that attention to which such documents emanating from a Christian body were fairly entitled, from that instant they retired. If their American brethren told them that they could not lay such communications before the body, then the British Baptists were solemnly pledged, in the presence of God, and before the religious public, to tell them that they could no longer hold intercourse with them.

The Rev. W. BROCK observed, that he should not wish his proposition to be adopted, if Mr. Price's speech might be regarded as an official exposition of the resolution proposed by Mr. Green.

The Rev. W. H. MURCH remarked, that it would be official; being the explanation of a member of the Committee, delivered on that platform, and uncontradicted by the officers of the Union.

The Rev. Mr. BROCK wished to know whether it was the sentiment of that meeting. (Cries of "all," "all.")

The CHAIRMAN said it was his duty to take the sense of the meeting. He would take it upon the resolution which had been moved and seconded.

The resolution was then put, and carried unanimously.

The remaining resolutions were briefly moved and seconded by the Rev. Messrs. HINTON, MORRIS, STEANE, CRAMP, DOBNEY, DAVIS (of Regent-street), MURCH, and PRICE; and are as follows:

IV. That this meeting presents its Christian acknowledgments for the kindness shown to its deputation by the churches in America—both those of other denominations and those of our own—especially those meeting in the Triennial Convention of Baptist churches. That it holds in high admiration their munificent and well-sustained exertions for the dissemination of the gospel, and for the education of Christian ministers and missionaries; and most cordially rejoicing in the large bestowment of the divine blessing upon their widely extended labours, it receives with pleasure the kind invitation to continued intercourse addressed to them by their transatlantic brethren.

That whilst this meeting records with gratitude to Almighty God the fact that many hundred of Baptist pastors and churches have entered their solemn protest against slavery, yet it cannot but refer with deep regret to the wide and dreadful prevalence of the system in America, and cannot but regard the repeal of all such laws as do in any way enforce or protect it, as an object of the greatest importance, demanding the vigorous exertion of all Christian pastors and churches, and their earnest perseverance in the use of those means which wisdom and piety may suggest for the immediate and universal extinction of an evil so disgraceful to any people possessing the word of God. With increased solicitude does this meeting press this painful subject, inasmuch as it appears that even pastors and members of churches are the possessors of slaves, many of whom are their own brethren in the Lord—thus themselves inflicting upon those who are united with them in the same ordinances of the gospel those cruel wrongs which are inseparable from a state of slavery, and incompatible with the maintenance of Christian fellowship.

That this meeting refers with regret to the deep-rooted prejudice which so extensively prevails in America against free persons of colour, by which many and grievous injuries are inflicted upon them; amongst these, more especially does it refer to that law which is understood to prevail in one or more of the States, which prohibits any one from teaching "any person of colour, slave or free, to read or write,"—a law directly opposed to every feeling of humanity, and to every principle of the gospel; it therefore entreats the ministers and churches of Christ, in whom is neither "Jew nor Greek, barbarian nor Scythian, bond nor free," to cast from them such ungenerous and unholy prejudice, and to put the enslaved people in possession of their social rights, in the seats of learning, the fellowship of citizens, and the sanction of the Most High.

That this meeting refers with confidence to

the great experiment of emancipation in the colonial dependencies of the British empire, from which have proceeded many and great benefits; and expresses its conviction that whatever evils have arisen, have sprung, not from the liberty that has been given, but from the restrictions by which it was accompanied.

That this meeting, convinced of the paramount importance of the objects to which these Resolutions relate, most earnestly, most respectfully, most affectionately, and most solemnly, requests that large and influential section of the Christian church, the Baptists in the United States of America, whose churches contain (it is computed) more than 600,000 members, and whose rise and progress from the days of Roger Williams display so much of the grace and power of the Redeemer —by their sense of equity, by their love of liberty, and by their hope of salvation, to rouse themselves to the great but plain duty of securing first the rights of their oppressed and degraded fellow-subjects, and then of withholding no effort from the general cause of humanity and freedom, until the jubilee of universal emancipation is proclaimed.

V. That this meeting expresses its satisfaction with the principle and general provisions of the proposed Bills for Marriage and Registration, but is much concerned to observe the tardy manner in which these important and equitable measures are passing through Parliament.

That this meeting is gratified by the avowed intention of His Majesty's government to establish a Metropolitan University, on an enlarged and unsectarian basis, in which the honours of literature will be open to the attainment of all persons, without regard to religious distinctions; but, at the same time, records its conviction that the ancient seats of learning at Oxford and Cambridge, ought not to be monopolised by members of the State Church, but in a spirit of justice and enlightened policy, should be thrown open to the nation at large.

That the imposition of any tax, whether of a local or general nature, the proceeds of which are to be expended in the erection of buildings for public worship, or the discharge of expenses attendant on such worship—directly contravenes the principles of Christianity, which is essentially a voluntary system, and disclaims all compulsory support; and that therefore the church rate is an unjust and unchristian impost, opposition to which is a sacred duty, and which ought to be unequivocally and for ever abolished.

That it be earnestly recommended to all Baptist churches and congregations in Great Britain and Ireland, to persevere in petitioning both Houses of Parliament for the redress of all grievances affecting Protestant Dissenters, and to employ their best energies in the support of such measures as shall tend to secure just and equal liberty to all classes and all denominations, without partiality, without restriction, and without reserve.

VI. That the following be the Officers and Committee of this Union for the ensuing year:—

Treasurer—James Low, Esq., 30, Grace-church-street.

Secretaries—Rev. W. H. Murch, Stepney College; Rev. Joseph Belcher, Greenwich; and Rev. Edward Steane, Camberwell.

Committee.

Rev. C. E. Birt, A.M., Portsea.
— E. Crook, Battersea.
— F. A. Cox, D.D., LL.D., Hackney.
— J. J. Davies, Tottenham.
— E. Davis, Lambeth.
— J. Davis, Church-street.
— John Dyer, Fen-court.
— John Edwards, Clapham.
— S. Green, jun., Walworth.
— W. Groser, Maidstone.
— J. H. Hinton, A.M., Reading.
— J. Hoby, D.D., Birmingham.
— T. Price, Devonshire-square.
— R. W. Overbury, Eagle-street.
— C. Room, New Park-street.
— J. B. Shenstone, 244, Shoreditch.
— J. Statham, Amersham.
— C. Stovel, Little Prescott-street.
— J. Wallis, Commercial-road.

Messrs. W. T. Beeby.
J. Bousfield.
G. Deane, jun.
W. B. Gurney.
Job Heath.
W. Paxon.
J. Penny.

Corresponding Committee.

England, Wales, and Scotland—The Secretaries of the Associations favorable to the Union.

Ireland—Rev. James Allen, Ballina.

America—Rev. Baron Stow, Boston.

VII. That the thanks of this meeting be presented to the pastors and deacons of New Park-street Chapel, for its use on this occasion: and to the Rev. C. E. Birt, A.M., for the manner in which he has discharged the duties of Chairman.

The CHAIRMAN, in acknowledging the vote of thanks which had been passed, observed, that union was power, and union was pleasure; and he trusted that the influence of the beneficial results which would arise from this meeting, would be felt in far distant lands.

The meeting then separated.

IRISH CHRONICLE.

JULY, 1836.

The twenty-second Anniversary of this Society has been held within the last few days; too recently to allow us to give any considerable report of its proceedings. On Monday evening, June 19, a sermon was preached on behalf of the Society, by Rev. Thomas Morgan, of Birmingham, at the commodious chapel belonging to Mr. Evans and his friends, in John-street. The preacher selected, as most appropriate and spirit-stirring, the topic presented by Matt. ix. 36. An affecting and beautiful view was given of the compassion of the Redeemer. The state of the multitudes over whom he wept, with its analogy to that of the Irish poor, was powerfully described. Compassion the most tender and holy, said the preacher, is urged upon us equally by our regard for Him on whom our hopes are placed, and by the condition of the thousands in Ireland who are destroyed for lack of knowledge. The attendance and the collection were both better on this than on former occasions.

On Friday morning, June 24, a very numerous assembly was convened at the City of London Tavern. John Ivatt Briscoe, Esq., a magistrate of the county of Surry, in the chair. The proceedings were opened by singing the 380th Hymn, New Selection, and prayer by Mr. Dyer. The Secretary read the report, which, it is hoped, will be published in the course of July; so that no abstract of it is now necessary, the more especially, as many of our readers may have an opportunity of perusing an abstract of it in the Patriot of Wednesday, June 29. The meeting was addressed, in support of the several resolutions, by the Rev. Dr. Cox, of Hackney; T. Morgan, Birmingham; W. Owen (Indep.), of Albany-street chapel; W. Brock, of Norwich; C. Stovel, of Prescott-street; J. Aldis, of Manchester; J. Statham, of Amersham; R. B. Hall (Indep.), of Boston, U. S.; J. Bates, the Society's agent at Coolaney; Nolan (Indep.), late of Sligo; W. Copley, of Oxford; and the Secretary. The receipts of the Society during the year have amounted to £2814 and upwards; and the expenditure to £2677; so that a balance was found to be in the Treasurer's hands of £137. On this day, however, the quarterly salaries to the agents of the Society, together with sundry expenses, become due, amounting to something more than £600, leaving, consequently, a considerable debt yet unprovided for. We are happy to add, that, including a donation of £10 10s. from the chairman, of £10 from our kind friend Mr. Cozens, and several smaller contributions, together with the collections at the meeting, £155 have already been contributed towards this debt. We are compelled to ask the forbearance of our friends for this one month, to a Chronicle containing nothing but an account of moneys received—the necessary omission from the June Chronicle, of those which came to hand in April and May, considerably lengthening the list. Our friends will also perceive, that we do not enter the names and sums of any list under 5s. We would gladly do so, but our space at present will not permit.

CONTRIBUTIONS.

J. S. Cox, Esq., by Rev. F. A. Cox..... 1 0 0
Abraham Jackson, Esq., by Mr. Bowser. 1 1 0
Crayford, by Rev. W. H. Murch:
Collection..... 7 4 6
Mr. A. Smith.....sub. 1 1 0
Mr. Swaisland..... 1 0 0
Sunday school children.... 0 4 0
9 9 6
Beaulieu:
Rev. J. B. Burt..... 1 0 0
Friend, by Mr. Burt..... 1 0 0
Small sums..... 1 10 0
3 10 0
Milton, North Hants, by Miss E. Dent.. 1 10 0
Ingham, Norfolk, Friends, by Mr. Sillcock..... 2 12 6
Witney, Oxon., by Rev. H. H. Dobney:
Collection at Independent Chapel..... 6 1 10
Rev. C. Jerram, rector.... 0 15 0
John Clinch, Esq..... 0 10 0
James Clinch, Esq..... 0 5 0
Mr. D. Rutter..... 0 5 0
Eight Friends, 2s. 6d. each 1 0 0
Small sums..... 0 7 0
9 3 10
Burford, Oxon., by Mr. Dobney:
Collection..... 3 0 0
Sir John Dashwood King.. 5 0 0
8 0 0
Eythorne, by Rev. S. Brawn..... 4 4 0
Margate, by Rev. S. Brawn:
F. W. Cobb, Esq..... 2 0 0
Mr. Cadby..... 1 0 0
Small sums..... 3 7 6
6 7 6
Milford, by Rev. J. Turquand..... 1 10 0
Ramsgate, Mr. F. Stevens.....sub. 1 0 0
Prescott-street Auxiliary Society, by G. Morris, Esq., Treasurer..... 25 0 0
Reading, James Rusher, Esq..... 5 0 0
Widow Nicholls, Long Collingham, by Mr. Blight..... 5 0 0
Ebenezer Sunday-school, by Rev. J. Neave..... 2 0 0
Bewdley, by Rev. J. Brookes..... 1 15 9
Miss Davies, Walthamstow, by Rev. J. Smith..... 1 0 0
Rev. Mr. Stewart, Sawbridgeworth...sub. 1 1 0
Do. do. ..don. 1 0 0
Rev. R. Hogg, Kimbolton.....annual 2 2 0
Sandhurst, Rev. J. Gates and Friends... 4 0 0
Mr. Parkes, Dublin, by Mr. Ford..... 2 0 0
Jersey, by Mrs. Grey..... 1 5 7
New Park-street, by Mrs. Evans..... 7 16 3
Tring, Herts., by Rev. J. Jeffery:
Mr. Grover..... 1 0 0
Mr. Elliott..... 1 1 0
Mr. Baldwin..... 0 10 0
Mr. Griffin..... 0 10 0
Mrs. Meacher..... 1 0 0
Friends..... 0 7 6
4 8 6
Buckinghamshire Association, by Rev. P. Tyler:
Chesham, by Mr. Pope.... 3 10 0
Rev. W. Tomlin.....sub. 1 1 0
Cuddington, by Mr. E. Bedding..... 0 7 2
Haddenham, by Miss Tyler. 1 1 10
6 0 0
Ilford Missionary Association..... 7 0 0
Collected by Rev. W. Payne..... 19 4 0
Lynn, by Mr. Poile:
Mr. Baker..... 1 0 0
Mr. Butterfield..... 1 0 0
A Friend..... 0 3 0
2 3 0

Collected by Rev. Stephen Davis:
Bridgenorth..... 5 17 6
Shrewsbury..... 4 17 6
Wellington..... 5 0 0
Wrexham..... 17 0 0
Chester..... 1 0 0
Liverpool..... 87 13 0
Manchester..... 53 6 0
Rochdale..... 9 5 6
Warrington..... 8 7 0
Hill Cliff..... 3 10 0
195 15 6
Bromsgrove, by Miss Scroxton:
Luke Minshall, Esq..... 0 10 0
Mr. W. Harrison..... 0 5 0
Mr. T. Scroxton..... 0 7 0
Small subscriptions..... 0 8 0
1 10 0
Goswell-street Auxiliary.....(one-third) 5 2 7
Lewes Association, by Mr. Soule, (one-third) 7 8 0
Mr. Shoveller, by Rev. C. H. Roe..... 1 1 0
Mrs. Swinscow, by Secretary..... 1 1 0
Mr. Packer, by ditto..... 0 10 0
Romford, by Mr. Forbes..... 1 0 0
Watford, by Mr. Young..... 3 3 0
B. D..... 30 0 0
Otwestry..... 3 0 0
Benjamin Hanbon, Esq., Buckingham, near Pershore..... 10 0 0
Bristol, by Mrs. Phillips:
Mrs. Bonville..... 1 1 0
Mr. Hughes..... 0 10 0
Miss Bath..... 0 10 0
Mrs. Jones..... 0 10 0
Mr. Pratten..... 0 10 0
Mrs. Pratten..... 0 6 0
Friends, by Mr. Jones..... 0 8 0
Mrs. Webb..... 0 6 0
Mrs. Phillips..... 0 4 0
4 5 0
Mr. F. Roe, by Secretary..... 1 11 6
Celerdine, by Mr. Hamilton:
Miss Rippingham..... 0 7 6
Miss Thompson..... 0 2 6
Miss Rose..... 0 5 0
Mr. Robert Walker..... 0 2 6
0 17 6
Mr. Charles Millar, by Mr. Bugby..... 2 0 0
Mr. Robert Watson..... 0 10 0
Collection, Leighton Buzzard, by Mr. Dobney..... 7 0 0
Mr. Jennings, Staplehurst, by Rev. W. Groser..... 0 10 0
Lion Street Auxiliary, by Mrs. Chin..... 25 0 0
By Mr. Pryce, Coate, collection..... 2 5 0
Plymouth, by Rev. S. Nicholson:
Angas, Miss, Tavistock..... 2 2 0
Batten, Mr. J. E..... 0 10 0
Prance, Mr..... 0 10 6
Ladies' Branch..... 8 9 1
Sundries..... 1 19 3
13 10 10
Woolwich, collected by Mrs. Robson and Mrs. Wates:
Baker, Mrs..... 0 4 4
Coombs, Miss..... 0 6 6
Champion, Mrs..... 0 5 0
Cannon, Mrs..... 0 4 4
Cose, Mrs..... 0 6 0
Freeman, Mrs..... 0 10 0
Gardiner, Mr..... 1 1 0
Gregory, Dr..... 0 10 0
Kirby, Mrs..... 0 10 0
Murry, Mrs..... 0 4 4
Robson, Mr..... 0 4 4
——, Mrs..... 0 4 4
Strother, Mrs..... 0 10 0
Sharp, Mrs..... 0 6 0

Strang, Mrs.	0	6	0			
Tamsett, Miss	0	4	4			
Turner, Miss	0	5	0			
Tame, Mr	0	4	4			
—— Mrs.	0	4	4			
Wills, Miss	0	10	0			
Whiteman, Mrs.	0	6	0			
Wates, Mrs.	0	4	4			
Young, Mrs.	0	4	4			
Smaller sums	0	5	5			
				8	2	3
Camberwell Juvenile contributions:						
By Mrs. A. Saunders	1	13	6			
E. M.	2	17	6			
				4	10	6
Collected for the Mare Street Irish School, by Miss S. Booth, formerly by Miss H. Meyer:						
Cotton, Mrs.	0	8	6			
Dupree, Mr.	0	5	0			
Blight, Mrs.	0	10	0			
Ireland, Miss	0	10	0			
Williams, Mrs., Clapton	0	5	6			
Wardell, Miss	0	4	6			
Nalder, Mrs.	0	5	0			
Waters, Mrs.	0	5	0			
Cox, Mrs.	0	7	0			
Chaplain, Mrs.	0	5	0			
Smaller contributions	1	17	0			
				5	0	6
Pershore:						
Collected by Mrs. Risdon:						
Andrews, Mr. James	0	5	0			
—— Mr. Edmund	0	5	0			
Brown, Mrs.	0	5	0			
Dufty, Mr.	0	5	0			
Ganderton, Mr. Richard	0	10	0			
Hudson, Mrs.	0	5	0			
—— Mrs. H., jun.	0	10	0			
Morgan, Mrs.	0	5	0			
Perkins, Mrs.	0	5	0			
Pearse, Mr.	0	5	0			
Risdon, Mrs.	0	10	0			
Styles, Mr.	0	5	0			
Saunders, Esther	0	5	0			
Simon, Sarah	0	5	0			
Small contributions	0	17	6			
Collected by Mrs. Robert Andrews:						
Andrews, Mrs. Samuel	0	5	0			
—— Mrs. Robert	0	5	0			
Merrell, Mrs. James	0	5	0			
Teachers and Children of the Sunday School, by Mrs. James Andrews	0	7	9			
Collected by Mrs. Hope:						
Hackett, Mr.	0	5	0			
Hope, Mrs.	0	5	0			
Merrell, Mrs.	0	5	0			
Smaller subscriptions	0	11	4			
Collected by Charles Jones:						
Friend	0	5	0			
Smaller contributions	1	10	6			
				9	12	1
Pembrokeshire Association, by W. Rees, Esq.				5	15	0
Rev. J. Pilkington, Rayleigh				1	1	0
Mr. Joshua Vines, Hammersmith				5	0	0
Carter Lane Baptist Irish School:						
Mrs. Jones	0	10	6			
Miss Evans	0	10	6			
Mr. Olney	0	10	6			
Miss Gaze	0	10	0			
Miss S. Gaze	0	10	0			
Mrs. Payne	0	10	0			
Mrs. Noaks	0	10	6			
Mrs. Winsor	0	10	0			
Mr. Gould	0	10	0			
Mr. Marlborough	0	10	6			
Mrs. Marlborough	0	17	0			
				6	0	0

Collected at Newbury, June 1836, by S. Davis:						
Brown, Mr. J.	1	1	0			
Collection at the Rev. T. Welsh's	2	12	0			
Elkins, Mr.	0	5	0			
Elkins, Mr. John	0	5	0			
Elkins, Mr. S.	0	5	0			
Flint, Mr. H.	0	5	0			
Gale, Mr. E. E. W.	1	1	0			
Graham, Mr. R. F.	0	10	6			
Gilder, Mr.	1	0	0			
Harbert, Mr. W.	1	0	0			
Haydon, Mr. C.	0	5	0			
Hedges, Mr.	1	0	0			
Keens, Mr. and Miss	0	5	0			
Keens, Mr. W.	0	5	0			
Martin, Mr.	0	5	0			
Nias, Mr. Thos.	0	10	0			
Sargent, Mr.	1	0	0			
Vines, Mr.	0	10	6			
Winter, Mrs.	1	0	0			
Small sums	0	5	0			
				13	11	6
For the Hammersmith School at Ealing, by Miss E. Ottridge				8	14	0
Mr. W. Harrison, Hadlow				5	0	0
Miss Harrison, Do.				1	1	0
W. Cozens, Esq.				10	0	0
Great Gransden Sunday School Teachers				0	10	0
Collection after Sermon, by Rev. T. Morgan, at John Street, June 20th				15	12	
Collection at Annual Meeting, June 24				23	13	
J. I. Briscoe, Esq. (Life Sub.)				10	10	
Keynsham, Rev. T. Ayres:						
Mr. Edwards	1	1	0			
Mrs. Harris	0	10	6			
Mr. Scone	1	1	0			
Small Sums	1	7	6			
				4	0	0
Mr. Job Heath				3	0	0
Mr. James Oliver				2	5	0
Kettering Missionary Society				0	0	0
Thrapston, Mr. Duxberry				0	10	6
Small sums				2	19	6
Bow, Collected by Miss Maynard				1	5	0
Watford:						
David Salter, Esq.	1	1	0			
Miss Salter	0	10	6			
				1	11	6
Ponders End, J. Baylis, Esq.				5	0	0
Barking, George Taylor, Esq.				0	10	0
Bedlington, Northumberland, by Mr. Banks				0	2	6
New Park Street, additional				1	1	0
Rev. E. West, Amersham				1	0	0
Wallingford, by Rev. J. Tyso:						
Mrs. Palmer	1	1	0			
Mr. E. Wells, Slade End	1	1	0			
Mr. Field	0	10	0			
Collection	3	10	0			
				6	2	0
Dorman's Lead, by Rev. G. Chapman				4	5	0

Collected in SOUTH WALES, by Rev. T. Swan.

Ross:						
Mr. Jonathan Lewis	0	5	0			
Mr. Samuel Wall	0	5	0			
				0	10	0
Coleford:						
James Thomas, Esq.	0	10	0			
John Bailey, Esq.	1	1	0			
				1	11	6
Collection at the Monmouthshire Association, at Nebo, Penycae, by Rev. D. Phillips, Caerleon				0	1	6
Newport:						
Mr. George Getting	0	10	0			
Mr. Daniel Tombs	0	5	0			
Small sums	0	7	6			
				1	2	6

Cardiff:

Collected at English Baptist Chapel, Rev. Mr. Jones	1	10	0			
Mr. Lewis Williams	0	10	0			
Mr. John Gower	0	5	0			
Mr. Evan Llewellyn	0	2	6			
Mr. J. B. Hopkins	0	5	0			
Mr. Job James	0	5	0			
Mr. John Edy	0	5	0			
Elijah Waring, Esq.	0	10	0			
Mr. A. M'Cormick	0	5	0			
Thomas Hopkins, Esq.	0	10	0			
				4	7	6

Swansea:

Collection in Mount Pleasant Chapel, Rev. Mr. Stevens	5	12	0			
Do. at Public Meeting	3	11	11			
Do. in York-place, Rev. R. Roff	5	10	0			
Do. in Bethesda	2	13	10			
Mr. Thomas Walters	1	0	0			
Mr. David Walters	1	0	0			
Mr. Thomas Walters, jun.	0	10	0			
Henry Bath, Esq.	0	10	0			
Elias Jenkins, Esq.	0	10	0			
	£20	17	10			
Less expenses	0	14	6			
				20	3	4

Carmarthenshire, Llanelly: Collection at Association, Zion Chapel				11	14	9
Kidwwelly: Collection in Baptist Chapel				0	11	1

Carmarthen:

Collection in Priory-street, Rev. J. Watkins	2	6	6			
Mr. J. T. Watkins, surgeon	0	10	0			
Mr. W. Lloyd	0	5	0			
Rev. J. Watkins	0	2	6			
Collection in Tabernacle, Rev. H. W. Jones	2	15	6			
Mr. J. Williams	0	5	0			
Mr. T. Jenkins	0	1	0			
				6	5	6

Collections for the IRISH SCHOOLS, by Rev. B. EVANS.

Grimsby:

Rev. S. Marston	0	10	0			
Mr. Wittam	0	5	0			
Small sums	0	15	6			
				1	10	6

Louth:

Friends, by Miss Beetin	4	4	6			
Mr. J. Smith	0	5	0			
Mr. J. Larder	0	10	6			
Small sums	0	5	0			
				5	5	0

Burlington:

Mr. G. Baron	1	0	0			
Mr. S. Coverley	0	10	0			
Mr. F. Coverley	0	5	0			
A Friend	0	5	0			
Mr. Forth	0	5	0			
Small sums	0	12	0			
				2	17	0

Hull:

A Friend	3	0	0			
Mr. G. Greenwood	1	0	0			
Mr. Rayner	1	0	0			
W. Lowthorpe, Esq.	1	0	0			
Mr. Gibson	1	0	0			
J. Jackson, Esq	2	0	0			
Mr. West	0	10	0			
Messrs. Rholes & Rutherford	0	10	0			
J. Henwood, Esq.	0	10	0			
J. Bowden, Esq	0	10	0			
J. Thornton, Esq.	0	10	0			
Mr. Green	0	10	0			
Mr. Alderman Rheam	0	10	0			
Dr. Bodley	0	10	0			
Priest, Mr.	0	10	0			
Mr. J. Hipsley	0	5	0			
Miss Richmond	0	5	0			
A Friend	0	5	0			
Mr. J. Prudon	0	6	0			
Mr. Irving, sen.	0	5	0			
Mr. Viccars	0	5	0			
Mr. Sykes	0	5	0			
A Friend	0	5	0			
Mr. Healey	0	5	0			
Small sums	0	9	6			
Collections at Salt House-lane and George-street	6	4	7			
Added by a Friend	5	0	0			
				27	10	7

Scarborough:

Mr. Alderman Hill, 3 yrs.	3	3	0			
Mr. J. Rountree, 2 yrs.	2	0	0			
Mr. Ald. Stickney, do.	2	0	0			
Mr. Ald. Tindall	1	0	0			
Miss Ann Tindall	1	0	0			
W. Smith, Esq.	1	0	0			
Mr. Ridland	1	0	0			
Dr. Murray	1	0	0			
Mr. Joseph Tindall	1	0	0			
Mr. Joseph Priestman	0	10	0			
Mrs. Fox	0	10	0			
Mr. Purnell, 3 yrs.	0	15	0			
A Friend	0	10	0			
W. Bottomley, Esq.	0	10	0			
Mr. J. Wheldon	0	10	0			
Mr. W. Rountree	0	10	0			
W. D. Thornton, Esq.	0	10	0			
Mr. Joseph Priestman	0	5	0			
Mr. F. Hill	0	5	0			
Mr. W. Wood	0	5	0			
Mr. H. Fowler	0	5	0			
Small sums	0	5	0			
				18	13	0

Beverley:

A. Atkinson, Esq.	1	1	0			
Mr. Levitt	0	10	0			
Mrs. Wainwright	0	10	0			
Mr. M. Robinson	0	5	0			
Mr. J. Lee	0	5	0			
Small sums	0	17	6			
				3	8	6

Driffield:

Mr. White	0	5	0			
Mr. Bolland	0	5	0			
Friend	0	5	0			
Mr. Angas	0	5	0			
Small sums	0	17	6			
				1	17	6

A parcel, containing forty-nine girls' pinafores, thirty-nine bags, and nine pincushions, has been received from Mrs. Risdon and a few kind friends at Pershore.

Also from Miss Elizabeth Ottridge, Hammersmith, a kind present from Miss Mulleus, Acton, to the Hammersmith School at Easky, consisting of twenty-four work-bags, each bag containing a pincushion, a needle-book, two balls of cotton, one penny, and a religious tract. The following extract from Miss O.'s note, will have, we hope, the effect she desires: "It is hoped that the laudable example of our young friend, who is only eleven years of age, will operate as a stimulus to other young friends to follow so good an example."

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

MISSIONARY HERALD.

CCXI. JULY, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

Once more have we been privileged to share in the varied and interesting services connected with the Annual Meeting; and again are we called to present our humble thanksgivings at the footstool of divine mercy, for the pleasure and profit with which, as we believe, they have been attended. The period at which they have taken place being later than usual, it will require considerable exertion, amidst many contending demands on time and attention, to prepare the usual statement for publication. But we know our friends will prefer an imperfect and hurried account to a delay till another month, and they will kindly excuse, therefore, such defects as, in such circumstances, it is scarcely possible to avoid.

The attendance of ministering brethren from the country at the introductory meeting on Tuesday morning, at Fen-court, was somewhat larger than usual, full sixty being present. Our venerable friend, Joseph Gutteridge, Esq., presided on the occasion; the proceedings of the meeting were opened with prayer by the Rev. James Millard, of Lymington, and a general account of the transactions of the Committee during the past year was laid before the brethren present.

The Society having again been favored with the loan of the Poultry Chapel, the first sermon on behalf of this Society was delivered there on Wednesday morning, by the Rev. Dr. Cox, of Hackney, who, in consequence of repeated disappointments in other quarters, had most kindly engaged, at a short notice, to render this service.

After prayer by the Rev. JOHN CLARKE, of Folkstone, Dr. Cox selected for his text, 2 Cor. v. 14, "For the love of Christ constraineth us." He commenced by observing that the apostolic age exhibited a great moral phenomenon, which admits of a clear and satisfactory explanation. The first preachers of the gospel were men of inferior rank in life, and few in number. All of them had been violently prejudiced against Christianity. But on their conversion very surprising effects followed. They left their occupations and their homes, determined to labour, suffer, and die for the great cause. They encountered the reproaches and opposition of all men, and they had also to wrestle against "principalities and powers,

and the rulers of the darkness of this world." Few of them died a natural death; all were exposed to a violent one. Yet they persevered, undaunted and unsubdued; and expressed the most confident belief that by their labours and those of their successors, the moral state of the whole earth would be changed, and Christianity ultimately prove triumphant. This is the phenomenon; and the text explains it, "The love of Christ constrained" them; and this is the grand motive by which we must be actuated in conducting the missionary enterprise.

I. *The superior excellence of the motive by which the apostles allege that they were impelled,* was proved by,

1. The grandeur of its object.

2. The comprehensiveness of its nature. And,

3. The benevolence of its character.

II. *The power of this motive,* is seen,

1. In constituting and moulding the apostles as fit instruments for their work. And,

2. As a means of converting souls to God.

III. *The reward which will be ultimately conferred on those whose religious efforts are, by the grace of God, dictated by this motive.*

Reward, in the theological sense, observed the preacher, is a gracious compensation for services and sufferings in the cause of the Saviour. It supposes no merit, and is always infinitely disproportioned to the sufferings and the service, but is bestowed as an expression of divine approbation. It consists of God's vindication of his people, his public avowal of them, and his bestowment of eternal life.

If the ancient hero was animated by the expectation of the triumph at the close of his efforts, with how much greater delight may the servant of God expect his final reward! What is the fading laurel to the immortal crown? How ecstatic the bliss of that moment, when the last solemn convention of God's creatures shall be held, and the voice from the throne shall be heard, exclaiming, "Well done!" What words can express the happiness of the servant of Christ, realizing the presence of God, enjoying the society of the redeemed, in a sinless, sorrowless, deathless world! If the love of Christ constrain us, all this shall be ours.

Let ministers and missionaries cultivate this motive. Without it, talent, learning, labour, are nothing. It will give effect to every effort. It identifies and unites to Christ, and will be followed by a participation in his reward.

Let those who manage the affairs of the Society be animated by this motive. Then will business be religion. All will be done to the glory of God. Wisdom in counsel, union in action, will be secured; and the influence of the principle will be felt and manifested, in the selection of agents, the adjustment of differences, and the general zeal and co-operation in the great work.

Let love be the motive to liberal contribution. It will replenish the treasury. It will open the heart and the hand, banish selfishness, and cause the Christian to see that to give is to possess, and that he who parts with all for Christ's sake and the gospel's, gains all, and is rich for ever.

The hymns at this service were read by the Rev. J. ELVEY, JOHN MORRIS, and JAMES SPRIGG. The concluding prayer was offered by the Rev. GEORGE PRITCHARD.

At Surrey Chapel, in the evening, the Rev. WILLIAM BROCK, of Norwich, read the Scriptures and prayed; after which the Rev. J. EDWARDS, of Nottingham, addressed the large and attentive auditory from 2 Cor. x. 4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." From whence he took occasion to describe,

I. *The nature of the contest referred to in the text,* as essentially spiritual—aggressive—a warfare of extermination, which shall issue in ultimate success, and that success pregnant with results of the highest importance, in the salvation of souls, the glory redounding to Christ, and the destruction of ignorance and false religion.

II. *The manner in which this contest should be prosecuted.* By vigorous efforts for the spread of the gospel in the world—by combination of energies and hearts—by the manifestation of a spirit of enlarged liberality—and lastly, by cherishing a deep and absorbing sense of our entire and universal dependance on the power of the Holy Spirit.

The Rev. John Statham closed the service in prayer. The hymns were read by the Rev. J. Heafford, of Great Shelford, and Ebenezer Davis, of Deal. *

The prayer-meeting, for greater convenience, was held at Devonshire-square Chapel. Messrs. E. Davis, of Lambeth, and Reynolds, of Earl's

* Want of space compels us to abridge our notice of these able and interesting discourses.

Colne, engaged in the devotional exercises; and the Rev. J. Millard, of Lymington, addressed the assembly.

The Annual Meeting of the Society was held on Thursday morning, June 23, at Finsbury Chapel, and was very numerously and respectably attended. W. B. GURNEY, Esq., the Treasurer, in the chair.

After the Rev. W. UPTON, of St. Albans, had given out a hymn, and the Rev. JAMES PUNTIS had led the supplications of the meeting,

The CHAIRMAN remarked, that as the Society had now existed forty-four years, it would not be unsuitable briefly to review its history. It possessed no funded property, and had often been placed in difficulties; but the faith which had influenced its founders had been possessed by their successors, who had occupied stations of importance as they presented themselves, and God had hitherto made the stewards of his bounty faithful to their trust. Many of the trials with which the Society had contended, arose from the awfully depraved state of the heart of man, but the wrath of men had been constrained to praise God. It had been the honour of the Society to have been more opposed than any other; but the very opposition it had met with had most essentially extended the gospel. In Jamaica, where violence had been most fully shown, the cause of the Redeemer was most triumphant. Hence arose the debt of the Society. He rejoiced to state, that during the year, though several of their beloved missionary brethren had suffered from ill health, none of them had been removed by death. The cause had prospered, and the meeting was called on to rejoice. He hoped the gratifying intelligence contained in the Report would excite the meeting to more vigorous effort and prayer.

The Rev. JOHN DYER read the Report; and the Chairman, as Treasurer, presented the audited cash account, from which it appeared that the income of the Society during the year had been £10,682, exclusive of the proceeds of the legacy of the late Mr. Cock, of Colchester; but the expenditure had so far exceeded the receipts, as to leave a balance due to the Treasurer of £3,092. 9s. 3d.

The Rev. J. H. HINTON, A.M., of Reading, presented the first resolution—

That the Report now read be received and printed; and that this Meeting thankfully acknowledges the Divine goodness, in crowning the exertions of the Society during the past year with such an encouraging degree of success, and renews the avowal of its entire dependance on the same Almighty grace for similar blessings in future.

He commenced his address by remarking on the noble and holy object which had convened the meeting. An object admirably adapted to repress all the lighter feelings of the soul, and to open it to receive the most gigantic happiness. Missionary Societies, he observed, were now objects of attention to the whole public. In their origin they were little thought of, but now the man of science and of commerce hailed them as eminently important; though missionaries had been denied learning at our national Universities, they had first reduced many languages to writing, and had thus attracted the attention of the learned; nay, statesmen themselves valued the men who had first brought out to view the most awful evils, and shown the way in which they should be removed. These missionaries presented the very men they wanted: and if our brethren could shrink into such little importance, they would make ambassadors of them; for they only could inspire the confidence of the Aborigines. But missionaries felt for the higher interests of man; those of his soul, a soul awfully depraved, and influenced by fiends. They felt for the eternal interests of man. They felt for all the human race, who are cherishing sin, and were pressing on to eternal woe and despair. They felt for the glory of that God, the creator and the governor of the universe, whom all nature praises but human nature, but whom man attempts to thrust from his throne. The meeting, too, felt for the honour of that Being in whom God and man are blended; He who condescends to be called our brother and our friend. It cannot but be deplored that he is extensively unknown and dishonored. The speaker inquired, with much emphasis, "Who is on the Lord's side?" and urged the importance of individual decision on this great subject. He then proceeded to remark, that there were some especial grounds to awaken the emotion of the meeting then assembled. This was their OWN Missionary Society. Their own *locally*. It had sprung up among themselves; a part of their own family, bequeathed to them by their own fathers, who earnestly wished them to be more laboriously and zealously employed in the work than themselves. The Society was theirs *relatively*; the mass of laborers were their brethren, their kindred, and these were indeed laborers, and the

widows and the fatherless among them must be supported; and the meeting were bound to a perennial support. The Society was of their own *principles*. It testified fully the spiritual and personal character of true religion. It sent a *translated* New Testament among the heathen. He deeply regretted that that most noble of noble Institutions, the British and Foreign Bible Society, had, in refusing help to the Indian versions of the New Testament by the Baptist brethren in India, for the first time forfeited its character for acting on Catholic and unsectarian principles. The name of Baptist, in connexion with the Society, must not be dropped; for though it was in debt, God was greatly blessing it; and the mighty conflict between heaven and hell was coming on, from which Christians must not retire. He closed by regretting that the motion had not been intrusted to some one with a burning heart, that could excite the meeting to noble deeds; and hoped the Chairman would say what *he* was prepared to do in this crisis, and that others would show also what they were prepared to give.

The Rev. EDMUND CRISP, of the London Missionary Society, who had just arrived from Madras, after a residence of fourteen years there, craved indulgence while seconding the resolution. The former speaker had called for the sympathy of other denominations of Christians in this holy cause; that claim he fully met. In going among the heathen, Christian missionaries learnt much of the power and sovereignty of Divine grace, and the blessedness of Christian union. The heathen world was so depraved, that when they did meet a brother in Christ, they rejoiced in the bonds which united them; and he now rejoiced that he was one with the meeting in the highest and holiest bond—the Lord Jesus Christ. The speaker proceeded to contrast the state of the East and the West Indies; and showed that though in the East, the political aspect of things was very favorable, the missionaries were highly respected, and Society was improved in feeling, yet very much remained to be done. The bathing at the junction of the Ganges and the Jumna, which had been alluded to in the Report, was yet a source of revenue to the government, and some men in high stations were found to sanction it. Hence the heathen often tell the missionaries, that if idolatry was so bad as they would represent, the British government would not sanction it. Now, especially in Southern India, where he had resided fourteen years, the British character was highly respected, and missionaries could stand and, among thousands, describe idolatry in its true colours, and be listened to with patience. But they could not report, as in Jamaica, thousands of converts. In proportion to the means employed, in circulation of the Scriptures, the preaching of the Gospel, and the education of the young, the number of converts is amazingly small. For this there might be a cause in the churches of Britain. They were less zealous, and less prayerful, than they ought to be. Some of them acted only from temporary excitement, while others did nothing. This was not a healthy state of things, nor could we expect God to bless it. He urged that every season of spiritual enjoyment should be regarded as a motive for missionary effort. He mentioned, with great pleasure, that many persons in public situations had gone to India to be born again, and that the piety of these persons was generally of a high tone. One young man of this class gave up nearly the whole of his income for the support of the cause of Christ, saying he had no property, and he hoped that he never should have any. Such events as these encouraged missionaries to go on declaring Christ. Success was certain, and hence their cry was, "Onward."

The second resolution,

That the value of missionary labours, in promoting the temporal welfare of mankind in their social capacity, as well as in rescuing multitudes of immortal souls from the present dominion and final consequences of sin, has now been so fully demonstrated, as to enforce the obligation on all who know the grace and revere the authority of the Saviour, to encourage and support them.

was moved by W. F. LLOYD, Esq., Secretary of the Sunday-school Union. He remarked that he had been unexpectedly called on to propose a resolution in support of a Society which, from his youth, had been endeared to him. His resolution might be called a three-fold cord, for it related to the temporal interests of the heathen, their immortal souls, and the individual obligations of Christians present. It was delightful to know that the Society had men ready to engage in its service; but must these men be kept from the field of labour for the want of money? He suggested that the names of the churches which did not contribute to the Society, should be printed in the Annual Report; and that these *poor* churches should be told that they are poor, because the missionary spirit does not exist among them. Mr. L. closed his address by referring to several interesting facts illustrative of the value of missions.

The Rev. JAMES ACWORTH, A. M.,

President of the College at Bradford, seconded the resolution, avowing his ardent attachment to the missionary cause generally, and to this Society in particular. He held it to be the imperative duty of all Christians, by all means, to extend the knowledge of Christ in the world. It was delightful to see success attending the labours of our brethren; but even if that success had been withheld, the Christian's duty had been the same. He felt that he acted on the mandate of heaven, and should look for the result as pleasing God. Had the founders of this mission been told forty-four years ago what by this time it would have accomplished, they would have been filled with holy joy in its anticipation. He rejoiced that in addition to what had been done, the period was not far distant when the last vestige of bondage should fall from the negro. The field occupied by the Society he regarded as very important; the Scriptures had been transfused into many languages, churches had sprung up in moral deserts, and education was imparted to very many of the young. And in looking forward to the future, the speaker considered the prospect as truly inspiriting. He felt no sympathy with those who said the former times were better than these; on the other hand, he was thankful that he lived now, for he looked forward to scenes which the earth had not yet witnessed, and on which heaven would smile. Providence, scripture, and the improving state of the church, impelled Christians forward in introducing the jubilee of the world. He regretted the want of finances, but saw symptoms of this cause of lamentation being removed. He rejoiced in the flourishing state of our manufacturing districts, and drew from it a powerful argument in favour of Christians investing their property in the missionary funds.

The Rev. J. P. MURSELL, of Leicester, rose to support the resolution, though he no more imagined that it needed his support than that St. Paul's cathedral needed buttresses to sustain it. The object of the meeting he considered to be the general communication of information respecting the Baptist Missionary Society, and the excitement of zeal in the great missionary enterprize. The first had been done in the Report which had been read, and the facts since stated; and the second depended on the success of this meeting. To the production of a spirit of holy zeal, the meeting needed the presence of the Great Master. When soldiers met on the field of battle, the presence of the general, the glance of his eye, and the inspiriting sound of his voice, awakened their energies. So with Christians when favoured with the presence of Christ. The meeting should farther contemplate the vastness of the design in which they were engaged. Here they might indeed gaze on an object too vast for finite minds to comprehend. They needed too a very deep sense of their obligations to Divine grace; and to have a lively view of the worth of the immortal soul. He considered all eloquence as vain and empty which did not relate to these topics. He had been struck at the last monthly missionary prayer-meeting he had attended, with the fact that all the missionaries from whom communications had been read, called for more help. Where, asked the speaker, is the zeal our forefathers possessed? Where are the men who say, "Here am I, send me?" Surely, in our numerous churches we had pious youth, who were ready to sacrifice themselves on the altar of missions; and the Society only needed the tinkling noisy dust called money. And let but the right spirit come over the churches, and that would not long be wanted. Thanks, under God, to an enlightened and liberal ministry, the country was in a state of prosperity, and its manufacturers were getting rich; perhaps indeed this was the reason why professing Christians had not more zeal. They were sleeping over the things of eternity, while they were active and prosperous in those of time. But Christians should carefully guard against burying their religion in their wealth. In the better days of the church to which we were tending, rich men would be as pious as their poorer brethren; there were those at present who duly improved their wealth, and the church in this respect, as in others, must go on "conquering and to conquer." The speaker alluded with much feeling to the fact that when he last appeared on that platform, the excellent Robert Hall had been recently removed from them; and since then, a John Hall, a Mack, a Newman, and a Mann, had followed him. He could not forbear thinking that when, like them, those present were removed by death, they would be surprised to think of the little they had done for God. He entreated the meeting to catch the present spirit of those devoted men, and to approach nearer to eternity that they might insure success. He could not but rejoice in the efforts making to emancipate those who yet remained in slavery, but in this Society a still nobler object was before them; the weapons employed in which warfare were not carnal, but mighty through God. Let the meeting, then, persevere, in their great work,

for they were one in design with Him who lived and died, and reigns, that he might destroy the works of the devil.

The Rev. JOHN BURNET, of Camberwell, moved the third resolution,

That this Meeting, having heard with lively interest the various urgent calls for more missionaries, both from the east and the west, regrets the present inability of the Society to answer those appeals, and calls on all its friends for renewed and persevering efforts to discharge present incumbrances, and provide for enlarged operations.

No object, he remarked, could hold a higher place in the esteem of Christians than that of Missions. Men took an interest in finances, commerce, science, and other objects, but here were nobler objects. The Missionary interest may be touched by others; but none, except a renewed heart, could taste its Christian brother's joy. The resolution especially related to the Baptist Missionary Society, and, by its adoption, the meeting would profess to hear with lively interest that more Missionaries were wanted. He hoped that if any persons did not hear this fact with a lively interest, they would get up and say so, and so state that they were not pledged to support the cause. Those who did feel this lively interest ought not to say so, unless they were prepared to turn it to account; for they would be expected to make their interest tangible, that it might prove sincere. They must consider that passing this resolution was giving the Treasurer a bill of credit, which they meant to honour. The Missionaries in the east and the west, where the sun rises, and where it sets, were alike crying, "Come over and help us." The Society stands here as on a pedestal, and echoes the cry throughout the country; nor would it be heard in vain. Britain became acquainted with the east in the cupidity of its commerce; and never, till this Society sent its missionaries there, had we begun to show our Christian character in that part of the world. Nay, the government of India had supported its idolatry till light was thrown on its awful evils by the efforts of missionaries. If they turned to the west, they heard weeping, lamentation, and woe. They had seen slavery, imprisonment, and wretchedness; they had beheld the horrors of the middle passage, and all the calamities of bondage; and what at last opened the eyes and touched the hearts of British Christians on this subject? Not the Clarksons, and the Wilberforces, so much as the missionaries of this society. They had met in that place several years ago to protest against the imprisonment of their missionaries, which was found intimately connected with the liberty of the negro. Still, however, there were chains, and groans, and blood in the system of apprenticeship; and the missionaries were waiting for the period when emancipation should be complete, that they might fully accomplish their object. More men must be had, for the British empire could not very long go on in fellowship with the 150,000,000 composing it, without more religion; the present incumbrances of the Society must be removed, and provision must be made for its more extended operations.

The Rev. JOHN ALDIS, of Manchester, in seconding the resolution, remarked, that when the friends of missions were called on to iterate the wants of the world, Christians made a little effort, but for sacrifice they were not prepared; but that these sacrifices must be made before the world was fully brought to Christ. The followers of Christ must feel the full force of the apostle's sentiment, "Ye are not your own, but are bought with a price; therefore glorify God in your bodies and your spirits, which are God's." Every part of the Christian's conduct must be brought into accordance with this principle, but for this they were not yet fully prepared. Had not the martyrs possessed a different spirit, religion might have been lost in the world; and had not Christ felt very different emotions, the whole world had perished. By what Christ had done, Christians were called to perseverance in his cause. By the triumphs of the cross much had been done for the happiness of the world, and Christians were led to sing—

Ride forth, thou mighty Conqu'ror, ride,
And millions more subdue;
Destroy our enmity and pride,
And we will crown thee too.

A spirit of enlarged benevolence must be manifested on the part of Christians, which should compel the world to present a perfect contrast to its present state. It became Christians to repent of their past indifference, and to go on with their enterprize till they could say with Simeon, "Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." There must be a love for the work, Christian consistency, ardent devotion, and holy perseverance; thus must the church come to the help of the Lord against the mighty, praying, "Let thy kingdom come, let thy will be done on earth as it is in heaven. God be merciful unto us, and bless us; that thy way may be known upon earth, and thy saving health among all nations!"

The CHAIRMAN said that an appeal had been made to him, requiring him to lead the way in an effort to remove the incumbrances of the Society, that it might go forth to its work unfettered. The present debt had not arisen from persecutions or disappointments, but from the blessing of increased success. In the prosperity and prospects of the Society all must rejoice. He felt that Christians should make sacrifices; and, though he had on a former occasion given somewhat to this cause, neither he nor his children had been less happy, but had rejoiced in what had been done. He had great pleasure in presenting £300 from himself, £200 from a friend, £50 from a second, and £10 from a third, on condition that the debt of the Society should be extinguished within a month, without further interfering with its regular income than the appropriation of that day's collection to the object.

The collection was then made, during which the Secretary read a letter from JOSEPH GUTTERIDGE, Esq., inclosing £100 for the Society, and the Rev. J. H. Hinton presented £10.

The Rev. C. E. BIRT, A. M., of Portsea, in submitting the next resolution,

That W. B. Gurney, Esq., Treasurer, and the Rev. John Dyer, Secretary, be re-appointed to their respective offices; that Messrs. John Bousfield, Thomas Dupree, and George Rawson, be Auditors; and that the Committee consist of the gentlemen named in the following list,

deplored the changes which had taken place since he last addressed them; but cordially rejoiced in the large attendance and the excellent spirit of the meeting, which showed no diminution of interest in the cause. In the course of years death thinned their ranks, but they were soon again filled up; and it was thus with the missionaries. Some were removed, but others were found ready to take their places. The speaker then paid a tribute of grateful respect to the memory of the late excellent Treasurer, Broadley Wilson, Esq., and rejoiced that the Society had found a successor like-minded with him. He closed his address with an earnest prayer that the officers of the Society might be baptized in the spirit of the dead.

The motion was briefly seconded by the Rev. C. H. Roe.

The Rev. Dr. HOBY moved the last resolution—

That this Meeting is sensible of the kindness shown by their Christian friends who have again favoured the Society with the use of their chapels, and trusts that the spirit of Christian love and brotherly union will ever keep pace with the increase of active exertions for the enlargement of the Redeemer's kingdom.

He was not surprised that a resolution had been put into his hand, for, whatever might have been thought of his conduct, and that of his beloved colleague, in reference to slavery in America, they all felt that in India Britain had 100,000,000 in an infinitely more awful bondage to sin and Satan. He had been intrusted, with his colleague, with a commission from this Society to the triennial convention at Richmond, and he now felt bound to state that their American brethren were pursuing their missionary career with an energy and enterprize worthy the imitation of their British brethren. The meeting they attended engaged to raise 100,000 dollars the ensuing year for this object, and directed the board to engage in their service every suitable agent who might offer. In the spirit of this engagement, before the deputation left America, their brethren there had chartered a ship, freighted it with missionaries, and despatched it to the east.

The Rev. W. BROCK, of Norwich, seconded the resolution.

The CHAIRMAN announced that the extra contributions amounted to £930, and that the collection of that morning would make it more than £1000.

The meeting ended by singing the usual doxology.

POSTSCRIPT.

June 27, 1836.

The attention of all the friends of the Baptist Mission, in town and country, is respectfully and earnestly called to that part of the operations of the Annual Meeting, which respects the removal of the debt of £3000, remaining as a balance against the Society on the last year's account. This balance is the unavoidable result of the general interest awakened towards our West India Mission by the events of the last three or four years. The energetic appeals of our brethren Knibb and Burchell, were followed by an enlargement of income, which, according to the constant usage of the Society, was

expended in new operations. Since these missionaries have returned to their stations, the contributions have reverted to their previous amount, notwithstanding the demands on the Society have necessarily augmented. Hence arises the necessity of the present appeal.

The thanks of the Society are justly due to the kind friends who have led the way in the subscription; but it must be remembered that these contributions are nearly all *contingent*. The condition is that the whole sum shall be subscribed, or promised, within a month; which we may be allowed to consider as extending to the close of July. It is obvious that no arrangements can be made for deputations, or the employment of any peculiar agency on the part of the Committee, to secure the object, as the period is so limited. We must rely on the zeal and kindness of our friends to bestir themselves, at once, in their respective localities. Let each consider the effort as depending on himself alone; let none suppose that his exertions are too feeble to be worth making; and let all act fromt he motives so powerfully set forth by the speakers at our public meeting, and we may be sure the object will be attained.

It is quite evident that this subscription must not be allowed, in any case, to interfere with the ordinary contributions for the Society, or we shall be creating new difficulties in the attempt to remove those which already exist. The best arrangements which the very limited agency at the disposal of the Committee will allow, shall be made to meet the wishes of our friends in the country who wish for deputations to collect the usual contributions for the society, but there is much reason to desire that the cause of Missions may speedily become so deeply rooted in the judgment and affections of Christians at large, as to render expedients of this kind unnecessary in gathering up the items of a society's annual resources.

One Christian friend obligingly intimated to the Secretary a readiness to subscribe Fifty Pounds towards the sending out of a fourth Missionary to the Bahamas, in answer to the heart-affecting appeals from that quarter. Another has kindly left Twenty Pounds at Fen Court, to be retained, at interest, till enough be raised to furnish a colleague for Mr. Daniel, in Ceylon. We rejoice to perceive that these interesting portions of the Missionary field have thus attracted benevolent attention; but these generous friends and others will perceive that, while the expense attending past operations remains unpaid, the Committee would not be justified in entering upon new engagements, involving a considerable immediate outlay, and an addition to our permanent obligations. At the same time, the fact that such stations are at this moment unoccupied merely for want of the means to send labourers thither, entails a solemn responsibility on us all to do whatever is in the power of our hand to meet the urgent occasion. He that gives wealth, and the power to attain it—he that instructs his ministers to charge them that are rich in this world to be *ready to distribute, willing to communicate*—does, in the present instance, call on both classes of his servants to honour, obey, and imitate him. May grace be given promptly to obey that call!

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

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CAUTIONS TO NONCONFORMISTS.—No. IV.

One of the most common things heard at this time is, loud praise of the church of England, as to the excellency of her forms, the zeal of her members, the talent and evangelical goodness of her ministers. It is not with them now, taking their own witness, as was said by Chatham, "A popish liturgy, Calvinistic articles, and an Arminian clergy." That there is more life and activity in the Establishment than formerly, is certain; but the vigour is greatly mixed with the old leaven of intolerance and injustice, which produces strong efforts to perpetuate the dominance so long and so unrighteously sustained. The increasing light and piety of the age has forced on a partial change in several things relating to the support of the church, and the character of those who fill the clerical function, especially in the more densely populated parts of the nation. But the system, as a whole, is unchanged, and exhibits the glaring principles of antichristian corruption, operating to the disparagement of Christ, and making void the plenary sufficiency of the Holy Scriptures. Connected with the boasted improvement and enlarged zeal so often presented to the public attention by the friends of the church, there are several things which greatly diminish the real reasons of gratulation. Every one will rejoice to see the spread of voluntary exertion, and the increase of evangelical clergymen, who values aright the worth of the gospel, and the efficiency of spontaneous generosity. But, notwithstanding this, it must be painful to behold the same grasping and unhallowed spirit still clinging to abuses and oppression towards others, which has so long given the character of sordid worldliness to the Episcopal hierarchy. If this spirit only appeared among the carnal portion of the church's adherents, there might be hope that it would die as they die, and so in another generation the cruel oppression be swept away; but, alas! the leprosy is in the best parts of the house, and cleaves to the very pillars of the temple. Among all the opposers of equity and justice in matters involving the rights of those who dissent from the Church, none appear more stern and unrelenting than the evangelical clergy; none have been more ready to class Nonconformists with papists, infidels, and atheists; none have dealt more largely in abuse and misrepresentation. This shows, to a grievous

extent, the corrupting tendency of antichristian associations even on good men, who in other things exemplify virtues of a superior order. The evangelical clergy cannot rise in the church they serve, and of which they are the chief ornament, because those who bear sway dislike them, owing to their piety and purity: therefore, to show their zeal for the state religion, they stigmatize those whom they ought cheerfully to join, lest any should suppose them favourable to dissent. If this be founded on a supposition that the dealers in advowsons will at length believe them to be of a different religion to dissenters, and advance them to honour and power in the Establishment, it will prove, I fear, only a delusive hope; for the Church of England, like most other national churches, will lean to ministers who are of the world, and will walk with the world. The world ever loveth its own, and will see to them first, whose ways agree with its maxims and pursuits. So long as patronage and presentation to what are called church livings, remain in the hands of carnal men, and are objects of sale and purchase, like hay and corn, the evangelical clergy will be kept in the back ground, except in very particular instances, or where advowsons are bought to insure a gospel ministry, which is plainly doing evil that good may come. Where livings are bestowed by the crown, the Lord Chancellor, or as family favours, the same carnal principles will guide the gift as regulates the bestowment of other worldly advantages, and the whole will operate against the pious clergy. Favouritism and politics will rule the gifts of the government; and family livings will be reserved for relatives who are destitute of fortunes, or who are incompetent to fill professions requiring superior intellectual qualifications. It is very likely, also, that ecclesiastical dignitaries, as archbishops, bishops, &c., who hold a right to clerical presentations, will continue to remember sons, sons-in-law, and nephews, whom they do not wish to see dependant on the uncertain gains of trade, and will help them to a more snug and safe support out of the immense wealth of the church. These things, along with others of a like kind, show that Nonconformists ought decidedly to declare their disapproval of a system which tempts the virtuous and pampers the vicious. Whilst they highly respect the pious clergy, and magnify the grace of God which has raised them up amidst the worldly rubbish of an antichristian church, it is their duty firmly though respectfully to press upon their attention the solemn call given in the Apocalypse, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4. This should be the conduct of dissenters towards all the pious members of the Establishment; for to palliate or justify a system so inimical to the word of God, because the righteous are induced by prejudice and temptation to cling to it, is not consistent with that faithfulness we owe to the King of Zion, whose glory we should seek to promote by a steady adherence to his laws and ordinances, both in word and deed.

In my last, I attempted very briefly to show, that the Church of England invalidates the authority of Christ, who is sole Lawgiver in his kingdom; first, by placing

the king, whom she calls head of the church, on his throne; and, secondly, by making the enactments of parliament authoritative in matters of religion. I have a third observation on this head worthy of attention.

3. *The king, the parliament, and the church, all sin together in making void the legislative prerogatives of the Son of God.*

The designation of the king by the title of supreme head of the church, is unquestionably one of the names of blasphemy mentioned in the Revelation, as distinguishing the false church, even Mystery, Babylon, the Mother of Harlots. Henry the Eighth transferred the title from the Pope to himself; and to this day, the kings of England have had the folly to wear this high badge of Antichrist; Rev. xiii. 1; xvii. 3. No longer let popery be condemned, if such things are to be tolerated with the Bible open before us. The Lord has most solemnly said, "My glory will I not give to another;" but if this is not giving his glory to mortals, when his authority even in religious matters is placed in the hands of earthly kings, it would be difficult to prove the very plainest facts. To review at length the history of the gross iniquity which has proceeded from this evil, would be perfectly disgusting, and might be considered by some invidious. But who does not remember the deeds of Henry the Eighth, Elizabeth, James the First, and Charles the Second, so as to be shocked with the awful exhibition there given of unhallowed vanity manifested in the occurrences of these reigns, when the sacred concerns of souls and of God had to bend to the capricious whims of tyrants and libertines, robed in the honours exclusively belonging to the Eternal? And even now, if some awful calamity visits the land, as was the case when the cholera raged in England, the ministers of God must wait until the king issues the order, before they can offer to the Almighty an authorized prayer to stay the plague, and remove the malady from the dying multitudes. Not only this, but the king can restrain prayer in all the churches in the kingdom, as was done in the case of an illustrious female not long ago; and, if it pleased him, he could restrain preaching also, as Elizabeth and Charles the Second did, and confine every clergyman in the nation to the reading of the homilies and the liturgy. Who does not see in these things an awful trampling down of the sacred authority of the Son of God, deeply grievous to every devout mind? When the inevitable consequences are considered, towhich such proceedings must finallylead, in bringing down the displeasure of the Almighty, as foretold in the predictions of Scripture, the words of Ezekiel may be fitly adopted, "This is a lamentation, and shall be for a lamentation;" Ezek. xix. 1. For any king to act in this manner is what the Bible calls "sitting in the temple of God, showing himself to be God," which is one of the worst crimes of the "man of sin, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." The whole host of the clergy are but the servants of one man, whom they have sworn to obey when they humbled themselves to take the oath of the king's supremacy. The apostle was quite differently minded, for he says, "Be not ye the servants of

men;" 1 Cor. vii. 23. "If I yet pleased men, I could not be the servant of Christ;" Gal. i. 10. To the same import is the injunction of the Saviour, "Call no man your father upon earth; for one is your master, even Christ;" Matt. xxiii. 8—10. The king of England, however, is perfect master in church affairs, for he can reverse the decision of a full convocation of the clergy, and annul the power of the whole parliament, as we see in the case of Whiston, who was condemned for heresy. It is by his authority alone, that the pure kirk of Scotland, through the medium of the Lord High Commissioner, can hold her general assemblies to adjudicate in ecclesiastical matters, so that he is virtually the head of the Presbyterian Establishment; and to this she submits, whilst he continues to be chief of what she formerly called the "abjured prelacy." And, if we take the Roman Catholic Establishment of Lower Canada, which exists on the foundation of his positive decree, we have a fair picture of the "confusion worse confounded," which proceeds from an earthly monarch polluting his crown by the presumptuous sin of seizing the sceptre of God. At London he swears against Catholicism, and renounces Presbyterianism; but without scruple establishes one in Canada, and presides by his deputy in Scotland over the supreme conventions of the other; and without his authority, personal or delegated, the adjudications would be null and void. These things are perfectly ridiculous, and must bring the royal honours of the king into contempt, when they are seriously considered. The same religion which has his fostering care and protection in Canada, is bowed down to the very dust, robbed, and despoiled in Ireland. Presbyterianism, upon which he smiles in Scotland, is taxed and impoverished in England, to support a church gorged with wealth. If the king would take to reflect on these anomalous and sinfully-ludicrous proceedings, if he could view them as all sensible men must view them, he would speedily abandon his supremacy over religion, and leave it to *Him* who is properly and justly the *head* over all things to his body the church, including the true saints of every name among all denominations of professing Christians.

If you could allow space to extend the investigation minutely, into the affairs of the Church of England, it might clearly be shown that the assumptions of the king, the enactments of the parliament, and the constitution of the church, all tend to dishonour Christ, to whom every knee should bow, and every tongue confess. Taking their united influence, and the effects of that influence as seen in the forms, spirit, and claims of the Establishment, there is an awful declension from the religion of the gospel exhibited to view. This declension may be traced from the lofty archbishop, rolling in carnal splendour, to the humble curate whom avarice robs of his bread. A host of offices taken from the catholic church, and unknown in the Bible, is retained; and to each, great care has been taken to annex a golden stipend, although scarcely any gospel work is performed by the holders. The right of the people to choose their pastors is utterly annihilated. The crime of Simon Magus, in buying and selling sacred things,

is notorious as the sun at noonday. Pluralism continues when all the nation is disgusted with it, and a sensible archbishop pleads for it when urging on a church reformation. Popery is perpetuated in the rites of the church; and yet popery, when professed by others, is stigmatized as not fit to exist on the face of the earth. All who do not believe as St. Athanasius did, are doomed to endure the punishments of hell; whilst atheists, infidels, drunkards, sabbath-breakers, thieves, and robbers, are sent to heaven, and God is thanked for taking them out of the miseries of this life. Infants are made the children of God, and inheritors of the kingdom of heaven, by the sprinkling of a few drops of water; and those who die without sharing the blessed experiment, are left to perish, and denied Christian sepulture. Uniformity of belief in the clergy is attested by oath; and the greatest extremes of disagreement in faith exist. A human prayer-book and human creeds are made to be positively binding; and the church is called the apostolical Church of England. The worst parts of the Apocrypha are appointed to be read in churches, and the Holy Bible is called the inspired word of God. Churches and churchyards are consecrated by unholy men, and the Old Testament forms and rites are said to be done away. Young persons are confirmed as Christians, and regenerated, when they are confirmed in sin and pride. The Bishop ordains priests, and gives the Holy Ghost; but the priests in many instances hate the Holy Ghost, and some deny his very existence. The church holds that she can decree rites and ceremonies; but the king and the parliament sustain an absolute control over the church. The church maintains that all her wealth is sacred, inalienable, and ought not to be touched by carnal hands; and yet it was by carnal hands and carnal force she got it at first, when the king of England and the pope of Rome differed about a wedding. To use the rents of church-land, the proceeds of tithe, or the general profits of church-property, or any part of them, to educate the poor, or relieve the needy, is said by the bishops and the clergy to be a dreadful sin; and yet thousands upon thousands are spent every year at London, Bath, Paris, and other places, by vagrant parsons, in luxury and lust.

The church will not repair her own places of worship, find her own bells, organs, surplices, &c. She will not light the church where the righteous God is worshipped, nor find fire for the vestries where the sacred vestments of the priests are kept, &c., &c., &c., because she has only about five millions of pounds of a revenue coming in annually. She can pay to archbishops, bishops, archdeacons, prebends, deans, chanters, choristers, sinecure rectors, and non-resident priests, two or three millions yearly; and yet is determined, if the parliament will but help her, to remain an eternal pauper on the public, drinking up the resources of a nation, weighed down by taxation and tributary burdens unequalled in all the world.

Now, what is the duty of those who venerate the authority of Christ, which is thus made void in nearly all the laws of his kingdom? Are they to be silent, and behold these egregious abominations, without making efforts to remove

the causes of such shameful iniquity, practised in the name of that religion which proclaims peace on earth, and good will to men? Can the holy cause of Christ be thus dishonoured, and the servants of Christ be guiltless, whilst they sit tamely down amid the prevalence of these multitudinous evils, and continue to aid the perpetuation of the evils, by paying their money in church-rates, easter-dues, mortuary fees, &c., &c.? The answer which reason, virtue, and religion give, is one,—they cannot do this, and be blameless.

J. W.

Haworth.

THE USE BELIEVERS SHOULD MAKE OF EACH OTHER'S FAILINGS.

SEEING the Lord's family are compassed about with infirmities, and are daily manifesting those infirmities in their intercourse one with another, what use should real believers make of the failings of their fellow-believers? Surely they should not blazon them abroad, and fill the mouths of the enemies of God or wrong-spirited professors with them: this is Satan's work, in which he should never be assisted by the family of God. But very important uses may be made of the saints' failings; may God give us grace to turn the very worst things to our advantage!

Do we see a brother sin, here is cause for humiliation; he possesses the same nature as myself, and unless the Lord uphold me by his power, and sanctify me by his grace, I shall imitate his conduct, or do something as bad. My heart is deceitful above all things, and desperately wicked; and if I rashly condemn, perhaps the Lord may leave me for a moment to show me what is in my heart, and reprove me for the act. He that rashly condemns a brother may expect to be left to fall into some snare, or to be visited by some affliction; for God says, "Be not high-minded, but fear." Walk softly, brother; you are only safe as your Father holds your right hand; you are only on your guard as the Holy Spirit keeps alive a principle of watchfulness in your soul. If your neighbour has fallen to-day, you may to-morrow; therefore let your prayer be, Hold thou me up, and I shall be safe, and shall have respect unto all thy testimonies. Your nature is disgraced, your God is dishonoured, your Comforter is grieved, by your brother's conduct; therefore vaunt not, but lay your mouth in the dust, and cry, "Oh! to grace how great a debtor!"

Again, a brother's fall or folly furnishes you with a message to your Father's throne; he is a member of the church of Christ, and you are expected to be interested, to feel and manifest concern. Here, at your Father's feet, you *lament* over the wickedness of your brother's heart, and the failings which appear in your brother's life; you grieve that Satan is gratified, God dishonoured, and saints grieved by his conduct. Here you may *entreat* for him the tokens of forgiving love, and the sanctifying influences of his Holy Spirit; you *beseech* God to embitter sin, increase your brother's love to holiness, and fill him with all the

fruits of righteousness, which are by Jesus Christ to the praise and glory of God. You may drop a tear over poor fallen nature, and pray God to fulfil in you all the good pleasure of his goodness, and the work of faith with power—to preserve you blameless unto the coming of our Lord Jesus Christ, and then to present you faultless before the presence of his glory with exceeding joy. Never complain of a want of matter for prayer while you are associated with erring brethren, or surrounded by a world that lieth in the wicked one. The lightness of a brother's disposition, the unevenness of a brother's walk, and the many temptations which are placed in our brethren's way—all appeal to our sympathies, and crave for them a constant interest in our prayers. Endeavour thus to uphold those who are falling, and to establish those who are ready to slip with their feet. Such conduct will pour confusion on Satan, bring glory to God, honour the cause of Christ, and be a source of comfort to your own soul. Hell will oppose it, your corrupt nature dislike it; but angels will admire it, and God approve.

From a brother's failings you may gather fresh reasons for watchfulness, and carefulness in your walk. Watchfulness and prayer are the great means of a Christian's preservation; he that looketh well to his goings, and acknowledges God in all his ways, is generally preserved from danger and disgrace. It is the careless, the self-confident, and the presumptuous, who usually dishonour religion, and grieve the church of God. He that walketh uprightly, walketh surely; for the way of the Lord is strength to the upright. Carelessness will breed lightness; lightness will lead to licentiousness; and licentiousness to broken bones, confusion, darkness, and a little hell. Sin indulged for one moment, may lay a foundation for years of trouble, and throw a dark veil over our death-bed. Thousands of groans have often been produced by one hour's folly, and years of misery from one act of sin. A brother's folly should say in our ears, He will smart, he must mourn, he is planting thorns under his pillow; he is sowing darkness, doubt, and anguish: it should add, Beware, lest, being also led into sin, you follow so bad an example, and share in so miserable a portion. Watch, for Satan is not far from you; he may even now be preparing some other and more suitable temptation for you; and you may be the next who shall be taken in his net. Cleave to the Lord with full purpose of heart; abide in Jesus; exercise holy jealousy over self; and watch and pray, lest you enter into temptation.

Furthermore, you may find occasion to bless God, who hath made you to differ; it is all of grace that you are not exactly as your brother is. Pity his state, but in no way sanction his sin; but draw from it matter of admiration that it was not you. You might have been so constituted, circumstanced, tempted, and left; others may have had to mourn over your follies, as you have over your brother's. Better by far is it to grieve over another's faults, than to be the cause of another's grieving. What a mercy, if you have been preserved from the sin, suffering, and shame of David; if your garments are preserved white, and your head lacks no ointment! Bless the Lord for his mercies, and give him thanks for his unmerited kind-

ness. You are more deeply indebted, and should be more humble and thankful. You can sing his praise, while others are mourning over their follies; you enjoy his favour, while they doubt their interest in his love; you are enabled to hold up your head before the saints, while they hang down theirs with shame and confusion. The Lord hath distinguished you by his preserving goodness; now aim to be singular for gratitude and praise. He that deeply feels his dependance upon God, realizes his obligations for past preservation, and is thankful to the Lord for his guardian care, is most likely to be preserved from all the paths of the destroyer. But he who condemns rashly, talks boastingly, and looks down on the fallen contemptuously, is nearer a fall than he has any idea of. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Pride goeth before destruction, and a haughty spirit before a fall. Honour shall uphold the humble in spirit.

Once more: look forward, and anticipate that glorious period, when all our follies shall be cured, all our sin purged out, and every saint be perfect in holiness before God; when we shall all be one, as Christ is one with the Father, and the Father is one with Christ; when there will be no evil tempers, no bad dispositions, nor any more a Canaanite in the house of the Lord. How glorious will be that meeting of the church! There will be no erring brethren then, but all will know clearly, embrace heartily, and enjoy experimentally, the glorious truths of the everlasting gospel. We shall be with Christ, and like Christ; and shall for ever cheerfully consecrate every power to exalt, honour, and glorify his dear and adorable name.

But perhaps some may read these lines, who are in the habit of exaggerating the faults of believers, and spreading them abroad in every direction; to such I would say, It is Satan sets you the example; he is your master while thus employed, and you must look to him for your wages by and by; very probably you will have to mourn at the last, when your heart and your flesh is failing. Satan levels all his force at the ministers of Jesus, to distress their minds, injure their character, and hinder their usefulness; and it is to be lamented that there are so many, under a profession of religion, ready to assist him in this unholy work. Reader! God will bring every work into judgment, with every *secret thing*; aim, therefore, to improve by all things, even by a brother's faults.

Cheltenham. J. S.

THE FORCE OF RELIGIOUS TRUTH.

To the Editor of the Baptist Magazine.

Sir,

Yesterday a friend of mine related to me a circumstance, which serves to illustrate the salutary effects of the gospel of Jesus, when it is cordially received by a sinner. The fact is the following. Last week, a young man, a stranger, addressed my friend, intimating that he owed him a small sum of money, which he wished to pay him. My friend disclaimed

any knowledge of him, or of the fact, and supposed the young person must be mistaken. "No," said the young man, "it is even so. Several years ago, I was in the employ of Mr. ——, and came to your shop to get change for a sovereign; and, by mistake, you gave me twenty-five shillings. The five shillings I kept, and applied to my own use. I was then in the gall of bitterness and in the bond of iniquity; but since that time I have heard the gospel, and felt its power; and I cannot be at rest without restoring to you the five shillings, with interest, which will make the amount seven shillings." My friend, greatly pleased by seeing the grace of God work so effectually, was desirous of taking the five shillings only, without the interest; but to this proposal, the person who had wronged him would not consent; so that he was obliged to accept of both principal and interest.

If you can find a corner in your miscellany for the preceding short account, it may have the effect of exciting in some minds a high estimation of that glorious gospel, which is capable of producing so complete a change in the character of a man; while it may furnish an example, which other persons, similarly circumstanced, ought to imitate. Repentance for sin before God ought to be attended with a reparation of injury inflicted upon man, so far as it may be in the power of the penitent.

T. MORGAN.

Birmingham.

THE NEW POOR LAW BILL.

To the Editor of the Baptist Magazine.

Sir,

The leading article in your Magazine for June, is a letter by a Chairman of a Board of Guardians, in justification of an order of the Poor Law Commissioners, which letter you have eulogised as distinguished by sound argument and Christian feeling. Being unable to discover the Christian feeling evinced in separating an aged couple, or the soundness of the argument by which this separation is sustained, I beg leave to express my dissent.

Permit me to premise that my difference with your correspondent is confined to the separation of aged couples. I have nothing to write on behalf of the young and able-bodied pairs, who have been thrown into workhouses rather, it may be, by the mismanagement of others, than by their own fault: in these cases, something may be found to prove the separation either lawful or expedient. Nor am I hostile to the New Poor Law; it is working great and obvious benefits to the community, and will especially conduce to elevate the moral and social condition of the labouring classes. The principle of the law I have practically advocated many years; and at this time, such help as I am able to contribute is exerted in carrying it out to a greater extent than the rules of the Commissioners have hitherto required. But my approbation of the principle, and of the greater and most important part of the details, shall not blind me to the unnecessary severity of some of those rules by which it is sought to be carried

into effect; rules, some of which combine the strictness of military with the severity of prison discipline; rules, which my observation and experience have led me to believe are perfectly unnecessary, and which, so far from promoting, will in fact materially retard, the beneficial working of the measure.

A workhouse conducted under a good system of moral government, will, if judiciously employed, prove the best means of suppressing or arresting the progress of pauperism; but if its regulations be unduly harsh or oppressive, a board of guardians influenced by the ordinary sympathies of humanity, or acted upon by public opinion, will, in some way or other, evade the rules, and thus increase rather than diminish the amount of pauperism.

Your correspondent appears to regard with great complacency the power to separate man and wife; and in certain cases, and for special reasons, the power to relax the rule of separation in favour of aged couples. "If, however," I quote his words, "the infirmities of the husband or wife are such as to render the attention of a third person necessary, separation is unavoidable, as it would be in such cases in common life." I deny that this unavoidable necessity is practically found to exist in one case out of fifty, and the writer must be strangely ignorant of common life, or he would not have committed himself to a statement so truly fastidious. It is not common for an aged man, under growing infirmities, to be separated from the partner of his life, from youth to old age; nor ought it to be so in any workhouse whatever. But he adds, "should there be any aged couples for whose dwelling together no special reason exists, they must submit to the regulation, or seek a livelihood out of the workhouse." Sir, I scarcely dare trust myself to comment on this indescribably unfeeling and unchristian sentence. If aged couples are entitled to relief at all, it is because they have become incapable of labour; but what is there in such a case to constitute a "special reason," but that, inasmuch as it is a common case, these poor old couples must separate or starve?

I happen to know a couple who have been married and lived together above fifty years; the infirmities incident to advanced life have overtaken them, and issued in their admission into a workhouse. If that were a union workhouse, before they could be permitted to resume the conjugal intercourse of half a century, it must,

1. For some "special reason," appear desirable to the Board of Guardians to suspend the rule on their behalf.

2. Should it appear desirable to the Guardians that the old couple should be re-united, they may agree to a resolution; such resolution, and the reasons for which they deem it desirable, must be entered in the minute-book.

3. A copy of the resolution, with the special reason, must be transmitted to the Poor Law Commissioners, for their consent and approval. And,

4. Until their consent be obtained, the resolution of the Guardians is of no effect.

You will observe, Mr. Editor, that the relief to be obtained by this circuitous route turns upon a "special reason;" but where is the Board of Guardians, who in

the ordinary case of an aged, and therefore infirm, couple, can discover anything special, or, as the word is explained by Bailey, particular, singular, extraordinary? yet such as this case must in reality be forty-nine out of every fifty.

Your correspondent reminds Nexus that our Lord, in Matt. xix. 6, is speaking of divorce: perhaps he will explain the difference, in effect, between forced separation and divorce; and, although the latter is forbidden, show us where the former is sanctioned; it might be further edifying to illustrate the subject by a reference to 1 Cor. vii. 1—14.

I will trespass no further on your pages than to express my regret that the ill-advised communication of Nexus obtained insertion; and further, to regret the ingenious sophistry which, in the fact of the short and voluntary separation of married persons under peculiar circumstances, and for a temporary purpose, can find a justification for the separation of an aged couple, whose crime is poverty, or whose affliction is the inability or unwillingness of their children to support them. The word *crime* I use advisedly, because the infliction is in direct contravention of the law of nature and of God; has hitherto been lawfully resorted to only in the case of criminals; and never ought to be inflicted but in the form of merited punishment.

AN ADVOCATE FOR POOR-LAW REFORM ON CHRISTIAN PRINCIPLES.

BAPTISTS IN THE TWELFTH CENTURY.

To the Editor of the Baptist Magazine.

SIR,

My attention having been directed, by a venerable member of our denomination, who has written more pertinently, perhaps, on the subject of baptism than any other man in modern times, to the following passage in a Pædobaptist historian, I have transmitted it for your use. I take the opportunity of humbly urging my brethren to "contend *earnestly* for the faith once delivered to the saints."

J. M. H.

Bethnal Green.

IN the beginning of the preceding [*scilicet*, the twelfth] century, there were discovered in several places of the kingdom of France heretics, accused of impious doctrines, who openly attacked the *sacraments* of the church, and despised its most holy ceremonies. The severity used against such as were found out, did not hinder the *increasing* of that sect, and the *spreading* of that or the like doctrines in the kingdom; so that in this century *abundance* of heretics appeared, whose principal aim was to turn men from receiving the *sacraments*, and to overthrow the order of the hierarchy, and the discipline of the church.

The first that appeared were, Peter de Bruïs, and an hermit, called Henry, his disciple. They began to dogmatize in Provence, from whence the latter came to Lausanne, and afterwards went to the country of Mans. The *show of sanctity* which appeared in this man and his companions

got them a favourable reception, both from the bishop and people. Henry's preaching got him *the general applause;* but Hildebert, bishop of Mans, *who had suffered himself to be imposed upon,* AFTER HIS RETURN FROM ROME, convicted him of ignorance and imposture (!). This fell out about the year 1110.

While Henry was preaching in France, Peter de Bruis published his errors in Provence. He *condemned the baptism of infants, and rebaptized the adult.* He caused the churches and altars to be thrown down, and broke the cross. He did not approve the celebration of mass, and taught that alms and prayers were of no use to the dead. A doctrine so seditious *raised great troubles in church and state.* NOTHING was seen in Provence *but rebaptized Christians,* churches profaned or destroyed, altars overturned, and crosses burnt. The laws of the church were publicly violated; the priests beat, maltreated, constrained (!) to marry, and the ceremonies of the church abolished. Those disorders excited the *zeal* of the bishops of that country, who, with the assistance of the princes, drove away those heretics, and put a stop to the rage of their followers. Peter de Bruis from thence went to Languedoc, where he published the same errors in Toulouse, and other cities, till he was seized and *burnt alive,* at St. Giles's in Languedoc.

Henry, his disciple, who was returned, after having been banished from Mans, preached the same doctrine, and added new errors thereto; so that, in a short time, *the whole country was infected* with those detestable maxims. Cardinal Alberick, bishop of Ostia, and legate of the Holy See, brought St. Bernard into that country, put a stop to that doctrine, and recovered the people by his sermons *and miracles (!).* There were also heretics at Perigueux at the same time, who taught *almost the very same errors;* and Tanchelm, or Tanchelin, published *such like* in Flanders. *This heresy* was set up at Cologne, and spread as far as the diocese of Toul. We find *just such* heretics in Italy, who took the name of Cathari, whose opinions were full of extravagances. THEY ALL DENIED THE NECESSITY OF [INFANT] BAPTISM, and the real presence of the body and blood of Jesus Christ in the Eucharist. Some of them went further, and attacked the divinity of Jesus Christ, and the other mysteries. There were likewise some of them who went into Manicheeism.

Arnold, a native of Brescia, who came from Italy to France, *taught almost the same errors touching infant baptism* and the eucharist. He likewise attacked the clergy, upon an article which touched himself, by maintaining that ecclesiastics ought to have no property. I have already said, that, having gone to Rome, he had *a great number of disciples there,* and that, having been driven from thence, he was taken and *burnt alive.* Thirty of these heretics, going from France into England, towards the year 1160, did likewise propose to sow their doctrine there; but they were seized and exterminated. They were called Publicans.

The heretics we have been speaking of were condemned in the council of Toulouse, in 1116; in the general Lateran council, held under Innocent II., in 1131; in an assembly of bishops, held in England, at Oxford, in 1160;

and in a council at Tours in 1163. Their number increasing in Languedoc and Gascony, they were legally condemned at Lombes, in 1176, and at Toulouse, in 1178. They retired to Albi, from whence they were called Albigenses.

* * * * *

It is surprising that such extravagant errors as these could make so little* progress in so little time; but that which very much contributed thereto, was the slackness of the discipline of the church (!), the avarice and voluptuousness of ecclesiastics, the common abuse of the sacraments, the credulity (!) and ignorance of the people, *the seeming virtues of these new preachers*, and the desire of reformation, which served for a pretence to make way for these new opinions. —Lewis-Ellis Du Pin's History of the Church, 4 vols.; Cent. XII. ch. vi., vol. iii., pp. 149—152, 3d ed., Lintot, London, 1724.

* This is obviously a misprint for *great*.

*** The work from which the above extract is taken must be an abridgment of Du Pin's Ecclesiastical History. In that work itself a much larger account is given of these so called heretics; and of the various persecutions they endured from the church of Rome. See vol. x., ch. vi., pp. 86—91. It appears very evident, amongst other things, that the Baptists of that age, like those of all succeeding ages, were for keeping close by the New Testament. They held, what in subsequent times has been distinguished as the great principle of Protestantism—the sufficiency of the Scriptures; and in matters of religion, they allowed an appeal to no authority beside.* Hence among the charges alleged against them, it is stated that "they styled all the usages of the church, which were not established by Jesus Christ and the apostles, superstition." This was deemed a seditious doctrine, and they were put to death for maintaining it. But the doctrine survives, and is still a very troublesome one to the state church of our own country. Those who came to England were condemned in an assembly of bishops, held at Oxford, in the reign of Henry II., in the year 1160, as stated above. Instigated by the clergy, the king ordered them to be branded with a red hot iron in their cheek, to be whipped publicly, to be driven out of the city half naked, and to be left to starve to death. William of Malmesbury, the historian who lived not long after this time, says, that "these heretics being examined, answered pretty well about the nature of the heavenly Physician, namely Jesus Christ; but that, when they were told of the remedies which he has left us, namely, the sacraments, they then replied very ill, and declared that they condemned baptism, the eucharist, and marriage; and that they despised the Catholic unity." It is obvious from the above account, in what sense we are to understand their denial of the ordinances and of marriage. *Infant* baptism they denied, and transubstantiation, and marriage; in other words, they protested against the errors of the Romish church on those subjects, and refused, by denying the Catholic unity, to acknowledge that there was no salvation out of her pale. It is clear, also, that however on the continent some of these people might fall into the fatal error of denying the Godhead of Christ, those who came to this country were not thus tainted: they "answered well about the nature of the heavenly Physician;" and little doubt can be entertained that they were real Christians, true believers in the Son of God, and martyrs to the testimony of Jesus.—Ed.

* For some further remarks on this point, the reader is referred to our Review of Waddington's Eccles. Hist. in the May number.

THE PASTORAL CHARACTER OF THE APOSTLE PAUL.

We are perhaps accustomed to look at the apostle Paul, more in the character of the active and energetic evangelist, than as the holy, affectionate, and spiritual pastor; but no part of the Bible sets the apostle before us in the latter character more strikingly than the 20th chapter of the Book of Acts, when he took his farewell of the elders of the church of Ephesus; and it seems to me that it would be profitable for us all to dwell upon that chapter, in order that we may admire the grace of God, by which this "good man was thoroughly furnished for *every* good work."

In the church of Ephesus the apostle Paul had laboured for three years; and if we read the apostle's own address to the elders, we may obtain a general idea of what those labours were. He says, "Ye know, from the first day that I came into Asia, after what manner I have been with you *at all seasons*, serving the Lord with all *humility of mind*, and with *many tears*, and temptations which befell me, by the lying in wait of the Jews; and how I kept back nothing that was profitable for you, but have shewed you and taught you, *publicly and from house to house*, testifying repentance towards God and faith in our Lord Jesus Christ;" and again he says, "Therefore watch, and remember that for the space of three years I ceased not to warn *every one night and day with tears*." Oh, what pastoral labours these must have been, to be described by himself in such strong language as this! And while the elders heard these words addressed to them, they called to mind the apostle's earnest, heart-stirring, and affectionate preaching. They called to mind how much, in visiting their respective houses, he had admonished and encouraged their hearts; how he had always led the conversation to spiritual subjects, and then had poured forth his soul in the most holy and heavenly manner, so that they had not even spent a social evening with him without receiving spiritual benefit. They called to mind the instances in which, when they were afflicted, he had visited them; and, while he had most tenderly sympathized in all their sorrows, had affectionately besought them to seek for the sanctified effect of all their trials. When prosperity surrounded them, they remembered how he had, with the greatest love for their souls, warned them against setting their affections on things on the earth; and each could remember some conversations he had had with the apostle, which had led him to a closer walk with God. But, above all, they called to mind the holy deportment and character of the man: he was "a living epistle of Christ, known and read" by all of them. These, sir, are only a few of the circumstances which would occur to their minds, when they looked back upon those three years of their holy connexion with the apostle as their spiritual father.

And can we wonder that, on such a review, they should weep when he told them that they should see his face no more? Could they behold for the last time the man to whom they were so much indebted for their spiritual prosperity, without feeling it to their very souls?

I take the liberty, sir, of making

these few remarks upon this beautiful chapter, with the earnest prayer that all the ministers of Christ may have the same *pastoral* spirit as the apostle had; and I am sure that they would reap in their own souls somewhat of the happiness which the apostle experienced by the love and the warm-hearted affection of all the members of their respective churches; and I hope that some person, on reading these remarks, will endeavour to do the subject greater justice than I have done it, and set it forth in all the beauty and importance which it deserves.

D.

*** We sincerely concur in the hope expressed by our correspondent. The pastoral character of the man who was "not a whit behind the chiefest of the apostles," is a subject full of deep and practical interest; and hitherto not much illustrated. It did not fall in any way within the scope of Lord Lyttleton's celebrated book to touch it. Macknight, in his life of the apostle, confines himself principally to a chronological history of facts, without attempting a delineation of character. Only incidentally does he draw the attention of his reader to any of those exquisitely beautiful passages in Paul's writings upon which he has left the strong impression of his personal sentiments and feelings, or in which with incomparable modesty he refers to his manner of discharging his official duties. Nor is the deficiency supplied by Mrs. Hannah More, though many hints towards it may be gathered from her Essay, especially from some of the chapters in the second volume. Her design was to propose the apostle as a pattern for Christians generally, rather than to exhibit him as the minister's model, either in the character of the zealous and travelling evangelist, or of the settled and diligent pastor. We shall much rejoice, therefore, if some of our esteemed brethren should be attracted to the subject, or if the writer of the above article should resume it, and favour us with their matured and well composed reflections upon it.—Ed.

REVIEWS.

Biblical Cabinet: The Biblical Geography of Central Asia; with a General Introduction to the Study of Sacred Geography, including the Antediluvian Period. By the late E. F. C. Rosenmüller, D.D. Translated by the Rev. N. Morren, A.M. Vol. I.—T. Clark, Edinburgh: J. G. and F. Rivington, London.

This small but elegant volume is the result of much literary labour; and as we consider it destined to become a standard work of reference to the biblical student, we shall give it a full share of our attention.

It is gratifying to observe that many learned men of the present day vie with each other in their ardour to illustrate the word of God. Their united talents are brought to bear upon points of high interest, and the agreeable pursuits of science are connected with the pious labour of interpreting and searching the Scriptures.

The scene of our Saviour's mission lay in the promised land of Canaan, which has recently, but imperfectly, been explored by modern travellers. The countries which were foreign to the Jews, yet connected with their history, have been examined still less carefully by biblical critics; and this publication, by drawing attention to the *general* geography of the bible, supplies much of this defect. The author before his death published the result of his researches in five books; two of which, containing *Central Asia*, have been with great judgment condensed by his translator into the neat publication now before us.

The subject-matter of the work is divided into seven chapters. The first treats of the earth generally,

and the opinions of Hebrew writers upon its form, &c; the second, of antediluvian geography; the third, of the genealogy of nations; the fourth, of the regions north of Palestine; the fifth, of Media; the sixth, of Elam; and the seventh, of Persia.

Throughout the work the learned author has used extraordinary diligence in comparing the opinions of critics, and the testimonies of the ancient classics and of modern travellers, with the sacred text. We think there is rather too much display of the foreign character, which is, however, highly creditable to the printer, and will perhaps have besides the good effect of drawing the reader's attention to original documents, and showing the necessity of Arabic and Persian literature as helps to the translation of Hebrew. The author has furnished us with an abundant foliage of erudition upon this subject, and has frequently strewed our path with flowers. We look forward with interest to the period when these will be advanced to reproductive fruits, and brought to maturity.

The two most important events recorded in Scripture to have happened in that part of the world under our consideration are, the fall of man, and the captivity of the Israelites. We shall therefore dwell less upon the first, third, and fourth chapters, than upon the others.

In the first chapter, when treating of geographical bearings, the author would interpret the passages in Gen. xxv. 18: The Ishmaelites "dwelt from Havilah unto Shur, (עַל־פְּנֵי *in the face of,) to the east of, (rather than before)* Egypt, as thou goest towards Assyria." In this we agree with him.

In chapter the third, the two Havilahs of Gen. x. 7, 29, are both placed in southern Arabia.

In chapter the second, the Havilah of Gen. ii. 11 our author places in Colchis, between the Black Sea and Georgia; but in chapter the fourth, which treats of the northern regions, an ample and interesting account is given of Ararat without any mention of Havilah. His translator, in a table which treats very briefly of the genealogy of nations, and is a convenient summary of the most judicious opinions prevalent amongst the learned (p. 91), gives seven other opinions as to the position of this Havilah, viz., Ava, Cabul, India, &c.

The table alluded to (p. 91) relates to antediluvian geography, and in a very scientific manner illustrates the principal opinions, nine in number, regarding the situation of Eden, the four rivers of Paradise, &c. The first opinion places Eden in Armenia; the second, in Korneh in Babylonia; the third, in the country near the Caspian Sea; the fourth, in Bactria; the fifth, in Syria; the sixth, in the country between the Ganges and the Nile; the seventh, in Bamean; the eighth, in India; and the ninth, in Cashmere. Neither of these represents the opinion of Rosenmüller, who makes the Pishon the Phasis of Iberia; the Gihon, the Oxus; and Cush, the extreme south, or land of the blacks. But, to use the words of his translator, "finding it impossible to reconcile these notions, he places the discrepancy to the account of the ignorance of the early Hebrews of the geography of remote countries; an explanation which is subversive of the authority of the entire narrative, and which therefore is omitted without scruple." Milton's opinion, which upon this subject is very high authority, is not mentioned; it differs from all the foregoing.

> Eden stretched her line
> From Auran eastward to the royal towers
> Of great Seleucia, built by Grecian kings,
> Or where the sons of Eden long before
> Dwelt in Telassar. *Par. Lost*, b. 4.

In the same book Milton mentions Mount Amara, as

> (by some supposed
> True Paradise) under the Ethiop line
> By Nilus' head— v. 281.

the Orontes and other places, all different from those in the table.

It is lamentable that, in following the unerring guide of Scripture, good and learned men should furnish cause of reproach, by the extraordinary diversity of their opinions and interpretations. Our confiding too much in ancient tradi-

tions, the origin of which, whether fact or fraud, is quite unknown, has doubtless occasioned much distortion of language, for the purpose of effecting an agreement between them and the holy text. We are nowhere instructed to reconcile the inconsistencies of heathen tradition, but to "search the Scriptures." The question for our consideration is not the Paradise of the Greeks or of the Indians, of the Persians or of the Chinese, of the Armenians or of the Maronites; but the *Eden of Scripture*.

In the present case, rejecting all tradition whatever, and seeking to understand impartially the plain meaning of the divine writer, no difficulty presents itself to our minds. This venerable fragment of extreme antiquity could not have been inserted as a more curious than useful illustration; but, in our opinion, was preserved by Noah as a most interesting document to the whole of his posterity, that the memory of their origin and degeneracy, accompanied by information as to the precise geographical locality of such an event as the fall of our first parents, might for ever bear the stamp of indisputable certainty. It is therefore, we think, a duty to seek the means of elucidating this passage; and, without bending to the enormous weight of authority that has been accumulated over the subject, we shall now state what we believe to be a fair interpretation of the text, Gen. ii. 8—15.

The names of the rivers and places evidently agree with those of postdiluvian writers, having in all probability been remembered and applied to postdiluvian rivers by Noah and his family; and as the persons for whom the account was written were postdiluvians, to have been intelligible the names were of course those in general use at the time.

We think it best, for obvious reasons, to read ver. 10: "And a river ran *by* Eden to water the garden; and from thence *upwards* it was parted, and became into four heads."*

Now, since the Euphrates and the Hiddekel are recognized as the Euphrates and Tigris of modern geography, it is strange that two other large rivers which join these near their confluence have not, so far as we know, been mentioned as the other two rivers of Paradise. Pursuing a contrary order from that observed in the text, we think the Gihon bounding the country of Ethiopia (or Cush) may be found in the Gyndes (see the map of D'Anville) of Chusistan; and then the Eulæus or Ulai, Dan. viii. 2 (according to Wahl, Av-ilah), which was the "regia lympha Choaspis," will be the Pishon encompassing the land of Havilah "eastward from Egypt, taking the Assyrian road." We think it unnecessary, and we have no room here, to discuss the proofs from the natural products of the country, or to enter in a pererudite manner, as our author and his translator have done, into the etymology of "Paradise." In fact, we consider that at present the sun of that science

> "Looks through a horizontal misty air;"

and till the laws of literal mutations are more universally understood and better established than they now are, even in the Sanscrit, Welsh, and other languages, we think upon this subject much must continue to be supposed, little understood, and less believed.

With respect to the latter chapters, it was our intention to have entered a little upon the conquest of Samaria by Shalmaneser, and the recognition of the captive Israelites in the provinces south of the Caspian sea, from the writings of Benjamin of Tudela, who visited them just before their expulsion by the Tartars under Holagu Kkan and Tamerlane.

* Had Eden been the source of four large diverging rivers, it must of course have been an elevated and cold mountain plain; the preposition מִן *min*, frequently indicates *direction*, as in ver. 8, מִקֶּדֶם east-*ward*: מִשָּׁם therefore may signify Eden-*ward*. The names of the four rivers are evidently given in the order of *distance*; the furthest first. Taking the Euphrates as a stand-point on almost any map, though the differences are perplexing, we shall yet find at least two rivers besides the Euphrates and the Tigris, uniting near the same spot.

Our missionaries in India have recently found them to exist in the country of the Afghans, but, we believe, have not decidedly traced them from "Halah, and Habor, and Hara, and the river of Gozan." 1 Chron. v. 26. We recommend this subject to the attention of the translator in future editions of the book.

We disapprove of superadding to the double notes, viz., those of the author and those of the translator, a double appendix; and should wish to see the translator's notes and additions under the original reference, and on the same page. We also think that a translator dishonours his author when he holds his book unworthy either of an index or of a map. Should the price of the publication be adhered to in future, and not increased with every succeeding edition (and we hope it will pass through many), we think its circulation will greatly extend; and as our suggestions are really prompted by a desire for its improvement, we wish it every success.

Memoirs of the Rev. G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. By Stephen H. Tyng. *With a Recommendatory Preface.* By the Rev. Thomas Snow, B. A., Rector of St. Dunstan's-in-the-West. — Seeley, pp. 276.

In these pages the reader will meet with ample evidence that Dr. Bedell was no ordinary man. His talents appear to have been eminent, his piety exalted, and his zeal most exemplary. He would have adorned any denomination of Christians, as he was a bright ornament to that with which he was more immediately connected. By perusing this work we are not less dissentient from an established church, whether in England or in America, than we were; but we are powerfully reminded "that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." The subject of this memoir was born "on Staten Island, in the harbour of New York, on the 28th of October, 1793." In his ninth year he sustained a severe loss in the death of his pious mother; her maternal care, however, of this her only son became manifest in its effects even before this period, and, after her removal, his sisters, who were more advanced in years, fostered with tender solicitude these early appearances, and had the inestimable happiness to witness their attaining a maturity which must have reached, if not exceeded, their most cherished expectations. He obtained a liberal education, and was ordained just after he had completed his twenty-first year. After occupying a few years in ministerial exertions in North Carolina, he was providentially guided, in 1822, to a settlement, during the residue of his interesting and valuable life, in Philadelphia, in the United States. Here he raised a new and large congregation, which continued numerous, prosperous, and affectionate to the time of his death. Symptoms of pulmonary disease attended him, at times, nearly or quite through the whole period of his public life, and very often interrupted his manifold and very successful labours; but the insidious complaint was not permitted to triumph till he had nearly finished his forty-first year, when he calmly left this mortal state to abide in the undisturbed enjoyment of everlasting life. We sincerely wish it were in our power to enrich our pages and gratify our readers by transcribing Mrs. Bedell's account of the last hours of her lamented husband, communicated in a letter to one of his sisters; but its length forbids, and it must not be abridged. We would convert our inability, in this instance, into an argument to enforce the desirableness of perusing the entire volume. We do not, however, intend that this should preclude us from giving the following extract from another part of this excellent work, which we think might, in other connexions, be turned to good account:

"He placed in the hands of those who desired to become united with the church, in any of its ordinances, the following circular, containing questions

touching the great subject of personal experimental religion, to which he required from them answers in writing.

"As you are about to make a profession of religion, I am exceedingly anxious that both you and myself should be satisfied on some points of importance; and, in order that this may be done, will you do me the favour (for I ask it as a favour, not as a right) to meditate on the following questions, and give me your views in writing? I have two great objects in view; one is, that I may be satisfied as to the correctness of your sentiments; and the other, that should I, at any subsequent period, as a faithful pastor be obliged to remind you of any departures from the line of duty and love, I may have the advantage of placing before you your own deliberate conclusions, when you joined yourself to the Lord in the bonds of a covenant which ought never to be forgotten. Read these questions, pray over them, compare them with the word of God. If they in the least depart from the simplicity of the gospel, I have no wish that you should answer them. Satisfy your mind on this point. I wish you to act conscientiously, and in the fear of God. This is one of the most solemn periods in your life, and you must act as with eternity in view. Take two copies of your answers, both written in precisely the same words. Keep one for your own satisfaction, read it once in every week by yourself, and with prayer. Give the other copy into my hands. It is for my private satisfaction, as the pastor set over you in the Lord, and responsible for the manner in which I discharge my duty to you. May the Lord direct you and keep you by his grace, and finally present you faultless before the presence of his glory with exceeding joy!

"Questions for Self-Examination. 1. Do I acknowledge and feel that I am a sinner in the sight of God? 2. Do I recognize the necessity of repentance; and what good reason have I to suppose that I have repented of my sins? 3. What reason have I to suppose that I have experienced that change of heart which is so frequently spoken of in Scripture? 4. Am I sure that as a sinner, unable to save myself, I am resting my only hope upon the sole merits of the Lord Jesus Christ? 5. Do I look upon the Lord Jesus Christ as a Divine Saviour, who took our nature upon him, and died on the cross as an all-sufficient sacrifice for the sins of the world? 6. Do I think that I am capable, without the influence of the Spirit of God, to turn myself to his service? 7. Do I feel as if it was my duty, as well as privilege, to spend a stated time every day in prayer to God; and do I take delight in this? 8. Do I believe that the Bible is the word of God, and that I am bound to obey its requisitions? 9. Do I think that I ought to read the Bible with regularity and prayer, and do I love to do so? 10. Do I believe that I am bound to give up my heart and life to the service of God? 11. Do I believe it my solemn duty to make a public profession of religion; and do I think that I am called upon to maintain a consistent Christian profession? 12. What is my candid and free opinion as to the nature of what are called the amusements of the world, such as theatres, balls, games, &c.? 13. Is it my opinion that I could with any kind of consistency engage in these things? 14. Do I love any of these things *now*? 15. Should I be led astray in relation to these things, what do I think ought to be my own opinion of my spiritual state, and what do I think ought to be the conduct of my pastor towards me? 16. Do I think that I ought to be much engaged in advancing the Lord's cause by every lawful means? 17. Am I determined by the grace of God to adorn the doctrine of God my Saviour, and let my light shine—to grow in conformity to God—and to seek, above all things, the glory of God and the salvation of my soul? 18. Have I prayed over these questions, and have I answered them sincerely, and in the fear of God? 'Be not deceived, God is not mocked.'

"Let your answers be full and explicit. What I want is to ascertain the state of your mind as to the things of religion. Thus I may know how to adapt my Christian instruction to your case.

"Let your answers be written on a separate sheet of paper, and let the number affixed to your answers correspond carefully with the questions.

"If on any point you are in doubt, come to me. Gladly will I seek to direct you in any thing which concerns your eternal peace, and pray with you and for you; for my heart's desire is that you may be saved, and be made, by your precept and example, the instrument of saving others; which may God grant, for his mercy's sake in Jesus Christ the Lord.

"Your friend and pastor."

—p. 100—103.

Lectures on the Preaching of Christ. A Supplement to Lectures on the History of Christ. By JAMES BENNETT, D.D.—London: Hamilton and Co.

As preaching is the great instrument which the wisdom of God has devised for the moral renovation of the world, it is of the utmost moment to all who are engaged in this service, to study the perfect specimen of it exhibited by our Divine Lord. Nor is it of importance only to those who are specially appointed to the work of the Christian ministry, to examine our Saviour's discourses; but to every person into whose hands the New Testament comes, that he may be instructed and refreshed at these pure fountains of inspiration. The preaching of Christ was not only luminous with truth, and intelligible by its simplicity, but remarkably fascinating by the abundance of its parables and similitudes; and these it is the particular object of this volume to illustrate. Not, however, exclusively so, as the sermons on the mount, the appeal to the cities of Galilee, and other subjects, are included. It is intimated by the author that the volume is the result of his attempt to preserve unbroken the narrative contained in his lectures on the history of Christ; its arrangements and references are therefore accommodated to that publication.

It is to be apprehended that the preaching of Christ is too little regarded in general as the model of all pulpit exercises; and especially is He too seldom imitated in his great character of an itinerant and ever active labourer in the field of fallen humanity. His vigilance in seeking opportunities of usefulness, and his skill in improving them, can never be sufficiently estimated. With untiring zeal he "went about, doing good;" with admirable condescension he taught the ignorant mind, and relieved the most urgent necessities of every class of men, however obscure, neglected, indigent, and despised of others; and with persevering effort he "finished the work that was given him to do." With the earth for his pulpit, and the heavens only as his canopy, how often did he address the listening multitudes, and from their applauses or their maledictions retire to the mountain solitudes for prayer! And should not his professed followers and servants, those who wear his name, and aspire to the same office, abound in similar engagements, and in similar devotions? Let ministerial labours, baptized in prayer, be excursive and diffusive. Would we extend religion? would we promote its revival? we must imitate our Master; go into the fields with the great sower, and condescend to men of low estate. Jesus followed in no common track, as he set no ordinary example. He dispensed with the glory of temples and the pomp of worship; and while we plead not against the needful accommodations that times or circumstances may require, and feel impressively the importance of localizing societies, as a means of enlarging the general church of Christ, yet let the conduct of our great Master stimulate us to encourage, by our countenance and example, as much as may be, a ministerial itineracy. It has ever attracted, and will attract, the dews of heaven's blessing.

A few words may suffice to characterize the volume before us. It is plain and sensible. In general it is more explanatory than appealing and hortatory. We have not observed any striking passages; but throughout it assumes the character of a sober and evangelical commentary. In this view it may be recommended as worthy of perusal, and we heartily join in the wish that it may be very useful.

The New Testament of our Lord and Saviour Jesus Christ; published in 1526. *Being the first Translation from the Greek into English by that Eminent Scholar and Martyr, William Tyndale. Reprinted verbatim; with a Memoir of his Life and Writings.* By GEORGE OFFOR. *Together with the Proceedings and Correspondence of Henry VIII., Sir Thomas More, and Lord Cromwell.* 8vo.—London: Samuel Bagster. 1836.

We have just celebrated the tercentenary of the translation of

the Bible into our vernacular tongue by Coverdale. But the labours of that eminent translator were preceded by those of the still more illustrious Tyndale. For many years he had applied himself with godly and unremitting toil to the work of giving to his countrymen the Holy Scriptures, before Coverdale entered upon the field. Persecution cut him off before his design was completed, but he accomplished enough to shake the empire of papal darkness in his native land to its centre, and to entitle himself to the everlasting gratitude of the English nation. Of the first edition of his New Testament, the beautiful volume now published is a reprint. The precious gem, of which it is a faithful copy, is the property of our own denomination, belonging to the Baptist college at Bristol. Its history, as far as it is known, is accurately preserved; and is thus given by Mr. Offor.

"The first of Tyndale's editions is a small 8vo. handsomely printed; it consists of 336 leaves, of which 333 contain the text, the remaining three being occupied by the epistle to the reader and the errata. Of this book only two copies have been discovered: one, wanting forty-eight leaves, is in the cathedral library of St. Paul's; the other, from which the present edition is printed, adorns the Baptist library at Bristol. This rare and precious volume is in the most beautiful preservation, the cuts emblazoned, and every leaf ornamented, as if intended for presentation to some royal or noble personage; the title, if it ever had one, is lost. The type is a neat German character, similar to that of Hans Luft, who, at Wyttenburg, and at Marpurg, printed nearly all Tyndale's works. This literary gem was first discovered by John Murray, one of Lord Oxford's collectors. His lordship generously rewarded him with an annuity of twenty pounds for his life, and gave him one year's money in advance. On the decease of Lord Oxford in 1741, while the annuity was still paying, the library was bought by Mr. Osborne, who, not knowing the rarity and value of so precious a volume, sold the treasure for fifteen shillings to the celebrated collector, Mr. Ames. On his death in 1760, it was bought by John Whyte for fourteen guineas and a half; he, after keeping it exactly sixteen years, sold it to Dr. Gifford for twenty guineas. In 1784 this volume, together with the finest collection of early English Bibles in the kingdom, was left by Dr. Gifford, then one of the librarians at the British Museum, to the Baptist College at Bristol, where it has been most carefully preserved. Through the public feeling and liberality of the Principal of the college (Mr. Offor adds), permission was cheerfully given to print from it the present edition, which is a literal copy of the original, with fac-similes of the wood-cuts and ornaments."

On the merit of Tyndale as a translator of the Scriptures, and his superiority in this respect to his successor Coverdale, we have recently had occasion to remark, pp. 154, 155. This reprint of his New Testament is preceded by an interesting and well-written memoir of his life, his writings, his persecutons, and martyrdom; and we shall only add, that the lovers of the strong, nervous, and expressive style of our genuine old English language; and the Biblical student; and the literary antiquary; and those who venerate the memory of the martyrs; and such as feel their obligation to the men who struggled successfully, though at the cost of their property, their country, their liberty, and their lives, with "the fiery rage of the old red dragon;" and the pious Christian of every section of the church, whose heart burns with gratitude to God for the inestimable treasure of his word;—all are indebted to the editor and the publisher of this volume, for putting within their reach so precious a relic of the learning, the faith, and the zeal of the sixteenth century.

An Historical and Descriptive Account of China.—Edinburgh: Oliver & Boyd. 3 vols., with Map and Engravings.

Increasing importance attaches to that great empire to which these volumes relate, and increasing solicitude is consequently manifested to become better acquainted with it. To the British merchant and the British Christian, it presents an almost immeasurable field of enterprise. Recent legislative enactments

of our own government are turning the tide of commercial adventure towards it; and some notes of preparation have been heard among Christians, as though they were about to embrace its vast population in the widening circle of missionary zeal. The voice of one crying upon the confines of its mighty provinces, "Prepare ye the way of the Lord," has already gone forth; and devoutly do we hope that before the echoes of that voice shall subside into silence, the Deliverer himself will appear, and to his many triumphs add the conquest of this ancient land.

The volumes before us are a well-timed publication, and will reward the reader with much curious and valuable information. They are the joint production of six gentlemen, each of them eminent in his own department. The historical part and the general superintendence of the work were committed to *Hugh Murray, F. R. S. E.* What relates to the foreign commerce of China, particularly with our own country, is discussed by *John Crawford, Esq.*, and *Peter Gordon, Esq.* The former of these gentlemen is already advantageously known by his "History of the Indian Archipelago," and his account of the embassies to the courts of Ava, Siam, and Cochin China. A chapter on "the navigation to China by different routes," is supplied by *Captain Lynn;* mathematics and astronomy are treated of by *Professor Wallace;* and botany by *Gilbert Burnett, Esq.*, late Professor of that science in King's College.

Much diligent research has evidently been employed in the compilation of the work, and materials seem to have been collected from every accessible source. Little comparatively is said of the religious notions, rites, and worship of this singular people; but then little is known respecting them. Honourable mention is made of the Missionaries Morrison, Milne, and Gutzlaff; and an opinion is expressed that, from the disposition of the people and the framework of society, fewer obstacles are presented to the introduction of the gospel than, perhaps, in any other country of Asia. This opinion, if well founded, and the reasons are given on which it is formed, will, we trust, stimulate the incipient efforts of Christian philanthropists, and urge forward their designs of mercy towards this most extraordinary and most populous of all the nations of mankind.

Slavery in America; with Notices of the Present State of Slavery, and the Slave Trade, throughout the World. No. I. Conducted by the Rev. THOMAS PRICE. —London, G. Wightman.

We embrace the earliest opportunity to introduce this new periodical to the attention of our readers, and to give to its design, and to the principles on which it is to be conducted, as they are avowed in "the Editor's Address to the Reader," our sincere and cordial recommendation. The Baptist denomination is fully and honourably embarked upon the great cause of universal emancipation. The chief scene of the conflict in favour of the rights of humanity, the claims of justice, and the honour of religion, against tyranny, rapacity, fierce cruelty and lust, with all the dark crimes inseparable from slavery, is no longer the colonies of Britain, but THE FREE STATES OF AMERICA. And what renders the case the more melancholy and the more monstrous is, that Christians—the members, the deacons, the elders, the pastors of Christian churches, are deep in the guilt of buying, and selling, and holding in bondage the bodies and the souls of men. It is time that the sister churches of the parent land should lift up their voice in tones of holy and indignant remonstrance. This they are doing, and the present well-timed publication will afford them the medium through which they may make their generous sentiments known, while they plead for the children of Africa, and vindicate their just cause against the task-masters of America.

It is well known how prominent

a part was taken by our esteemed brother, Mr Price, in the struggle which terminated in the downfall of West Indian Slavery. There he laboured nobly, vigorously, and eloquently in the cause of Negro freedom. In that trying dispensation of Divine Providence which now compels him to abtain from public speaking, he may assure himself of the affectionate sympathy of all his brethren, and they will rejoice with us that his pen is still employed in discharging a duty, which, to use his own words, "conscience deems imperative, and in which all the purest sentiments of his heart find an appropriate sphere of operation."

The Constitution of Congregational Churches, compared with the Institutions of Primitive Christianity and the Principles of True Protestantism, showing their essential agreement. By Joseph Fox.—London: J. Dennis, 62, Paternoster Row. 1834.

This excellent production owes its existence to the fact of the clergy in Sheffield, the town in which Mr. Fox resides, "having preached on a certain sabbath to their respective congregations in defence of the established church, and of ecclesiastical establishments in general." The contest still pending between the hierarchy of our country and the dissenters has ever been, on the part of the latter, a contest for great principles, approved by reason, and founded on the word of God. For the ultimate triumph of those principles we have never had the least fear; and that triumph may be nearer its consummation than many persons are inclined to suppose. Of this at least we are certain, that every friend of God and of the human race should concur, to the utmost, in furtherance of it; and under this conviction we warmly recommend the pamphlet before us. Mr. Fox states with great force and clearness the principles we have adverted to, showing that the Holy Scriptures are the only supreme rule of faith and duty, that the right of private judgment in religion is every man's inalienable privilege, and that the primitive churches were not national, but voluntary, distinct, and independent associations of the faithful, and were designed by Christ as models for all succeeding churches. The statement in p. 57 is too truly correct, and ought to be generally known, not indeed to be exulted in, but that the knowledge of it may operate to bring about a better state of things. It is this—

"In respect to the ministry in particular, take the following fact as an instance: it is well known that out of the 18,000 who compose the clergy, hardly 2000 can be found who are decided friends of evangelical religion. This is supposed to be the largest number that has ever existed at one time in the establishment. Thus, then, for the small minority of 2000 men of right principles and character, we have, introduced into holy orders and maintained therein, 16,000 of an opposite description. When this appalling fact is considered in all its bearings, can we wonder that infidelity prevails in the land to the extent to which it does? The thing to be wondered at is, that it does not exist in a still greater degree."

The pamphlet closes with giving the "reasons of Christians of the congregational body, for attaching importance to those views of ecclesiastical polity which they adopt and maintain."

BRIEF NOTICES OF RECENT PUBLICATIONS.

Short Sermons to Children. By the Rev. Alex. Fletcher. Third Edition. pp. 139. *London: Ward.*—The author of these sermons has long been known as one of the most assiduous and successful promoters of Sunday-school education. His aptness in communicating knowledge to children is a talent by which he is remarkably distinguished. His reputation in this respect will sustain no injury from the present publication. His style is simple and captivating; his sentiments, important and evangelical. A beautiful little hymn from the poetical pen of Mr. Edmeston follows each of the sermons.

Little Francis, or Sunday Schools a real Blessing. Illustrated in a Brief Memoir of Francis Fox. The Third Edition, with additional Anecdotes. By Christopher Woollacott, Little Wild Street, London. pp. 24. Wightman.—This small pious and pleasing publication is entitled to the attention of the teachers and superintendents of our Sunday-schools, as well calculated to promote their benevolent labours in training up children in the nurture and admonition of the Lord.

Practical Christianity Illustrated. By Samuel Walker, A.B., Curate of Truro, &c. pp. 246. Religious Tract Society.—The character and writings of this excellent man are well known and appreciated in the Church of Christ. The present is a republication of a valuable practical treatise, chiefly consisting of a discourse on the necessity of being acquainted with our fallen state, and of an introduction to the knowledge of ourselves.

A Gift to a Neighbour. By the Rev. C. B. Taylor, M.A. Religious Tract Society. pp. 191.—A reprint in a collected form of seven tracts. The pious author says, "It would gratify me to know that they are read with pleasure and interest." This gratification he may receive from us, should this notice meet his eye. If they are read at all, it must be with deep interest, for they are admirably fitted to touch the sensibilities of the heart. As separate tracts they have had a large circulation; if our recommendations avail, they will have a yet larger.

The Manner of Prayer; an Inquiry relative to the best means of discharging the duties of Public and Social Devotion. By W. Walford, late Tutor in the Academy at Homerton. pp. 289. Jackson and Walford.—The Church of England is accustomed to boast that whatever may be said of the sermons of her clergy, an incomparable superiority can be claimed for her offices of devotion. Though in the pulpit there should be little of the bible, in the desk there is the prayer-book, and there let it remain. We concur heartily with Mr. Walford in giving the preference to free prayer, though we also think with him that our service would be improved if in some part of it the congregation were to take an active part. His treatise is sensibly written, and with great neatness and perspicuity. It gives the result of long and attentive observation, and offers many valuable directions. It struck us, however, as a singular omission, that in his enumeration of the parts of prayer, *petition*, which is its most essential quality, is left out.

On the Marriage of Christians with Unbelievers. By the Rev. H. H. Dobney.—The churches of our Lord will be much obliged by the production of this useful book. Many of the truths it contains were before extant in larger works; but the constant liability of our young friends to temptation and imprudence in forming their connexions for life, renders the concentration of these thoughts greatly desirable. Mr. Dobney has accomplished this task with much accuracy and good taste; and parents, with all such as have the care of youth, will find in his work a valuable assistance with which no young person in the church ought to be unacquainted. The very kind and judicious recommendation of the Rev. B. Mocks, author of the retrospect which forms the appendix, is worth more than the price of the whole volume.

The Scope of Piety; or the Christian doing all things to the Glory of God. By Thomas Quinton Stow. Simpkin and Marshall.—A treatise sensibly written, scriptural in its sentiments, and practical in its tendency, on a subject of primary importance, and universal interest.

Extracts, Doctrinal, Practical, and Devotional, from the Writings of George Monro, M. A., Vicar of Letterkenny, Ireland. By Joseph Fry. Darton and Son. pp. 412.—The writings of this excellent author are now but little known. Judging from these extracts, we wonder, that like so many of the old divines, he has not had a literary resurrection. He has his own method of stating truth; but with much to admire, we have seen little to censure. His sentences are rich, full, spiritual, and fervent, indicating exalted piety, and a deep experimental acquaintance with the things of God.

Mature Reflections and Devotions of the Rev. Rowland Hill, A. M., in his old age. By the Rev. E. Sidney, A. M., Author of his Life. Baldwin and Cradock. pp. 238.—This is a book of memorabilia. Mr. Sidney has gathered up the fragments, that nothing might be lost. It contains much that is characteristic of the venerable man of God; and its tendency, like all Mr. Hill's preaching, is to promote universal evangelical holiness.

Is all well? or a Pastoral Inquiry concerning Spiritual Health. By Joseph Fletcher, D. D. Westley and Davis. pp. 59.—The substance of three discourses delivered by the author to his church and congregation. The question is proposed with regard to personal and family religion, connexion with the church of Christ, and consecration to the cause of God in the world.

OBITUARY.

THE REV. N. TIDD, OF DISS, NORFOLK.

THE subject of the following brief sketch was born on the 30th of June, in the year 1770, at Chatham, in the county of Kent. His parents were members of the Wesleyan Methodist Society, and they were careful to bring him up in the nurture and admonition of the Lord. The account of his experience, as he grew up, will be best given in his own words.

"I was brought under a serious concern for the salvation of my soul at a very early period of life, and had a very tender conscience, susceptible of the rising emotions of sin, but still seeking to obtain eternal life by my own self-righteousness, being strictly upright in my moral conduct. I belonged to the Methodist Society three years and a half, and longed and laboured to obtain a state of sinless perfection, and left no means untried to get rid of the remains of inbred sin; but they all proved ineffectual. Having been in the furnace of affliction, and exercised in my mind by blasphemous thoughts, and a severe conflict between the flesh and spirit, I was constrained to exclaim, 'O wretched man that I am, who shall deliver me from the body of this death?' The Lord heard my prayers, and led me to a more evangelical ministry, where, by the word and Spirit of God, I heard the way of salvation clearly and fully. I was constrained, from principles of conscience, to leave a people to whom I was much attached. At the same time I providentially met with the Rev. J. Hervey's "Theron and Aspasio," J. Bunyan's "Come and Welcome to Jesus," Elisha Cole on the "Love of God," &c.; which with *searching* the Scriptures, and humble and earnest prayer, were the means of bringing me to see the ground of a sinner's acceptance before God, by faith in the active and passive obedience of the incarnate Son of God, and other doctrines of divine grace. I joined the Rev. G. Whitfield's society at Chatham, in the year 1789, and my deliverance from the bondage and legal state of mind in which I had been involved, was similar to the deliverance of the children of Israel from Egyptian bondage, when they were safely brought over the Red Sea. A full, free, and finished salvation—all of grace from first to last, and holiness of heart, lip, and life, was the religion I loved and enjoyed. These were some of my happier days, having the privilege of hearing some of the most valuable, orthodox, spiritual, practical, and heavenly-minded ministers in town and country. If possible, I was more diligent and zealous than when in my former connexion. Being convinced of the apostolic and scriptural ordinance of believers' baptism, I was, in October, 1792, baptized by the Rev. John Knott, of Chatham, and in the year 1802, unanimously called by him and the church into the ministry. I was ordained pastor over a newly-formed church at Shorr's Green, Wadhurst, Sussex, Nov. 6th, 1816."

Our dear brother, after labouring in several places, became the pastor over the church at Diss, in Norfolk, in the year 1830, where he continued until the time of his death.

In January, 1835, our excellent friend was prevented from continuing the exercise of his ministry, by a severe, and, as it proved, a protracted illness. His disease was an affection of the heart, which being attended by other complaints, he was called to suffer great agony and distress of body; but the gospel truths upon which he had long rested his faith and hope, and which he had preached with such fervour and success, were an anchor to his soul, sure and steadfast; and his sweet experience in his last illness and in the closing hours of his life, conveyed to his Christian friends the strongest evidence of their vitality and preciousness.

The prayer he had frequently offered when in health, for a peaceful and easy dismissal, was mercifully realized, and he died without a struggle, on the morning of Sept. 22nd, 1835. The large attendance at his funeral, and at the sermon by which his death was improved, evinced the high esteem and affection in which he was held. The text, selected by himself, was 2 Sam. xxiii. 5, from which an impressive sermon was delivered by the Rev. J. B. Gooch, of Eye, to a deeply affected audience. May the Lord support the widow, and heal the breach he has made in his church!

As a minister of the gospel, our departed brother had laboured hard and unremittingly, never sparing his powers of body, and assiduous in the preparation

and improvement of his mind for the work to which he was called. His tenderness of conscience was a remarkable feature in his Christian character; and if ever he might be thought severe or uncharitable, let it be remembered his earnest desire was to say with the apostle, "I seek not yours, but you:" in godly simplicity and sincerity he failed not, as opportunity offered, to warn, rebuke, and exhort, without consideration of temporal loss or advantage. As a pastor, he was self-denying and devoted to his sacred calling. He rose habitually at four o'clock in the morning, and spent much time in reading and devotion. It was his habit to transcribe from almost every work that came into his possession, and he was indefatigable in reading *old* and valuable authors. His preaching was accompanied with much energy, and a ready utterance; and it is not too much to say of him, that, frequently there was a flow of deep thought, natural eloquence, and gracious pathos, which entered the soul and pierced the hearts of his hearers. From the commencement of his ministry he walked many thousand miles to preach the gospel in villages, and to visit the afflicted; and these visits were peculiarly blessed to the poor of Christ's flock, of whom many will have cause to bless God for his ministrations, and who will be his crown of rejoicing in the heavenly world.

RELIGIOUS INTELLIGENCE.

FOREIGN.

BAVARIA.

To the Baptist Body in England.

In Rhenish Bavaria the Mennonite Baptists are numerous, and their number is continually increasing. The visits of your highly esteemed countryman, the late Rev. W. H. Angas, to that part of the continent, were attended with very gratifying and blessed results, and a spirit of earnest inquiry on religious subjects succeeded to the coldness and formality into which the general body of the Mennonite Baptists were fast sinking, at the time when the Lord directed the steps of that faithful preacher of his word to that part of Germany. By his instrumentality, a spirit of vital Christianity was infused, where previously the form only existed; and the good seed which he sowed has been watered by the blessings of heaven, and the Lord is now giving the increase. The Mennonite congregations in Rhenish Bavaria, being, generally speaking, in humble circumstances, have laboured under the serious disadvantage of not being able to maintain a minister. They have, consequently, been obliged to appoint as their ministers, individuals from among themselves; and the remark will admit of comparatively but very few exceptions, that they scarcely ever enjoy the privilege of being ministered unto in spiritual things by a man who has fitted himself, by previous study, for that important and most responsible office; and it by no means unfrequently happens, that the individual so appointed cannot even either read or write. Under such circumstances, a rich harvest of spiritual good cannot reasonably be hoped for, especially when we consider the sad extent to which what are called "rationalist" principles prevail at the present moment in that part of Germany, both in the Lutheran and in the reformed churches, or rather the new united evangelical church; though many enlightened, faithful, and active ministers of Christ are happily found proclaiming his gospel, and promoting his cause and kingdom in other parts of that extensive country. The undersigned had the pleasure of carrying on a correspondence with the above-named Rev. W. H. Angas, and with the Rev. C. Tauchnitz, of Leipsig, upon the subject of a revival of vital Christianity in Rhenish Bavaria, the result of which was, an earnest desire on his part to become instrumental in promoting that great object; and he consequently determined to leave his pastoral charge in Neuwied, and to settle among the Mennonite Baptists in Rhenish Bavaria, wherever there should appear the greatest prospect of his being useful for that end. He fixed upon Kirchheim Bolanden, and has indeed had the happiness of finding that he had not been mistaken in fixing upon that spot; the gospel of our Lord Jesus Christ has, in numerous cases, proved itself to be the "power of God unto salvation, to all

them that believe." Many are showing that they feel it to be high time to walk in the path which leadeth unto eternal life; there is a diligent attendance upon the public ministration of the word; and the number of those who attend would be still greater, but for the want of adequate accommodation. Many persons have to come a distance of four English miles to the place, and there is no proper and suitable building to worship in. Thus, the necessity of a chapel being erected has become very urgent; but unhappily, his congregation, consisting principally of persons in humble circumstances, are unable of themselves to raise the sum that would be requisite. In consideration of the narrowness of their means, he makes no claim upon them to any remuneration for his labours among them; and is rejoiced that he has it in his power to defray his own expenses, without receiving assistance from any one member of his congregation. Those members of the congregation who have any property, are willing to come forward with pecuniary assistance to the utmost of their ability, and their contributions might probably amount to about £400 sterling. But there still remains a deficiency of about £300. The undersigned is unable to contribute anything himself to the fund for that particular purpose, because a dwelling-house for the minister near the chapel will also be wanted, and he will be under the necessity of having one erected at his own expense. Under these circumstances, as very little aid can be calculated upon in their neighbourhood, his congregation have solicited him to make known their case to the Baptist Communion in England, and he is, therefore, happy to be allowed the opportunity of appealing through this channel to the Christian feeling and liberality of the English Baptists, trusting that they will kindly come forward, and lend a helping hand to their fellow-believers in Rhenish Bavaria, by doing which, they will be adding to the debt of obligation which the Mennonite Baptists in that quarter already owe to this country, and be promoting the cause of Christ and the spread of vital Christianity on the continent of Europe.

H. Reeder, Pastor of the Mennonite Congregation at Weyerhof, near Kirchheim Bolanden, in Rhenish Bavaria.

We, the undersigned, do hereby certify, that we are acquainted with the Rev. H. Reeder, whose name is subscribed to the above appeal; and that we place implicit confidence in his representations and statements. We also beg to recommend the cause which he advocates to the Christian liberality of the public.

P. J. Heisch.
W. R. Jameson.

I beg leave to state, that the Rev. Mr. Reeder has been recommended to me by several highly respectable friends, as a faithful minister of Christ, greatly desirous to promote the advancement of his kingdom; and that I consider it a privilege to contribute my mite to the collection proposed in the annexed paper.

C. F. A. Steinkopff, D.D., Minister of the German Lutheran Church, Savoy, Strand.

I have much pleasure in stating that I have known the Rev. H. Reeder for many years as a Christian brother, and that implicit confidence may be placed in his statements, and the faithful appropriation of the contributions to the objects mentioned in his appeal.

J. C. Reichardt, Missionary to the Jews.

N. B. Donations for the above object will be received at the office of G. F. Angas, Esq., 2, Jeffrey Square, St. Mary Axe; by the Rev. John Dyer, Secretary to the Baptist Missionary Society, 6, Fen Court, Fenchurch Street; and by the Rev. C. Stovel, 26, Finsbury Circus, London.

Contributions to the case submitted to the Baptist Brethren in England, by the Rev. Mr. Reeder, of Kirchheim Bolanden, Rhenish Bavaria.

G. F. Angas	5	5	0
J. Gurney	3	3	0
W. R. Jameson . . .	1	0	0
C. F. A. Steinkopff, D.D.	1	0	0
Mrs. Wetherhead, Ramsgate	2	0	0
W. H. Murch	1	0	0
E. M. Barrett	5	5	0
J. Dodson	1	1	0

DOMESTIC.

BAPTIST BUILDING FUND.

The Annual Sermon was preached by the Rev. J. Hoby, D.D., at Henrietta Street, Lord's-day, June 19, 1836.

The Annual Meeting was held June 27th, at Church Street, Blackfriars, when the chair was taken by Joseph Fletcher, Esq., and the following resolutions were passed unanimously:

Moved by the Rev. S. Green, and seconded by the Rev. D. Griffiths,

1. That the report now read be adopted and printed, under the direction of the following gentlemen, who shall constitute the officers and committee for the next year:

Treasurer:—Joseph Fletcher, Esq.

Sub-Treasurer:—Mr. Stephen Marshall.

Secretary:—Rev. Charles Stovel.

Solicitor:—Mr. William Paxon.

Committee:—Messrs. W. Bailey, G. Bayley, G. Blight, T. Bickham, R. Cartwright, W. Cozens, J. Danford, J. Freeman, T. Gurney, J. Haddon, A. Jackson, S. Melhuish, T. Merrett, P. Millard, B. Obre, J. Penny, J. Poole, S. Ridley, J. Sanders, W. L. Smith, J. Walkden, J. Warmington, W. H. Watson, and B. C. Wilmshurst.

Auditors:—Messrs. Sanders and W. Bailey.

Moved by the Rev. E. Carey, and seconded by the Rev. W. Cubitt,

2. That the thanks of this meeting, for his continued and efficient services, be presented to the Rev. Thos. Thomas, with the affectionate wish of the officers, committee, and members of this Society, that, in the important station to which he has been called, he may be rendered a great blessing to the church of Christ in general, but especially to the principality of Wales.

Moved by the Rev. W. H. Murch, and seconded by Mr. G. Bayley,

3. That the cases in the list now presented be relieved, with the respective sums recommended by the Committee, as soon as the Treasurer has sufficient funds in hand for that purpose.

Moved by the Rev. T. Sprigg, Ipswich, and seconded by the Rev. H. H. Dobney, Great Missenden,

4. That the recommendations, 4 and 5 in the circular,* be approved, adopted, and acted upon, as soon as the country associations are prepared to unite in the general undertaking.

Moved by the Rev. Thomas Shirley, Sevenoaks, and seconded by — Blithe, Esq., Langham,

5. That the thanks of this meeting be especially presented to all those churches and associations from which replies have been received to the circular of the committee, and by whom fraternal and important assistance has been rendered in the discharge of their duties; and that the committee be requested to prepare a plan for a district fund, with a statement of ways and means, to be forwarded through the associations as occasion may require; and that, at the same time, a statement be laid before the churches, explaining more clearly the evils connected with the renewal of trust-deeds, stamp and other duties; with the means to be adopted for obtaining redress.

Moved by the Rev. John Ayres, of Otley, and seconded by J. Penny, Esq.,

6. That the thanks of this meeting be presented to the Rev. James Hoby, D.D., of Birmingham, for his kindness in preaching the annual sermon; and to the pastor, deacons, and churches meeting in Henrietta Street and Church Street, for the kind accommodation afforded in their places of worship.

Moved by Mr. Danford, and seconded by the Rev. C. Woollacott,

7. That the best thanks of this meeting are due, and hereby presented, to the Rev. Charles Stovel, for his valuable services as the gratuitous secretary of this Society.

Moved by the Rev. Joseph Davies, and seconded by Joseph Warmington, Esq.,

8. That the thanks of this meeting be presented to Joseph Fletcher, Esq., for his kindness in taking the chair on this occasion.

The attendance was larger, and the business more interesting, than on any former occasion.

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* 4. That it be recommended to the general meeting of this Fund to resolve, not to relieve any future case, without a full recommendation from the Building Fund for the district in which the church is situated.

5. That it also be recommended to the general meeting to authorize their committee to enter into correspondence with the several Building Funds, and to arrange a plan of co-operation throughout the denomination, by which mutual assistance shall be rendered, and a vigorous effort made to relieve our churches from the pressure and disgrace of the burden they are now suffering.

SOCIETY FOR EDUCATING THE SONS OF BAPTIST MINISTERS.

In addition to the amount already acknowledged, the following sums have been received:

Rev. J. B. Burt, Bewley	1	0	0
Friend, by Do.	1	0	0
Rev. Dr. Hoby	1	0	0
— Mr. Summers	3	0	0
Mr. Walkden	1	0	0
Mr. Edward Smith	1	11	6
Mr. Marshall	1	0	0

PROTEST FROM PLYMOUTH.

It was hoped that the happy termination to which the discussions relating to American Slavery had been brought at the meetings in June, would have so far satisfied the brethren, as to render the following protest unnecessary; but, since they continue their request, it is inserted, in order, if possible, by any means, to convince them that this Magazine *is* "the organ of the denomination, and not of a party." The review in question does not contain the sentiments of any individual employed in conducting this work.—EDITOR.

To the Editor of the Baptist Magazine.

Sir,

Although, under ordinary circumstances, we should not feel justified in publicly and jointly noticing any review inserted in your journal, yet the article contained in your number for last June, on "The Baptists in America," appears to us to demand such a departure from the accustomed mode of procedure. A sense of duty to the denomination at large, to the suffering millions of our fellow-creatures in America, and, we may add, to the guilty abettors of Slavery in that country, prompts us to request your admission of the following strictures.

1. We are grieved by the spirit displayed in the review. In its very first sentences, those who may not adopt the same opinions respecting the conduct of the Deputation as the reviewer, are stigmatized as "certain discontented spirits, who are never so happy as when they are in a storm, and will spare no pains to raise one." And again, at page 244, those who have avowed their disapprobation of the line of policy pursued by the delegates, are charged with having "unrighteously accused" them. He likewise alleges, on behalf of the brethren deputed, that they "are willing to adopt the language of the apostle, 'It is a very small thing that I should be judged of you, or of man's judgment; he that judgeth me is the Lord.'" The apostle employed these words in reference to a case, on the justice and propriety of which no one could reasonably harbour a doubt. Does the reviewer mean to insinuate that the circumstances are parallel? that those whom the conduct of the Deputation has deeply disappointed, are equally censurable with certain prejudiced and litigious members of the church at Corinth? We beg to remind him that even anonymous reviewers are not exempt from the obligations of Christian charity.

2. The review contains statements in direct opposition to a public document issued by the Committee of the Baptist Union. The following language is used by them in a circular addressed to our churches, previously to the departure of the delegates: "We send our deputation to promote most zealously, and to the utmost of their ability, in the spirit of love, of discretion, and of fidelity, but still most zealously to promote, THE SACRED CAUSE OF NEGRO EMANCIPATION." The reviewer informs us that, had the Deputation interfered on the subject of slavery in their official capacity, they "would have exposed themselves to the charge of overstepping their instructions," and "have been unfaithful to their trust." Who can harmonize statements so conflicting? Certainly, the reviewer has either made gross *mis*statements, or virtually brought a grave and serious charge against the Committee of the Union.

3. We complain of the reviewer's unwarrantable assumptions. The Deputation did not remonstrate against the sin of slavery at the Richmond Convention; Dr. Cox refused to attend the anti-slavery meeting at New York; and neither he nor his colleague ever publicly avowed himself the friend of negro emancipation, except on one occasion, when surrounded by abolitionists only. The reviewer, in justification of this course, says, "we confidently appeal to the good sense of the public on this question." Why this assumption? Are, then, good sense and consistency, good sense and righteousness, good sense and mercy, at variance? In a monopoly of such good sense, we have no wish to share. We are told by the writer of the review, that the delegates "proved themselves very efficient representatives of the churches." On many points we readily allow the truth of this assertion; but if it be applied to their conduct respecting slavery, we demur. Our denomination has for several years past occupied a prominent position in anti-slavery proceedings; and surely, if they have been *efficiently represented* by public silence on this topic, or by the censure of its iniquity confined to the private circle, then have they for some time past zealously employed their energies in completely misrepresenting themselves. All participation in this sentiment of the reviewer, we solemnly disclaim. Did *we* anticipate from the

denomination a unanimous approval of the conduct in question, we should blush for the sullied honour of the Baptist name!

4. The review contains various contradictions. The writer accredits the high christian feeling of an assembly largely composed of owners of slaves; and yet asserts that "the slaveholder, let him be who he may, lives in open violation of christian principle!" He implies that the absence of union with pro-slavery churches, would be a calamitous event; and yet assures us that he has not "any sympathy with their principles and practices!" He contends that "abstinence" from the public exposure of the evil of slavery, was the "only duty" of the Deputation; but, nevertheless, hails the spread of "abolition principles!" He delights to contemplate the effective example of Great Britain; but deprecates the thought that the delegates should have acted in its spirit! He wishes that enlargement and deliverance should arise to the captives; and yet commends the deputation for having, in their official capacity, "altogether held their peace." Alas for the Jews, if Esther had acted on the principles vindicated by the reviewer; for she, too, filled an official station in a country where she was "a stranger and a foreigner!"

Regarding your journal as the organ of the denomination, and not that of a party, we respectfully claim the insertion of this paper, and remain,

Yours in the bonds of the gospel,

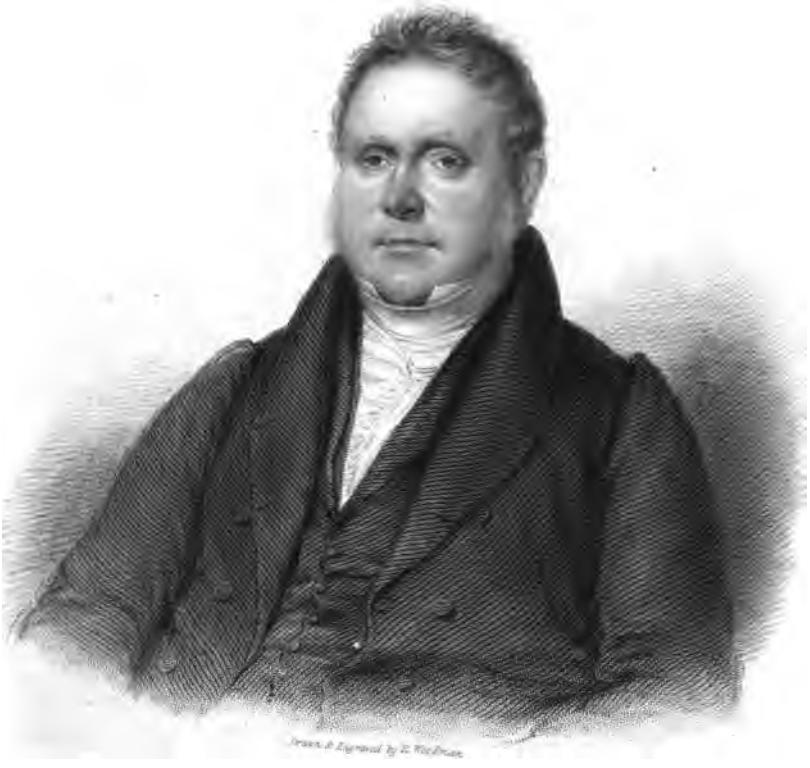
THOMAS WILLCOCKS, } *Devonport.*
THOMAS HORTON, }
SAMUEL NICHOLSON, *Plymouth.*
JAMES WEBB, *Stonehouse.*

STEPNEY COLLEGE.

On Tuesday, the 28th of June, was held the anniversary of the Baptist College at Stepney. The Report stated that, during the past year, 24 students had enjoyed the advantages of the Institution, of whom eight have left the house, some having accepted invitations, and the rest supplying with a view to the pastoral office. The Rev. Dr. Cox, E. Steane, Professor Hoppus, Dr. Dorner, and James Acworth, Theological Tutor of Bradford College, and Mr. Freeman, conducted the annual examinations, and expressed themselves highly gratified with the state of the Institution. The Treasurer informed the Meeting that the income of the year had fallen short of its expenditure, and left a balance against the College in his account of £159 14s. 11d. The fact is mentioned because the receipts under the head of "Congregational Collections" have increased, from which it is obvious that the friends of the Institution must continue to interest themselves in its favour, and plead its cause whenever an opportunity is afforded them. The Report closed with an affecting and honourable allusion to the late Dr. Newman, who was the first Theological Tutor, and the constant friend and benefactor of the College. He has left to it his valuable library, consisting of more than 1200 volumes.

SUNDAY-SCHOOL, LYNN.

The eighth anniversary of the Baptist Sunday-school, at Lynn, was held on Lord's-day, May 29th, 1836; when two sermons were preached in its behalf by H. L. Adams, of Newark. The attendance was highly encouraging. On the following day about 240 children took tea in the school-room, after being addressed by Mr. Wilkinson, from Wisbeach; and the friends and teachers, amounting to 160 in number, sat down to tea. The whole of the provision was furnished gratis by the ladies of the congregation, that the proceeds might be given to the school. It was truly a delightful sight, to behold persons of all the Christian denominations in the town, uniting in the same place, and rejoicing in promoting the same benevolent design; here nothing was known but Christ, in each the hope of glory. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" During the evening the meeting was addressed by several friends and ministers; and a holy, happy, and liberal feeling was excited. Two or three circumstances added peculiar interest to the meeting. The first address was delivered by a teacher in the school, who is a member of the church, and a candidate for the ministry, whose first religious impressions were produced by an address in this school. One of the ministers present stated that he owed his first serious impressions to instructions in a similar institution. We were assembled in a good spacious room, capable of holding 300 children. Two years ago we had no room of our own, nor anything in hand to build one; it was resolved about that time, that the attempt should be made. Our kind friend, Mr. Adams, was present at the anniversary, and gave the first donation towards the objects. Cards were provided, many engaged to collect, forty pounds were realized. The building cost £180; of



REV.ᵈ W. H. MURCH.

Theological Tutor of Stepney College.

London, Published Jan.ʸ 1. 1836, by G. Wightman, 24, Paternoster Row.

that sum, £130 have been collected. This was highly encouraging. It was felt that much, very much might be done by united, persevering, and prayerful exertion; but it was also felt that much remained to be done, before the Baptist interest at Lynn would be freed from its pecuniary burdens. The writer of this article, being aware of the necessity of raising £200 as soon as possible, made an offer, that if the friends present would engage to collect £50 during the next twelve months, he would engage to collect £150; the challenge was accepted; several friends came forward and engaged to collect from five shillings to five pounds. Should our lives be spared, we have pledged ourselves to accomplish this object. And now, my dear brethren in the ministry, and especially you who know me, will you not aid me to fulfil this pledge?—and those Christian friends with whom I am acquainted, will not you? Yes, I feel assured you will, for the cause is God's, and must succeed. Any friends who will kindly undertake to present this appeal, and collect, may transmit the proceeds to Mr. Wightman, 24, Paternoster-row, and they will be duly and thankfully acknowledged. The sum subscribed at this anniversary is £14.

Since April last the following sums have been collected towards the liquidation of the debt:—

	£		
East Dearham, Norfolk .	1	12	6
Ingham, ... do.	10	17	3
Yarmouth . . . . do.	4	5	0
Neatishead . . . do.	2	0	0
Norwich . . . . do.	2	0	0
Mr. J. Cockburn	0	10	0
Mr. Cook, Horstead	0	10	0
Mrs. Welburne, Lynn . . .	1	0	0
Mr. Burlingham, do.	0	5	0
A Friend	2	0	0
Mr. Perry, Harlow	0	10	0
Mr. Gouldsmith, Islington, by Mr. Dyer	1	0	0

ASSOCIATIONS.

EAST KENT.

The second Annual Meeting of this Association was held at St. Peter's, Thanet, on Tuesday and Wednesday, May 31, and June 1. Sermons were preached by brethren Cranbrook (Exod. xxxii. 26), and Briscoe (Gal. vi. 14). The devotional exercises were conducted by the brethren T. Cramp, Payne, Davis, Thompson, of Chatham (Indep.), Paine, Pledge, Matthews, and J. M. Cramp. Baptized during the year, 58. Clear increase, 26. Subject of the Circular Letter, by brother Steadman, "The Adaptation of Christian Character to the Existing Circumstances of the Church."

Brother Eustace Carey preached on behalf of the Baptist Mission, on Wednesday afternoon, from Heb. xii. 24. The Annual Meeting of the East Kent Auxiliary was held in the evening, on which occasion, F. W. Cobb, Esq., of Margate, kindly presided. Prayer was offered by brother Steadman, and addresses in support of the resolutions were delivered by brethren Paine, Pledge, Thompson (Indep.), Paul (Indep.), Carey, Davis, Briscoe, and J. M. Cramp. The collections amounted to thirteen pounds.

Among the resolutions passed by the Association, were the following:—

That it is desirable that this Association should join the Baptist Union; that the Secretary be directed to apply to the Secretaries of that body, requesting such admission; and that the Secretary and brethren Briscoe, Steadman, Davis, W. H. Harvey, J. Radford, and J. R. Jacobs be representatives of this body at the Annual Meeting in June.

That the churches composing this Association be recommended to petition both Houses of Parliament forthwith for the total abolition of church-rates, and the redress of all other grievances under which Dissenters now labour.

That with a view to remedy some of the evils attendant on the present mode of collecting for the liquidation of debts on places of worship, it be recommended to the associated churches, to act upon the following regulations. 1. To admit no case which has not been examined and approved by the ministers and messengers at the annual meeting of the Association, and signed by the Secretary. 2. To admit four cases annually; the time of their application to be regulated by the Secretary of the Association.

BUCKS.

The Bucks Association of Baptist churches was held at Haddenham, May 11, 1836. A very interesting and well attended prayer-meeting, at which six brethren prayed, occupied an hour, from 7 till 8 o'clock in the morning. At ten, the more public service was commenced by brother Tomlin: brother Payne, of Chesham, preached from 1 Thess. v. 25: and brother Dobney, of Missenden, from Haggai i. 9. Mr. Dobney, from Oxford, concluded. Resolutions were passed in favour of the Baptist Building Fund and

the Union, and against American slavery, and the unjust imposition of *church-rates*.

Baptized in nineteen churches	121
Received by letters . .	13
Restored	5
Dismissed	18
Excluded	17
Died	37

Clear increase, 66.

The circular letter, drawn up by bro. Payne, was On the Duty of Christians towards Inquirers, and the younger Members of our Churches.

In the evening, brother J. Davies, of Risborough, preached from Isa. lxvi. 24, and concluded a spirited and most unanimous meeting. Agreed to meet next year at Chenies, the 9th and 10th of May. The subject for the circular letter to be "On Human Depravity."

SOUTH-WEST ESSEX.

The second annual meeting of the South-west Essex Association of Baptist churches was held at Ilford, June 2, 1836. Mr. Hargreaves, of Waltham Abbey, preached in the morning from Acts i. 7, *On the Signs of the Times in reference to the Millennium*, as appointed at the half-yearly meeting; and Mr. Gipps, of Potter-street, in the evening, from 2 Cor. viii. 9. After the morning sermon the letters from the churches were read, and the state and proceedings of the association laid before the meeting. The ministers and messengers met for business at half-past 9, and again at three o'clock, when the following resolutions in reference to the *Building Fund* were unanimously adopted.

1. That while we consider it the duty of Christian churches to assist each other, when necessary, in the erection and repair of their meeting-houses, the existing plan of a personal application for that purpose appears to be very objectionable, and inconvenient for all parties.

2. That the plan adopted by the Baptist Building Fund, and since approved and sanctioned by the committee of the Baptist Union, appears to this meeting well calculated to obviate such inconveniences, and to be worthy of general adoption.

3. That the churches composing this association be recommended to form a building fund by means of annual subscriptions, or a public collection, and to vote the amount so raised in such proportions as they shall think proper, to two or three cases which this committee shall deem most worthy of support.

4. That in consequence of this plan, no persons with building cases, except any who are members of the association, shall be authorized to make a personal application to the churches forming this union, but may refer the same to this committee for their consideration and approval.

5. That a copy of these resolutions be sent to the secretary of the Baptist Union, and also published in the Baptist Magazine, that churches intending to apply for assistance in this neighbourhood may not incur the useless expense of a personal application, but transmit their cases, post paid, to the secretary of the association, the same to be taken into the consideration of the half-yearly meeting in October.

THOMAS FINCH, *Secretary.*

Harlow, July, 1836.

MIDLAND ASSOCIATION.

The annual meeting of the Midland Association, comprising 35 churches, was held at Coleford, May the 24th and 25th last. Brother Fry was the moderator; the circular letter was written by brother Morgan, "On the Sentiments adapted to the Present Times." Brother Claypole to write the next letter.

Sermons were delivered by brethren Swan, Waters, Morgan, and Dr. Hoby. The devotional services were conducted by brethren Claypole, of Ross; Wright, of the Darkhouse; Nicholson; Cantlow, of Ledbury; Portlock; Lewis, of Garway; Davies, of Evesham; Jones, of Leominster; Hill (Indep.); Rogers, of Dudley; and the moderator. Resolutions were passed disapproving of slavery in America; also, "that if any measure which does not include the entire abolition of church-rates should be brought forward, the churches are recommended at once to petition the legislature for the complete removal of this grievance, and to continue their exertions until it is altogether abolished." The plan forwarded from the secretaries of the Building Fund in London, was recommended to the early attention of the churches and deacons.

State of twenty-eight of the churches last year:

Increase	289
Decrease	135
Clear increase	154

The next annual meeting to be held at the Darkhouse, Coseley. Brethren Fry, Williams, Claypole, and Hoe to preach. The churches at Pershore, Evesham,

Westmancote, and Upton, forming part of this association, and other churches in the district not united with us, are forming a new association. The first meeting is to be held at Winchcomb.

CHAPELS OPENED, &c.

BERKELEY.

On Tuesday, the 3rd instant, Union chapel, Berkeley, Gloucestershire, was opened for public worship. The preachers on the occasion were, the Rev. Messrs. Jay, of Bath, Lacy, of Bristol, and Newman, of Nailsworth. The following ministers engaged in the other services: J. Lewis, of Wootton-under-edge; J. Burder, of Stroud; W. Cousens, of Kingstanley; T. Shakespear, of Hillsley; D. Williams, of Kingswood; W. Dove, and J. Cross, of Thornbury. This interest was commenced by the neighbouring ministers, both Baptists and Pædobaptists, about four years since, in the town-hall, the use of which was granted by the Right Honourable Lord Segrove. His Lordship has also liberally contributed towards the present building, by giving a quantity of timber, and by granting a lease of the land at a mere nominal rental. Berkeley has been deplorably destitute of the means of grace. May the present attempt to promote the eternal welfare of its inhabitants be crowned with abundant success.

LOWER GUITING, GLOUCESTER.

On Tuesday, May 3d, 1836, a new chapel was opened for divine worship in the village of Lower Guiting, otherwise Guiting Power, in the county of Gloucester. The preachers were, the Rev. Messrs. Fuller, Blockley; Smith, Cheltenham; and Copley, Oxford. The devotional exercises were conducted by Rev. Messrs. White, Cirencester; Price, Coate, Wheeler, Lench, and others. In the morning and afternoon many who could not get into the chapel assembled in a large room, and to these Messrs. Copley and Fuller preached.

In this populous village, Mr. Acock, pastor of the Baptist church, Naunton, has preached once or twice a week for the last eleven years, and latterly the attendance has been encouraging. The chapel, which is 34 by 22 feet inside, is a neat and substantial building; pewed throughout. The whole expense attending its erection and security to the denomination is about £320; towards this, nearly £200 is collected, including £50 at the opening, and for the remaining sum, an appeal must be made to the followers of the Redeemer, and it is hoped it will not be in vain.

HELSTON, CORNWALL.

On Wednesday, May 11th, the foundation-stone of a new Baptist chapel was laid in Helston, Cornwall, by T. Rogers, Esq., in the presence of several ministers, and a large assemblage of respectable persons. Prayer was offered on the occasion by the Rev. W. Burchell, of Falmouth; and an appropriate address delivered by the Rev. S. Nicholson, of Plymouth. The prospect of the Baptists in this town is highly encouraging, more so than at any preceding period: many, who have given the most decided proofs of true conversion to God, have recently joined their communion; and the number of attendants on the public ministry of the word has so increased, within the last two years, as to render a larger and more commodious place of worship absolutely necessary.

STRATFORD-ON-AVON.

On Wednesday, the 15th June, 1836, the new Baptist chapel, erected at Stratford-on-Avon, was opened for divine worship. On the previous evening, the friends connected with this new interest, and a few Christian friends belonging to other denominations in the town, met in the vestry for the purpose of special and united prayer to the God of all grace, for his presence and blessing to rest on this infant cause; a delightful preparation for the important and impressive services of the following day.

On Wednesday morning the Rev. Thomas Swan, of Birmingham, preached from Luke xix. 13; in the afternoon, the Rev. William Copley, of Oxford, from Eph. i. 15—18; and in the evening the Rev. J. A. James, of Birmingham, from 1 Tim. i. 15.

On the following sabbath the Rev. James Simmons, M. A., of Leicester, preached in the morning from Luke xxiv. 32; and in the evening, from Psalm lxxxvii. 3; and the Rev. W. A. Salter, of London, preached in the afternoon from Rom. i. 16. Several ministers of the Independent, Wesleyan, and Baptist connexion engaged in the devotional services. The congregations were overflowing; and the Christian harmony manifested was most exhilarating and encouraging. The collections amounted to £108 15s.

It is expected that the total expense

incurred in the erection of the building will amount to about £900; the friends connected with the place have exerted themselves to the utmost; appeals have already been made to the Christian public, and they have gratefully to acknowledge the kindness and liberality with which their case has been received, especially by their Birmingham friends, which encourages them to hope will also be extended to them elsewhere, as the building will probably exceed their present resources £400.

PENZANCE, CORNWALL.

On Friday, the 8th of July, the new Baptist chapel, recently erected in Clarence-street, for the use of the church and congregation under the pastoral care of the Rev. W. H. Fuller, was opened for public worship. The Rev. Samuel Nicholson, of Plymouth, preached in the morning, and the Rev. W. F. Burchell, of Falmouth, in the evening. The devotional parts of the services were conducted by the brethren Spasshatt, of Redruth, and Foxall (Indep.), of Penzance. On the following Lord's day, the Rev. S. Nicholson preached in the morning and evening, and the Rev. Richard Treffry, (Wesleyan), in the afternoon. The congregations were large and attentive; and the collection amounted to upwards of sixty-five pounds.

The chapel is a neat and commodious building, after the Norman order, from a plan furnished by Mr. P. Sambell, Jun., architect, of Truro. It will contain about 400 persons, and cost about 800 pounds, including the purchase of the freehold. It is regularly invested in trust for the use of the denomination for ever.

BAPTIST CHAPEL, RAMSGATE.

The town of Ramsgate, which is well known to a great number of persons resident in various parts of the kingdom, contains 9000 inhabitants, which number is increased by at least 5000 visitors during nearly five months of the year. Of all this multitude, not more than 1800 persons can be accommodated in the Dissenting and Wesleyan chapels; a lamentably small proportion. The Baptist chapel, though no room is lost, cannot seat above 400; and, besides being oppressively hot, is altogether insufficient to accommodate those who wish to attend there during what is technically styled, "the season." Many, unable to obtain seats or to endure the heat, are obliged to go away. Many Christian friends who have visited Ramsgate this summer can bear their testimony to the truth of these statements.

It is in the highest degree important and desirable for the interests of the denomination in general, that a larger and more commodious chapel should be erected. The minister of the place is in fact a Home Missionary, whose station is fixed, while his congregation circulates.

The present chapel could not be enlarged to advantage, but a more eligible spot might be obtained for erecting another. If a few generous and able friends to the cause of God, were to advance £2000 or £3000, on a moderate interest, or without interest for a limited term, a large chapel would be built, on such conditions as to afford good security for the capital invested in it.

Any communication on the subject may be addressed to Rev. T. Steadman, or Mr. B. Williams, Waterloo House, Ramsgate.

BLOCKLEY, WORCESTERSHIRE.

On Thursday, July 14th, the new Baptist chapel, which has lately been erected in this romantic and populous village, was opened for divine service, when three sermons were preached: In the morning, by the Rev. J. Leifchild, from 1 Cor. iii. 9; afternoon, by Rev. T. Waters, of Worcester, 1 Kings viii. 27; and in the evening, by the Rev. J. P. Mursell, of Leicester, from Heb. i. 6.

The deep interest felt on the occasion was very gratifying to all present, and especially to those friends more immediately concerned. The day was favourable, and the attendance unusually large. Some time before the commencement of the morning service, the new chapel was crowded to excess in every part, and it was found necessary for the accommodation of such as could not obtain admission, to hold an extra service in the old chapel adjoining. In the afternoon and evening, a similar arrangement was resorted to, and separate congregations were addressed by ministers present.

The following ministers engaged in prayer: Messrs. Price, Catton, Mann, (Indep.), Stevens, and Elmore (Indep.) Many other ministers were present, and took part in the services. The various collections of the day amounted to £102.

The prospects of usefulness are very encouraging. The removal of their present esteemed pastor to Blockley, the Rev. Andrew Fuller, late of West

Drayton, Middlesex, took place in October last, and his labours appear to have been attended with many encouraging tokens of divine approval. Considerable interest has been awakened, more especially amongst the young, and from thirty to forty additions have been made to the church in the short space of a few months.

To those acquainted with this singularly picturesque and beautiful village, the necessity for a larger place had long been apparent; and, although a portion of the debt will have to be liquidated by an appeal to the public, the efforts which have been made on the spot, as well as by some friends at a distance, who take a deep interest in the cause, were such as fully to justify the undertaking.

The chapel, which contains upwards of five hundred, is substantially built of stone, from a quarry in the immediate neighbourhood, and by judicious management and attention to economy, a considerable saving has been effected. The whole cost, including ground, is about £850, of which, the greater part has been collected.

ORDINATIONS, &c.

SUTTON-ON-TRENT.

On Tuesday, May 10th, Mr. J. Edge, late of Horton College, was appointed to the pastoral office over the Particular Baptist Church in Sutton-on-Trent, Nottinghamshire. In the morning, after reading and prayer by brother Stalker, formerly fellow-student with Mr. Edge, brother Pope, of Collingham, delivered the introductory discourse; brother Dawson, of Newark, proposed the usual questions, and recognized the union; after which, the venerable Dr. Steadman, the pastor's former tutor, offered up the ordination prayer, with imposition of hands, and gave the charge, from Psal. lxxii. 16. In the afternoon, brother Pottinger, of Swanwick, introduced the service by reading and prayer; brother Edwards, of Nottingham, addressed the church, from 1 Cor. xv. 58. In the evening, instead of a sermon, addresses on various important themes in religion were delivered to a crowded audience, by the brethren Pope, Dawson, Pottinger, Stalker, Edwards, and Dr. Steadman. This [meeting was peculiarly affecting and solemn.

GOLCAR, YORKSHIRE.

On Wednesday, June 15th, the Rev. G. H. Davis was ordained pastor of the church and congregation assembling at the new chapel, Golcar, Huddersfield. (See our March number.) The day was fine, the attendance almost oppressively dense. The introductory address, a defence of the leading principles of dissenters, was delivered by the Rev. S. Whitewood, of Halifax. The usual questions were proposed by the Rev. F. W. Dyer, of Lockwood. The Rev. John Birt, of Manchester, offered the ordination prayer, accompanied by imposition of hands; Dr. Steadman gave the charge to the minister, from Eph. vi. 20. His venerable and feeble appearance excited universal sympathy and respect. In the afternoon, Mr. Birt addressed the people from Ezra x. 4. In the evening, the Rev. H. Dowson, co-pastor with Dr. Steadman, preached from 1 Cor. xv. 20. The prospects of the church continue to be encouraging; since December, 1836, fourteen have been baptized, and others are pressing forward.

WORCESTER.

In our February number we announced the erection and opening of "a small chapel recently erected in the suburbs of the city of Worcester, in the midst of a dense population destitute of the means of grace," &c.

The Rev. W. Gough, late of Wem, Salop, has accepted the unanimous invitation of the church to become their pastor. He commenced his pastoral labours on the 29th of May, with a pleasing prospect of success.

OLD FORD, BOW, MIDDLESEX.

On Wednesday, the 29th of June, the Rev. W. Norton was publicly recognized as the pastor of the Baptist church at Old Ford, Middlesex.

The Rev. Charles Stovel delivered the introductory discourse, from Acts xx. 28. The Rev. John Dyer proposed the usual questions, when the statement on behalf of the church was read by Mr. Freeman, one of the deacons, and the Rev. W. Norton stated his Christian experience, his call to the ministry, his cheerful acceptance of the church, and the articles of his belief. The Rev. Dr. Cox offered up the ordination prayer: and the Rev. W. H. Murch delivered the charge to the minister, from 2 Tim. iv. 5.

In the evening the Rev. George Pritchard addressed the church from Deut. xxxiv. 8, 9. The Rev. S. Brawn, Thomas Hunt, James Cubitt, James Upton, and several other ministers also took part in the services of the day.

In the interval between the services, the adjoining burying-ground afforded a grateful retreat, where hymns were sung, short prayers offered up, and an address delivered by the Rev. Dr. Cox. Dr. Newman's tomb, too, arresting the attention of all, W. Cooke, Esq., his highly esteemed medical friend, related some pleasing incidents, which thirty years' friendship so well qualified him to select. Thus passed a day unusually grateful, and on which memory delights to dwell.

RAMSEY, HUNTINGDONSHIRE.

The anniversary of the re-opening of the Baptist Meeting-house was held in that place, on Wednesday, the 6th of July, 1836; when two sermons were preached by the Rev. Edward Steane, of Camberwell: and on the following day, the Rev. M. H. Crofts was recognised pastor of the church. The introductory discourse was delivered by the Rev. Edward Steane, who afterwards proposed the usual questions to the church and minister. The ordination prayer was offered by the Rev. Mr. Manning, of Spaldwicke; the charge by the Rev. Mr. Simmonds, of Bluntisham; and the sermon to the people preached by the Rev. J. K. Holland, Independent minister of St. Ives. The congregations were highly flattering, and a delightful tone of feeling pervaded the meetings. On the former day ninety persons sat down to dinner and tea; and on the latter, 140 in a granary kindly lent for the occasion. The repast was provided by the ladies and gentlemen of the church and congregation, and reflected the highest honour upon their taste and liberality. The funds were devoted to the liquidation of a debt incurred by enlargement and repair last year, and, together with the collections made after the two first services, exceeded the expectations of the friends.

BRADFORD.

The services connected with the ordination of the Rev. H. Dowson, as co-pastor with the Rev. Dr. Steadman, in Westgate chapel, Bradford, took place on Wednesday, June 29th. The Rev. J. Acworth, M.A., President of Horton College, delivered the introductory discourse; the confession of faith was received by the Rev. B. Godwin; the ordination prayer was delivered by the Rev. Dr. Steadman; and the charge to the minister by the Rev. J. Edwards, of Nottingham. In the evening, a sermon was preached to the people by the Rev. Dr. Steadman.

BOSTON.

On Tuesday, July the 5th, the Rev. J. B. Pike, late of Stepney College, was ordained to the pastoral office over the Baptist church, High-street, Boston. The Rev. J. Watts, of Boston, commenced the services by reading and prayer. The Rev. J. Stevenson, A.M., of London, delivered the introductory address upon the nature and constitution of a Christian church. The Rev. J. Goadby proposed the usual questions to the church, and offered the designation prayer; and the Rev. J. G. Pike, of Derby, delivered an affectionate charge to his son. In the evening, the Rev. W. H. Murch, Theological Tutor of Stepney College, preached a sermon to the church and congregation.

NOTICE.

The seventeenth anniversary of the Baptist church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, the 3rd of August, when three sermons will be preached; that in the morning, at eleven o'clock, by Mr. Collyer, of Farningham; that in the afternoon, at three o'clock, by Mr. Denham, of Unicorn-yard; and that in the evening, at half-past six o'clock, by Mr. Stodhart, of Pell-street. After each service collections will be made in aid of the funds.

RECENT DEATH.

JOHN POWNALL, ESQ.

Died of apoplexy, at his residence in Hoxton Square, July 19th, 1836, John Pownall, Esq., in the seventy-eighth year of his age. He was for more than fifty-one years an honourable member and deacon of the Seventh-day Baptist church, now meeting in Eldon Street, near Finsbury Square (formerly under the pastoral care of the Rev. Robert Burnside, A.M., but now of the Rev. J. B. Shenston). Having retained his faculties to the last, his cheerful piety and social habits greatly endeared him to all who knew him, and will cause his family and the church long and deeply to deplore his loss.

NEW PUBLICATIONS.

Just Published.

The History of Protestant Nonconformity in England, from the Reformation under Henry VIII. By Thomas Price. Vol. I.—pp. 572.—W. Ball.

A Letter to Drs. Cox and Holy: containing Strictures on their Conduct relative to the question of Slavery in America. By the Rev. T. Willcocks. 2nd ed., 12mo.—Wightman.

Slavery in America. No. 2, for August. Edited by T. Price. Monthly.—Wightman.

IRISH CHRONICLE.

AUGUST, 1836.

From Mr. M'Carthy to Mr. Marshall.

Kilbeggan, July 6, 1836.

My dear Sir,

A very old and valued friend of the Society, Mrs. James Bagnall, is no more on this side the grave. She died suddenly on Saturday, the 2nd instant. On the following Monday, we proceeded with her funeral to the churchyard at Rahue. I read part of the 15th of 1st Cor. The Catholics, of which there were many round her grave at that time, while I made several remarks, heard in solemn silence, and with becoming reverence and attention, and seemed to feel, while I pointed out the only ground of hope of a glorious resurrection. They are led by their priests to call every thing connected with religion a mystery. I called their attention particularly to the 51st verse. "Behold I show you a mystery." From which I showed nothing is a mystery after it has been revealed; hence, as the whole of godliness has been revealed, it ceases to be a mystery, and therefore all the fundamental doctrines of the gospel are open, plain, and easy of comprehension by those who read the word of God, and wish to be guided by it in the way of salvation. Next Sunday I am to preach her funeral sermon at Rahue. What is human life! how short—how uncertain—how fleeting! The Wednesday before she was taken ill, Dr. Burry, who is married to her niece, and lives next door to her brother's, where she died, came over to me, to take tea in a friendly way, to see poor Mrs. M., and above all, to have some religious conversation; when speaking about her said—"that healthy, active, little woman, there is not one in our family so lively—she might live for forty years." Now she is dead—no; she shall live for evermore.

In the year 1812, I first preached at Rahue; this was before the Baptist Irish Society was formed. Mrs. B. and her excellent husband came to hear me, and took me home to their house at Kilmore, in their carriage, a splendid situation, and there I commenced preaching also. Kilmore is within one mile of Ferbane, and about fifteen from Rahue. At this time they were but nominal Baptists, and the only persons of that denomination in that country. Such a total destitution of the gospel as then was in that place, could not be exceeded. A spacious parlour in their house was cheerfully given for the accommodation of all who came to hear the word of life. Their own souls first received "the joyful sound." Their piety, love, and zeal for the promotion of the gospel, and the extension of Christ's kingdom, could not be exceeded. And they lived to see the desire of their souls accomplished. In a short time I baptized forty-two persons, who with themselves, formed the first Baptized church ever known of in that neighbourhood. Two of these are now preaching the gospel, the Rev. Charles Hill Roe, now of London, and my own son, now of Kingston, in the United States of America; and many of them were otherwise exceeding useful members. And a neat little house of worship is now in the town of Ferbane. Eight years ago, Mr. Bagnall died, rejoicing in God, his Saviour. God gave to him and to my late beloved friend, "one heart and one way." They counted nothing they had their own; but made all they possessed subservient to the interest of the church, and the happiness of those who through grace had believed. Their private wants were explored and secretly relieved, and all their visible afflictions were made their own. I have known them to take a poor member, in a high state of malignant fever, into the bosom of the family, and personally attend her during her illness. Their elegantly furnished parlour, which often contained about one hundred persons, was always open and ready for their reception. On the days of preaching, some of the poor members who had to travel one or two miles, were regularly asked to dinner; and this was done if the first man in the kingdom was on a visit at their house; and when the nights have been wet and cold, I have known their beds to be all filled with members and others who came to hear the word of life.

On the death of her beloved companion, Mrs. B.'s means became com-

paratively small, and she removed to Tullamore. But notwithstanding this reverse of fortune, her benevolence has been only known to her God. I know something of it. Many a widow's heart will ache, and orphans have to bewail her removal to eternity, although their loss, I am confident, is her everlasting gain. Before her baptism she was a member of the Church of England, to the evangelical portion of which, as well as to all other followers of Christ, her attachment was strong, though she often expressed her surprise at what appeared to her their mistaken views of the ordinances of Christ. She was careful herself in forming her views on these and on all Christian subjects—but as soon as she perceived the truth, she instantly obeyed.

She understood the different doctrines of the gospel as well as any person I have ever known; and more than this, she knew all the shades of human teaching—however like the truth, and because it was not the truth, she could not feed on the "husks that the swine do eat." Her constant saying was, Let our conversion to Christ be sure, and obedience to his commandments will be sure likewise. But her extensive knowledge of the truth was not in the stead of vital godliness; she knew the work of the Spirit in its divers operations, and never confounded its work with that completed on the cross, unless it was in its gracious consequences; and she would often in proof thereof, advert to those words of her Redeemer:—"For if I go not away, the Comforter will not come unto you." Neither did she confound the religion of the heart with the religion of the life, except also as mutually inseparable; and I have also often heard her say, the outward obedience will soon cease, if the operation of the Divine Spirit has not produced it. And though she had no confidence in the flesh, but rejoiced inasmuch as she was justified freely by his grace, through the redemption that is in Jesus Christ, she was a strong advocate for implicit obedience to all his commandments. And this she looked for in all the members of the little church to which she was a nursing mother. Her admonitions were repeated whenever she saw cause. Her counsel was unremitting, and her example worthy of imitation.

I never saw her kitchen without a Testament for the use of the servants. We had a most exemplary and excellent member, a converted Roman catholic, (he is now in America) who received his first impressions by that means; and a female servant also became a member in the same way. She and her excellent husband took pleasure in sitting with them, instructing them to read and understand the word of God—and he owned and blessed their humble efforts to promote his glory and extend his kingdom. Though they are now dead, their lives and actions will speak and preach while their memory lasts in that neighbourhood. Both Romans and protestants speak of them as the excellent of the earth. We may truly conclude this sketch with these words, as applicable to them both:—"Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. xiv. 13.

Until there is some change in my poor afflicted companion, whose moans and cries are now penetrating, not only my ear but my heart, I cannot go far from home. Since she became so dangerously ill, I have been obliged to confine my labours to Rahue, Tullamore, Moate, and Ferbane, all important stations.

Some persons have lately applied for baptism, and will soon unite themselves to the churches; but it is still, I was going to say, grievous, that so many of the most precious of our little flocks, by emigration, are taken away from us. Four went to America last month, and two removed to another part of the kingdom, and two more by death; twenty-eight members have gone to America, and the most of these had large families; besides many happy deaths. I now recollect thirty-five of them who have passed into the world of spirits. Is it not a wonder our little churches have not lost all their members? But it is still consolatory, God is filling up the chasm, and even in this idolatrous and wicked country He is not leaving himself without witnesses. Much has been done, and there is still much remaining to be done. The enemy is strong and vigorous, and skilled in all the arts of fighting against the Lord of hosts; and there is not one of his schemes left untried; first to prevent the augmentation of our number, and next to reduce it when increased. Oh, what a mystery I could disclose on this subject, were I so disposed. But perseverance on our part, and on your part, and the part of all British Christians, is necessary if we wish to obtain an ultimate conquest.

From Mr. Thomas *to the* Secretary.

Limerick, May 20, 1836.

My dear Brother,

I forward to you the Readers' journals. I accompanied the remains of a truly pious and amiable young minister of the Presbyterian congregation here, to the grave, the day before yesterday; he is much regretted; his name was Nelson; cut down in a few days by a malignant typhus fever raging here. I saw another friend being carried to the grave this morning, of the same disease, the father of a large family—the hospitals full. May the Lord help us to live each day as if it were the last, with our affections detached from this world, commending ourselves constantly to the Lord, and living in his presence and favour. I cannot write much this time; I feel much enervated after the extreme heat and labour of yesterday. I went twenty-eight miles and inspected the Keppel-street School at Croagh; it was of necessity divided into two, male and female. Both departments will be very large when the grown children return from their employments in the fields; taught by P. Flinn's son and daughter; he is gone to take charge of another school. On my return in the evening, I preached at Adare, to a good congregation. I had to wait late until the people came from their labour, it was nine o'clock when service was ended. I afterwards came ten miles to Limerick, where I arrived between 11 and 12 o'clock, and received a letter from Miss Willington, requesting me, on the receipt of it, to proceed to Killeskane, near Templemore, about forty-five miles from here, a great part of the road through mountains and cross country to visit the family in deep affliction. I hope to get there to-morrow by 12 o'clock, and shall be off at 4 o'clock, that is, immediately. They are supporters of our Society.

I have been to Ballycar and Ennis, over fifty miles there and back, last week, inspecting the Schools, &c. James Rafferty, the master of the school in Ennis, is very successful in maintaining his school in the most persevering opposition. On my return, I preached at Cretloe, and walked afterwards seven miles in dust and heat; and the week before I walked there and back from my house, fourteen miles, and preached over an hour, for which I was blamed, as it might have thrown me into a fever. I am pretty well, thank my Heavenly Master, after about twenty-one years in his service. I wish I had served him better. Thank the Lord, my constitution appears as good as ever, but I do not know what a day may bring forth. I have been to Nenah and Clough Jordan as usual, and often lectured in my own house, and visited and expounded in other houses here.

I received your parcel of small books and trinkets for rewards, for which I thank you.

From John Nash, *an Irish Reader, to* Mr. Thomas.

Tarbert, June 14, 1836.

Rev. Sir,

I have occupied my time daily reading and expounding the Holy Word to ignorant people, who were living without God and without hope in the world. I made a journey through various parts of this district, reading, teaching, and expounding the Holy Scriptures to persons who I am sure never before heard them in the Irish language. I entered a house where a large family were, and began the word of truth to them; the woman of the house sent for more of her neighbours, who came and paid attention. She observed, My sister was telling me that a blessed priest came into their house the other day, who had a book; that any person would be the better for hearing him read, and tell about the Saviour Jesus; and that she believed he was a suspended priest, who was going about doing good to the people; and I believe you are the man, said she, looking on me. What a blessing it is to hear you read that fine book—we are great sinners, and do not think of the sufferings of the Saviour Jesus. She looked up to God, and began to shed tears. I left the house, and proceeded on my journey. Observing many people in a house, I went in to them, and began to read the Sacred Word. They listened attentively, while I set forth to them the sufferings of the Redeemer; two of them began to shed tears. An old man exclaimed, What will my poor soul do? my sins are many! More of them said, God help our poor souls! we are not worthy of what he went through. I exhorted them to flee to Jesus from the wrath to come, because he is the sure hope and refuge for the soul—his blood cleanseth from all sin. I read and expounded to six meetings of people that day. In the evening I went into a house where a sick person was, and many people were present. They asked me, had I any news? I told them I had. I began the word of life to them. They seemed to me delighted to hear. I engaged their attention about an hour.

They uttered many expressions of affection to the Lord Jesus, and were highly pleased by what they heard. The woman of the house requested me on call to her again, that she would wish to hear more about the Lord Jesus.

From Mr. Hamilton *to the* Secretary.

Athlone, June 21, 1836.

My dear Brother,

Since my last communication I have been labouring chiefly in this town, and the immediate neighbourhood. I have four country stations, which I have visited, as you will see in my journal, and have made arrangements for preaching in a new place about four miles out of town.

All the members that we had here are gone to America and other places, except three, that live four miles from this. There is, however, reason to hope that a few are under divine teaching. Most of the people that have attended our place of worship here are unsettled; they go to all the protestant places of worship in town; but I trust that the Lord is making our conversational and other meetings a blessing to them. Some of them are beginning to consider the nature and constitution of a Christian church.

Tuesday, 14th. Having heard that Mrs. M'Carthy was dying, I went to see her; she had been extremely ill, but got a little easier on Wednesday. She has been confined to bed for about eight years. She told me that, though she had always been considered a good woman, it was only since her affliction that she had clearly seen and felt her fallen and sinful state, and was enabled to trust in the Lord Jesus Christ as her only Saviour. She now longs to depart and be with Christ, which is far better. I was coming away on Wednesday, but she requested me to stay another day, hoping that the Lord would remove her in that time. She said that she wished very much I would be with her when she dies, and that I would preach at her funeral. I returned on Thursday evening, and on Friday, the 17th, preached in Irishtown, at Mr. Miller's. This was the most profitable meeting that I had since I came to Athlone.

CONTRIBUTIONS

Received up to July 20th *(**not previously acknowledged**).*

(Received in June, and belonging to the accounts of last year):—

Female Baptist Irish Society, by Mrs.			
Ivimey and Miss Bailey	24	11	7
Church street Auxiliary, by Mr. Elmore, Treasurer, in addition to £20 previously acknowledged	25	0	0
Portsmouth, Portsea, and Gosport			
Auxiliary, by Mr. B. H. Hinton:			
Meeting-house-alley don.	3	3	0
White's Row	3	7	6
Landport Auxiliary and			
Sunday-school	4	8	0
Forton do. do.	1	15	0
	12	13	6
John-street Auxiliary Missionary Soc.	18	16	10
Eagle-street do. by Mr. Neale	10	0	0
Keppel-street do.	9	11	5
Do. Ladies' do.	5	1	11
Glanville, Rev. Wm., Wantage:			
Reynolds, Mrs., of Faringdon	3	0	0
Friends at do.	0	11	0
Collection at Ensham	0	16	0
Friends, Wantage	0	3	0
	4	10	0
Collections in North of Ireland:			
By Mr. Allen 142 4 10			
By Mr. Bates 12 12 0			
Previously acknowledged 50 0 0			
22 12 0			
	164	16	10

Particulars of a collection at Leighton Buzzard, by Mr. Dobney, entered in July Chronicle:

Coll. after Sermons	4	5	2
Allen, Mr. W.	0	10	0
Basset, Mr. J. D.	0	10	0
C. R.	0	5	0
Grant, Mr. J.	1	0	0
Poulter, Mr.	0	5	0
Reeve, Mr. S.	0	10	0
Small Sums	0	8	6
	7	13	8
Less expences	0	13	8
	7	0	0

(Carried to the accounts of present year):

Reading, collected at, by the Secretary, July 13	10	11	6
A Friend, by the Rev. C. Elven, Bury	100	0	0
Collection in Ireland, by Mr. M'Carthy	7	11	0
By Mr. Dyer:			
F. W. Cobb, Esq., Margate 2 2 0			
Mr. T. Purey, Sandgate. 0 10 0			
Miss Wills, Woolwich 1 0 0			
	3	12	0
For the Rye School, by Mrs. Crosskey, Treasurer	5	0	0
A Friend, by Mrs. Thomson, Framlingham	1	0	0
Mrs. W. Fletcher, Bath, by Mr. Cozens	1	1	0
Mr. Job Heath ..... don.	2	0	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Rev. S. Green jun., 61, Queen's Row, Walworth Road, Secretary; Mr. P. Millard, Bishopsgate Street, Messrs. Burls, 56, Lothbury; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings, by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

MISSIONARY HERALD.

CCXII. AUGUST, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

As a specimen of the views entertained of the progress of Missions in India by those who occupy that most important field of action, we subjoin the following brief retrospect from the Calcutta Christian Observer for January in the present year.

The field of missions during the past year presents nothing particularly striking, but it is bright with promise.

The blessed effects of the gospel in New Zealand; the progress of Christianity in the South Sea islands, now freed from the mis-statements of enemies and the over-statements of friends, and brought out into the common light of day; the dangers averted by a gracious providence from the missionary settlements in South Africa; the inspiriting, the glorious tidings from the West Indies; China lifting up her gates, that the Lord of Glory may enter in; and the noble efforts of our American brethren in Burmah,—all must be well known to our readers, and all seem like a voice from heaven saying to Christian countries, "Go ye up, and take possession of the land; for ye are well able!" And we have reason to know that the voice is heard, and that the hearts of many are stirred up to set themselves apart for the service of Christ among the heathen.

In India we have gained little in direct accession of strength; but indirectly the success has been very considerable. In this city alone, more than two thousand young Hindoos, male and female, enjoy the benefits of a sound Christian education, conducted or superintended by missionaries themselves; our native chapels are crowded with silent and attentive hearers; and many of the most intelligent of the native youth are regularly present at a series of lectures on Christian truth. Christian boarding schools have also lately come more under the notice of the public, and they are now slowly assuming that important station which so justly belongs to them. To meet the wants of the more advanced pupils in the English seminaries, the munificence of the London Tract Society has furnished us with an English library of great excellence, selected from the writings of the most popular divines in ancient and modern times, some of which are being translated into the vernacular languages for the benefit of the great body of the people.

But the most striking circumstance in the course of the past year, is the rapid increase of English schools. They spring up every day, and almost every one feels or expresses the warmest interest in their success.*

In a field where so many now distinguish themselves, it may seem somewhat invidious to particularize; yet the names of Messrs. Trevelyan, Wilkinson, and Paton, and of Captain Jenkins, in Asam, ought not to be passed over in silence.

The cause of education is deeply indebted to them, not only for their support

* In connexion with this, we may mention that a gentleman has lately sent the munificent donation of 1000 rupees to the School-Book Society, to be divided into two prizes, one for the best work in English, and the other for the best translation into Hindui of a work exhibiting the advantages of knowledge, as a means of improving a nation in a condition like that of India. Many other instances might be mentioned of the general interest felt amongst every class of society for the welfare of the natives.

and countenance, but for their unsparing personal exertions in those hours which many devote to rest or amusement. We wish them no higher reward than to see their labours successful. But we should ill discharge our duty, were we not to express our fears, whether, anywhere, and most of all in India, any education is safe, which is not founded on religion; and we earnestly call upon our readers for their prayers, and for their utmost endeavours, that Christianity may go hand in hand with knowledge, and that education may be an inlet, not to doubt, but to faith. There is no insuperable difficulty on the side of the natives; the "lion by the way" is the apathy of the Christian church. No less than four new schools have been lately offered for the superintendence of the General Assembly's Mission, in all of which the natives make no objection to the introduction of the Christian scriptures.

To conclude: at the close of the year, it is pleasant to look back with gratitude upon the past, and to reflect that, as Missionaries, our intercourse with each other has been like that of brethren, a communion of unmingled peace and harmony; our monthly meetings for prayer and conversation have been pleasant, and, we trust, profitable to ourselves personally, and not without a corresponding influence upon our labours. Each is benefitted by the experience of his neighbour; and though differing conscientiously on certain points, we have learned to feel that we are engaged together in one cause, and the servants of the same blessed and glorious Master. We regret the unhappy disputes in Southern India, and more recently among the clergy of this presidency. It is to be hoped that the bad effects will be temporary, and that they will not long be permitted to interrupt the harmony which has hitherto obtained among the people of Christ.

If we seem to have dwelt too long on the bright side of things, we would remind our readers that there is a time for gladness, as well as for mourning; and that thankfulness is not less a duty than repentance. There is enough and more than enough, of vice and misery around us, enough for despondency, and were it not that the Lord is on our side, even for despair. Conscious of our own unworthiness and inefficiency, and from the very vastness of the work, feeling more deeply our own insignificance, we need to encourage our hearts by the undoubted evidences of God's graciousness, and by anticipations of that success which we know, sooner or later, awaits us, and for the progress of which we request the fervent prayers of every follower of the Redeemer.

Extract of a letter from the Rev. James Thomas, dated Salkiya, (near Calcutta) Jan. 6, 1836.

I have had the pleasure of baptizing three native converts, one in April, a female far advanced in years, and formerly a mussulman. She appears an Israelite indeed, and by her general holy deportment and love to the truth, affords me great satisfaction. One of the others is the wife of my native assistant; the other is a man formerly an idolater, but now, I trust, a sincere worshipper of the true God. Besides these, there is a female who would probably have been baptized ere this, were it not for ill health. One or two more have applied for admission, but have been requested to wait awhile longer. A young man from England who attended my ministry has given very hopeful indications of conversion. A great change has taken place in him, and he expresses himself truly thankful for having been brought under the word. For the last two months he has been removed to a district where he is altogether destitute of the means of grace, and without a Christian friend; his letters, however, show a pleasing spirit of piety, and indicate improvement. I do hope he will prove a brand plucked from the burning. Of others in the English congregation, I hope and fear. One or two have repeatedly made me think they were more than almost Christians; but if they are partakers of the grace of God in truth, it is at present too low and feeble to bring them to the point of declaring themselves on the Lord's side. With the piety of most of the members I am much pleased, though there is room for improvement, and in none, perhaps, more than myself.

My brethren are for the most part well, except brother W. H. Pearce, who for the last day or two has been very unwell. I trust his indisposition will be but temporary.

Brother G. Pearce and wife are, I hope, well. They are gone to Sukhyantipur, &c. Brother Pearce expected to baptize several persons while away, and two or three more on his return home. We have had additions to all our native churches, which we trust will soon be followed by more. The present is a time of great excitement and of good promise; but to realize the latter great exertions are required to give a right direction to the movement amongst the people. May we be found faithful, and may God of his infinite mercy make us successful.

BAHAMAS.

We lately gave a general statement of the Mission in these islands, and now add a few extracts from recent letters, which narrate a variety of particulars illustrative of their moral and spiritual condition.

Under date of December 14, Mr. Bourn thus details his first visit to the out islands:—

About a fortnight after my arrival at Nassau I sailed for Bleuthera; this is one of the largest islands in the Bahamas, and contains about one fourth of the whole population. During my passage I met with great kindness from all on board; but from the smallness of the vessel, and the number on board, twenty-five, part of which were females and children, I was under the necessity of sleeping two nights in the open air. The first place where we anchored is Governor's Harbour; the poor people here expecting the arrival of some one among them, came off immediately to the vessel to conduct me ashore. During my stay here I preached every night through the week, and spent what time I could in inquiring as to the manner of life, and in examining singly, as to the state of mind, those who had been previously, or desired to be baptized; but as numbers were unavoidably prevented attending these examinations, being miles away at the plantations from Monday to Saturday, I was under the necessity, after preaching a short sermon, of occupying the remainder of the night in examining them; finding from the number remaining it was impossible to get through consistently with other duties, I deferred it, till between the time of the public services of the Sabbath and the school. On the Sabbath I preached three times—attended Sabbath-school—formed a church of thirty members, who received for the first time the Lord's Supper. On the three following days I took charge, in the absence of the superintendant of the day-school, and preached in the evening of each day. At eleven o'clock, P.M., I sailed, under the expectation of re-visiting this settlement on my return from the other parts of the island. Seven o'clock, A.M., we anchored. The name of this settlement is Tarpum Bay. After collecting what people I could, I conversed and prayed with them, and made arrangements concerning others who lived at a distance. In the evening I preached to between two and three hundred persons; the house being too small, numbers crowded round the windows and doors.

By request I preached in another part of the settlement at six o'clock, A.M., of the following day, and sailed the same morning in a small open boat, which I engaged for that purpose. Tarpum Bay has about 500 inhabitants, the same number as Governor's Harbour; and, like that, is without a settled minister of any denomination. Measures have been taken, through the laudable efforts of his excellency the Governor, to establish a day-school at each of these settlements. The next place at which we arrived is Green Castle Landing; from this we walked the distance of two miles to Green Castle; once a large and prosperous plantation, but now in a state of ruin and neglect. After holding worship with the people, and engaging some of them to carry my baggage, we walked over to the other side of the island, a distance of five miles, over one of the worst roads I ever passed. Just as night set in, we reached the estate of Mr. S. Mackay, who kindly invited me to a seat in his veranda, and furnished me with refreshments, and a sofa for the night. Next day, being Saturday, I met his people and preached to them; and after engaging some of them as messengers to inform the people scattered along the coast in one direction, I proceeded in the opposite direction, to the estates of Messrs. Thomson and Wemyss, as being the most central for the Sabbath. On the same evening I met the people from four adjoining estates, and preached to them. On the Sabbath I preached three times, once at Mr. Wemyss's, and twice at Mr. Thomson's, both of those persons being present: the former kindly found me lodging, and provided for my earthly wants during my sojourn here. Some of the poor people here had come the distance of eight and ten miles to hear the word. The people here, though very poor, showed a willingness, and offered to erect a place for worship, could they have some land secured for that purpose. I could have secured a couple of acres for a trifle; but as a township is to be formed on this coast, and the precise spot is not yet determined upon, I could not give them encouragement to proceed. A number of them meet among themselves at stated times for prayer, and some of them have been already baptized, though they have not as yet been formed into a church. The number of inhabitants in this district amounts to 500. Like many others, they are without a settled minister of any denomination. After spending a

week among them. I preached at Mr. S. Mackay's and Green Castle on my return, met the boat by appointment, and reached Tarpum Bay on the Friday evening, just a week from the time I left it. Here a church has been formed of fourteen members, all of whom I examined, and to all, except one, I administered the Lord's Supper. I spent a week here, preaching night and mornings, besides the Sabbath, and during this time the attention seemed on the increase—some seemed deeply impressed with a sense of their sinfulness, while others were desirous to have the word continued among them. On the day previous to my leaving I received an invitation, with an offer of a passage, from two gentlemen who had been hearers, to visit another settlement, with which, from previous arrangements, I could not comply. On my return to Governor's Harbour, I found a few lines from brother Burton, stating that he and brother Quant had both been sick, and under the necessity of giving up their preaching duties, and perhaps I had better return to Nassau; but I was detained here, for want of a conveyance, over three Sabbaths, during which time, besides preaching when I could, I baptized on the last Sabbath nine persons, who were added to the church, and administered for the second time the Lord's Supper to the church. On my return to Nassau, I rejoiced to find that God appeared to be blessing his word: a considerable number were received by the church. I baptized on the Sabbath morning three young persons, who, with a number of others, sat down with the church to receive the Lord's Supper. After remaining eleven days at Nassau, a passage being kindly offered by the governor, I sailed with two of the special justices, in the sloop Liberty, for Crooked Island; this, with Fortune, and Ackrings Island, are situate about 250 miles from New Providence, nearly east-south east. The two former islands, which are contiguous, and most important, have nearly 600 inhabitants, the greater part of whom reside on different estates on Crooked Island, but nearly all of them meet at seasons in each year for raking and shipping on Fortune Island. A post-office is established, and it is a port of entry. The British packets for Cuba and Mexico call here monthly. No regular place of worship belonging to any denomination has been established; nor could I learn that they had ever been visited by any minister, for the purpose of religious instruction. On most of the estates certain persons, professedly Baptists, met for worship weekly, who kept up a kind of discipline among themselves, though the greater part of them had not been baptized, and many of them, though willing, had had no opportunity of getting married. I married eighteen couple in the house of the local magistrate, who has charge of the post-office, and is officer of the port. Thirteen couple were also married on Fortune Island, most of them in the presence of the local magistrate. I preached also in the house of the former one, as also in the house, one part of the day, of another local magistrate. These persons all treated me with much civility and kindness. I preached besides in various directions where I could, and held meetings for preaching and examination, and converse with all who came, through the week—nearly the whole of Saturdays were busy days—numbers came many miles repeatedly, and stopped over the Sabbath: often on Saturday evening I was engaged till past midnight. After many and repeated inquiries and examinations, and having married thirty-two couple, baptized forty-eight persons, and spent over six Sabbaths among them, I left them, with many expressions of thankfulness and gratitude to God.

(To be continued.)

HOME PROCEEDINGS.

EXTRA SUBSCRIPTIONS.

This subject was brought under the notice of our friends in the Herald for last month, in a hurried postscript to the account of the Annual Meeting of the Society. There was then no room to insert, nor even time to copy, the list of contributions up to that date. We now subjoin a statement, with the sums since received or promised, as far as known to us at the present time, July 22.

	£.	s.	d.
W. B. Gurney, Esq.	300	0	0
A Friend, by ditto	200	0	0
Thomas Gurney, Esq.	50	0	0
Joseph Gutteridge, Esq.	100	0	0
Miss Gutteridge	10	0	0
Rev. J. Russell, Melksham	10	0	0
A Friend	10	0	0
James Lomax, Esq., Nottingham	20	0	0
John Penny, Esq.	20	0	0
Rev. J. H. Hinton, Reading	10	0	0
Rev. James Millard, Lymington	10	0	0
Thomas Bickham, Esq.	50	0	0
Mr. W. Harrison, Hadlow	5	0	0

	£.	s.	d.
Miss Harrison, ditto	1	1	0
John Sheppard, Esq., Frome	20	0	0
Infant daughters of Rev. E. Steane	10	0	0
John Bousfield, Esq.	20	0	0
Rev. John Dyer	10	0	0
Three Ladies, by Rev. Dr. Hoby	100	0	0
Rev. Ebenezer West, Amersham	5	0	0
Mr. West, jun., ditto	5	0	0
Mrs. Moore, Homerton	3	0	0
A. Z.	5	0	0
M. G. Jones, Esq	20	0	0
J. H.	5	5	0
A Friend, by the Rev. Samuel Green	5	0	0
Mr. James Oliver	5	5	0
Thomas Pewtress, Esq.	10	0	0
W. T. Beeby, Esq	10	0	0
John Try, Esq.	10	0	0
Miss Wills, Woolwich	10	0	0
Edward Smith, Esq.	20	0	0
Thomas Walker, Esq.	10	0	0
R. H. Marten, Esq.	10	0	0
Mr. S. Dartnell	0	5	0
Henry Tritton, Esq.	25	0	0
William Manfield, Esq., per Joseph Gutteridge, Esq.	10	0	0
Wedd William Nash, Esq., by ditto	10	0	0
Widow's Mite, by ditto	30	0	0
E. J., by ditto	2	2	0
Isaac Booth, Esq.	2	0	0
Friend, by Rev. Daniel Trotman	10	0	0
Benjamin Shaw, Esq.	10	0	0
Robert Leonard, Esq., Bristol	20	0	0
Joseph Hanson, Esq.	10	0	0
Miss Head, Bradford	10	0	0
Frome, collection at Badcox-lane, by Rev. John Dyer, jun.	7	7	0
Little Wild street, collection, by Rev. C. Woollacott	10	10	0
Barton Mills, Suffolk, Friends, by Mr. Secker	7	0	0
Dublin, collection by Rev. J. Ford	10	0	0
Worstead, Friends, by Mr. Barcham	3	10	0
John Foster, Esq., Biggleswade	50	0	0
Alexander Saunders, Esq.	10	0	0
W. L. Smith, Esq.	20	0	0
Samuel Salter, Esq., Watford	50	0	0
Friend, by Rev. John Edwards	10	0	0
John Chaffey, Esq., by ditto	10	0	0
William Gilliman, Esq., by ditto	10	0	0
Rev. James Acworth, M.A., Bradford	10	0	0
M., by the Secretary	30	0	0
Collection at Anniversary, June 23	150	11	4

From the above list it will be seen that rather more than half of the sum required has either been actually furnished, or will be forthcoming when the whole is engaged for. The stipulation was that the sum should be subscribed before the close of the present month, and it is very desirable, on various accounts, that so it should be. There is yet ample time to accomplish this, and we trust every post will bring us proofs that our friends in the country are cheerfully willing to co-operate with their brethren in town. We are, however, permitted to announce that, should another month be found necessary to make up the amount, the sums conditionally offered will be paid, notwithstanding the prolongation of the period.

Experience has shown, on previous occasions of this sort, that it is the latter half of the sum wanted which it needs the most strenuous efforts to procure. It is earnestly hoped, therefore, that all the friends of the Mission will exert themselves to bring to a happy conclusion what has been so auspiciously begun; and especially that none will withhold their co-operation under the idea that the sum wanted will be provided without their assistance. It sometimes happens, from a feeling of this sort, that greater difficulty is experienced in obtaining a comparatively small sum, than one much larger.

Those of our supporters who have noticed the cash statements of the Society, given in the Annual Reports for several years past, will require no further information as to the cause of the present deficiency. They will have observed, from the unerring testimony of figures, that this was correctly described in our last Number as the unavoidable result of the ever-growing operations of our West Indian Missions, combined with the diminution of our resources since our brethren from that quarter returned to their sphere of labour. To place this matter in a clear light, it may be useful to give a connected view of the ordinary disposable income of the Society during the last four years, together with the amount expended on the Jamaica branch of the Mission. We confine ourselves to this item, because in no other is there any important variation. The account will stand thus:

	Ordinary income of the Society.	Expenditure for Jamaica.
In 1833	£12,335	£4,436
1834	12,051	6,579
1835	9,779	7,662
1836	10,198	8,665

Hence it will be seen that while the ordinary disposable income of the Society is nearly one-fifth less than in 1833, the expenditure on one branch of our operations has nearly doubled. In 1835, a sum of £3,476, being the amount of loans to chapels and various expenses arising out of the insurrection, was repaid to the general Mission fund, as may be seen by referring

to the printed cash account in the Report of last year. That repayment, and the munificent legacy of Horatio Cock, Esq., late of Colchester, have delayed and mitigated the pressure upon our funds, so that till now it has not been distinctly felt; but as these extra resources have been completely exhausted, there is nothing to meet these enlarging demands but the ordinary income of the Society.

It should be clearly understood, in justice to the band of devoted Missionaries, who are labouring with so much zeal and success among the negroes of the West, that their personal expenses are circumscribed within very reasonable limits. The chief demands on the Missionary funds arise from the rents and repairs of dwelling-houses, and premises occupied in various parts of the island as places of worship—from the necessity of providing conveyances and horses, in a country where walking to a distance is impossible, and public conveyances are unknown—together with expenses arising from sickness—and we regret to add, occasionally from the attempts made to harass our brethren, and impede their operations, under the colour of legal proceedings. It may be hoped that the Society will in future be less exposed to exactions of this sort; but had they not, in past times, been patiently endured, and manfully withstood, we should, humanly speaking, never have had to rejoice, as it is our privilege now to do, in the existence of nearly fifty Christian churches in the island, connected with our Mission, containing nearly *fourteen thousand* communicants, besides the great body denominated 'inquirers.'

The Society has ever kept in view the principle that these churches should, as soon as ever it is in their power, take upon themselves to provide for their respective pastors, and sustain them in their efforts on behalf of the immediate vicinity. Several of them, we are assured, will cheerfully do this, whenever they shall have paid the balances due on the erection of their new chapels. It is hoped this may be accomplished, in various instances, by the close of the year 1837; but the interval will be a season of great self-denial and anxiety on the part of our dear Missionary brethren, on whom, as a matter of necessity, all these secular concerns devolve; and till its conclusion, they must be sustained by the Society at home.

These remarks have extended to a greater length than we anticipated; but we could scarcely make them shorter. We hope they may be of some use, and encourage our friends to the effort which God, in his Providence, appears to ask at their hands.

Our best thanks are presented to the kind correspondents, whose contributions are announced at the head of this article, not only for the sums given by themselves, or collected by others, but for the welcome expressions of affectionate attachment to the cause of the Society by which they are accompanied. It is a privilege to share in the difficulties and troubles of such a cause; but what will it be to witness and partake in its final triumphs!

LETTERS LATELY RECEIVED.

EAST INDIES.

United Missionaries, Calcutta, December 11, January 23 and 26—Rev. G. F. Anderson, January 25—W. Carey, Cutwa, December 21—J. Lawrence, Digah, January 15—Ebenezer Daniel, Colombo, February 4.

WEST INDIES.

Rev. W. Knibb, Falmouth, March 20, 26, April 6, May 9 and 24—E. Baylis, March 26, and May 3—F. Gardner, May 9—T. F. Abbott, May 2, 5, and 16—J. Clarke, April 6 and 27—J. Tinson, March 15—J. M. Phillippo, March 2, April 24, and May 24—W. Dendy, April 26, and May 3—J. Clark, April 4, and March 12—T. Burchell, April 19, 26, May 5, 9, and 10—J. Kingdon, April 19—B. B. Dexter, March 29, and May 10—J. Coultart, April 8, and May 5—J. Whitehorne, May 21—W. Whitehorne, May 24.

Rev. J. Burton, March 10, April 23, 25, and June 4—E. Quant, March 12.

Rev. Alexander Henderson, Belize, April 19.

Rev. W. Davies, Graham's Town, January 4—Mrs. Davies, January 9.

Contributions received on account of the Baptist Missionary Society, from May 20, to July 20, 1836, not including individual subscriptions.

Bucks Association, by Rev. Peter Tyler	30	3	2
Honiton, collection, by Rev. Sam. Hatch	3	3	5
Bow, collected by Miss Maywood	6	11	0
Greenwich, Friends, by Mr. Parker	4	0	0
St. Alban's, collection and subscriptions, by Rev. W. Upton	35	6	0
Voluntary contributions from the pupils of the Baptist Free School, Took's court, by Mr. Kendrick	4	2	4
Sanquhar, Society for Religious Purposes, by Mr. Halliday	2	0	0
Suffolk, Society in Aid of Missions, by Mr. Ray	27	7	4
Salisbury, collection and subscriptions, by Rev. P. J. Saffery	12	13	10
South Devon Auxiliary, balance, by Rev. S. Nicholson	36	4	2
Bocking, Friends, by the Rev. W. Humphries	3	0	0
Wokingham, collection and subscriptions, by Rev. J. Coles	18	6	6
Towcester, collection, by Rev. E. Carey	6	2	5
Mitcham, Friends, by Mrs. Pratt	2	0	0
Swanwick, &c., by Mr. Lomax	8	16	3
Newcastle-on-Tyne, church in Weaver's Tower, by Mr. Banks	2	12	6
Exeter, balance, by Mr. Commins	19	3	0
Liverpool, Auxiliary Society, by Mr. Rushton	60	0	0
Rochdale, subscriptions, &c., by Mr. Kelsall	66	19	3
Leicester, second church, by Mr. Harris	19	5	2
Melksham, collection and subscriptions, by Mr. Evans	12	7	2
Royston, subscriptions, by Mr. Pendered	9	18	0
Kettering, &c., by Mr. J. C. Gotch	41	16	0
Olney, collection and subscriptions, by Rev. E. Carey	16	1	0
North of England Auxiliary, balance, by Rev. R. Pengilly	7	9	6
Graham's Town Auxiliary, by Mr. Nelson	118	17	0
North East Cambridgeshire Auxiliary, by Mr. Smith	22	13	6
Friends, at Fetter-lane, by Mrs. Elvey	8	2	2
Sunday-school, at New-court, Old Bailey, by Mrs. Elvey	0	9	7
Eagle-street Auxiliary, by Mr. Neale, (one-third)	10	6	0
Woolwich Auxiliary, by Rev. Ja. Smith	27	13	11
Keppel-street ditto, by Mr. Marshall	19	1	0
Hemel Hempsted, collections, &c., by Mr. Brice	25	0	4
Trowbridge, subscriptions, by Mr. Wearing	19	1	8
Hackney Auxiliary, by Josiah Wilson, Esq	31	13	4
Norwich and East Norfolk, balance, by John Culley, Esq	60	17	0
Bessels Green, Friends, by Mr. Knott	2	1	6
Bromsgrove, by Miss Scroxton	9	0	0
Watford, Auxiliary Society and subscriptions	15	0	6
Spencer-place Auxiliary, Rev. J. Peacock	10	5	3
Young Gentlemen at Mr. Box's Academy, per Rev. J. Peacock	0	11	0
East Kent, Auxiliary, on account, by Rev. J. M. Cramp	60	0	0
Oxford, on account of contribntions, by S. Collingwood, Esq.	43	0	0
Sheffield, Auxiliary Society, by Mr. Atkinson	53	14	3
Devonshire-square, collection, by Mr. Smith	22	17	3
Do. do. Auxiliary, by Mr. Pond	22	9	11
Hammersmith, Auxiliary Society, by Mr. Page	31	16	6
Irvine, Female Bible Society, by Rev. G. Barclay	3	0	0
Oswestry, Auxiliary Society, by Mr. Jones	4	0	0
Sway, subscriptions, by Rev. W. Mursell	6	6	0
Wallingford, Auxiliary, by Mr. Field	22	13	9
Salendine Nook, Female Association, by Rev. J. Acworth	5	10	0
Pembrokeshire Association, &c., by Mr. W. Rees	6	5	0
Mase Pond, Ladies, by Mrs. Kitson, for Female Schools	15	15	0
Bath, sundries, by Rev. O. Clarke	7	5	6
Folkstone, subscriptions, &c., by Mr. Parnell	7	19	8
Miss Cadby's Missionary Box	0	10	0
Stepney, collected by Master S. Murch	1	1	7
Do. do. by Miss Davis	2	4	7
Rayleigh, collection and subscriptions, by Rev. J. Pilkington	6	17	6
Datchet, collected by Mrs. Bailey	2	10	0
John-street Auxiliary Society, by Mr. Cozens	37	13	8
Keynsham, subscriptions, by Rev. T. Ayres	6	10	0
Dorman's Land, by Rev. G. Chapman	4	10	0
Crayford, Female Society, by Mrs. Smith	4	0	0
Kent Auxiliary, on account, by Rev. W. Groser	20	0	0
Blandford-street, (collected by Mr. Creswick) by Rev. W. B. Bowes	4	0	0
Collections at Poultry Chapel, Rev. Dr. Cox	69	3	7
Do. at Surrey Chapel, Rev. J. Edwards	60	14	6
Do. at Annual Meeting	150	11	4
Lutterworth, Friends, by Rev. Mr. Hewlett	5	0	0
Luton, subscriptions and collection, on account, by Rev. H. Burgess	60	0	0
Winchester, Friends, by Rev. B. Coxhead	3	9	7
Manchester, Juvenile Society, George-street, by Rev. J. Aldis	22	6	9
Alie-street, Sunday-school, by Rev. P. Dickerson	1	16	8
Loughton, Missionary Association, by Rev. S. Brawn	7	2	10
NETHERLANDS Auxiliary, by Rev. S. Muller	140	0	0
Bristol Auxiliary, on account, by Robert Leonard, Esq	20	0	0
Audlem, Baptist church, by Mr. Thursfield	2	0	0
Walworth, Lion-street Female Auxiliary, by Mrs. Chin	40	0	0

West of England Auxiliary, by Mr. Horsey:—

Bradninch	5	6	6
Bridgwater	12	16	7
Bourton	4	4	5
Chard	9	5	9
Corsham	3	0	0
Collumpton	2	13	6
Chippenham	5	10	0
Hatch	4	17	11
Isle Abbott	0	11	6
Montacute	16	5	0
Stogumber	4	15	0
Taunton	22	4	5
Tiverton	4	17	2
Uffculm	3	13	10
Watchet and Williton	11	8	4
Wincanton	1	5	1
Wellington	19	14	4
Yeovil	10	7	4
			142 16

DONATIONS.

John Baylis, Esq., *Ponder's End*	20	0	0
Friends, by Mrs. Pearson, for the Freedom of *Sampson Boodle*	8	0	0
Produce of a Ring, by a Lady	0	10	0
Rev. S. H. Cone, *New York*, towards Translation Fund	5	0	0
Benjamin Risdon, Esq., *Burlingham*	10	0	0
Mrs. Broadley Wilson, *Clapham Common*	25	0	0
D. F. T.	1	0	0
J. H. L. T.	2	0	0
Friend to the Cause, by the Secretary	8	0	0
Friend, by Rev. Joseph Tyso	0	5	0
Mr. Isaac Simmons	1	0	0
Mr. Grant	1	0	0
Mr. Thomas Purdy, *Sandgate, for West Indies*	0	10	0
Mr. Ward, *Grendon*, towards sending a Missionary to *Ceylon*	20	0	0
Mr. Harris, *Wem*	0	10	0
Friend, by Rev. Samuel Brawn	0	15	0
Presteign, Mr. Thomas Jones, *Radnorshire Bank*	1	1	0

LEGACIES.

Hon. Mrs. Willison, late of *Perth*, by Messrs. Reddie & Mackenzie	34	6	2
Mrs. Mary Robinson, late of *Wellingborough*, Executors, Messrs. Cuthbert Curtis, and Beeby Wallis	30	0	0

Mr. G. F. Anderson, whose return from Bengal was referred to in the Annual Report, arrived at Plymouth, in the Isabella, on Friday, June 17, in a very impaired state of health.

Mr. Nichols, who was under the necessity of returniug from the Bahamas, about two years since, on a similar account, expired at Tor, on the south coast of Devonshire, on Tuesday, July 12. In his life, he eminently adorned the doctrine of God his Saviour; and according to the testimony of a Christian friend, whose kind and skilful attentions as a medical adviser tended greatly to soothe the declining days of our deceased brother, "the piety which he evidenced in life, shone forth still more beautifully in his last trying illness; and now, after having given a proof of the power of religion not soon to be forgotten by those who have witnessed it, he has slept in Jesus. May we be followers of him who, through faith and patience, now inherits the promises!" A widow and infant child are left to mourn this affecting bereavement.

TO CORRESPONDENTS.

A. Z. is cordially thanked for his kind suggestions and liberal offer. The plan he proposes has been repeatedly under consideration by the Committee, whose anxious endeavour it is, on that and every other question, to come to a right decision.

G. T. H., who writes from Shropshire, will oblige the Committee by acting as he proposes to do, whenever he may find an opportunity. The information he has given on a previous subject is not sufficiently extensive to be of service. It is hoped he may yet be able to add to it.

Boxes of useful and fancy articles, for the West Indies, are thankfully acknowledged as received from Mrs. Williams and Friends, Reading; Mrs. and Miss Grey, St. Helier's, Jersey; Mrs. Overbury and Friends, Nailsworth; Mrs. Coombs and Friends, Frome; Friends at Louth, per Rev. J. Clarke; S. H. H., Hull; Mrs. Clements and Miss Serjeant, Laytonstone.

A package of books, from Kildare-street Place, Dublin, for Mr. Burton, of Nassau; a parcel of elementary books, for Jamaica, from Mr. Ellis, of Sandhurst; and a number of Magazines, &c., from Mrs. Palmer, of Wallingford, are also acknowledged with thanks.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1836.

MEMOIR OF THE LATE REV. WILLIAM CAREY, D.D.*

Dr. Carey is undoubtedly to be classed with men whose birth is an era in history. Less remarkable for what he himself did, although this was extraordinary, than for what his sentiments and example have caused others to do, he has thrown both the church and the world into a state differing materially from that in which he found them; and if ever there should be a time when his own works should be forgotten, the abiding and progressive change of which he was the main instrument would be for him an imperishable memorial. We speak of the impulse which he gave, both to missionary enterprise, and biblical translation. Before him, with scarcely an exception, the church unnaturally slept, and thus left unbroken the natural slumber of the world. By the clearness of his views, by the force of his arguments, by the resoluteness of his appeals, by his promptness of self-denial, by his steadiness of labour, by his patience of hope, by his grandeur of aim and expectation, Carey so effectually disturbed the repose of both these dormant bodies, that, after him, neither of them can sleep again. He has generated a movement which goes directly to the universal triumph of Christianity, and which will never cease till that end shall be attained.

It is far from being an unreasonable celebrity, therefore, which the father of modern missions has acquired; and it is due to the Christian world especially, that they should be made as fully acquainted as circumstances will allow with the personal character and history of one, for his works' sake, so eminently revered and beloved. For it is a remarkable feature in this case, that among the existing generation in this country, there are very few persons to whom Dr. Carey was personally known. He left England in 1793, and never on any occasion returned to it; so that he was absent from it more than forty years, a period exceeding the average duration of an entire generation of mankind. Our fathers knew him, and some of "the fathers" who still, with years and honours laden, linger among us; but *we* have only been

* Extracted from "Memoir of William Carey, D.D., late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. London: Jackson and Walford. 8vo. pp. 630."

acquainted with him by "the hearing of the ear." To us, therefore, minute description has its pleasures; and we shall accordingly, at the outset, present to our readers a sketch of Dr. Carey's personal character.

"In Dr. Carey's mind, and in the habits of his life, there is nothing of the marvellous to describe. There was no great and original transcendency of intellect; no enthusiasm and impetuosity of feeling; there was nothing in his mental character to dazzle, or even to surprise ....No one who knew him will contend that his talents were of the brilliant or attractive cast. He had no genius, no imagination. He had nothing of the sentimental, the tasteful, the speculative, or the curious, in his constitution.... The leading characteristics of Dr. Carey were his decision, his patient, persevering constancy, and his simplicity. ....There was in the constitution of his mind nothing dubitating, no painful vacillation; not a fraction of his strength, therefore, ever seemed to be applied to objects not distinctly relevant to some selected, specific, and sovereign purpose. He could clearly discern, and firmly grasp, and well define to others, whatever fixed his attention, and invited his pursuits; and could then follow it up with inexhaustible patience and untiring diligence ...He was imperturbably regular in all his engagements.... No novelty in speculation or in practice ever seduced him from the plain line of his duty or his labour.....He was a very strict economist of time....Invincible patience in labour, and uninterrupted constancy, secured his triumph over every obstruction....But the characteristic, for which those who best knew most of all admired him, was his great simplicity. Here lay the charm of his character....It was the mould into which he was cast. It was not so much a distinct attribute of character, distinguishable among many others, and capable of separate delineation, as the modifying, controlling principle of them all, giving transparency and force to all his sentiments, his affections, his motives, his conduct, and his discourse; rendering him at once both venerable and lovely....Excellent as was the simplicity of Dr. Carey in point of morals, and the essential worth of his character, I am not without my conviction that, in the social and economical details of life, it was excessive....It left his mind too little his own property; rendering it too naked and defenceless, and too accessible to any influence which persons of different mental habits might feel disposed to put forth in controlling his practical decisions.

"In his preaching he was more remarkable than any man I ever knew for his choice of plain and elementary subjects ....There was no excursiveness, it is acknowledged, no great variety and range in his illustrations of his subjects; nor was there, as indeed may well be supposed from the character of his mind, the least approach to the imaginative or the poetic. There was no style about him in any thing. He never seemed to think of it. The things he said and did must intrinsically recommend themselves. His diction was contracted, his voice inharmonious, and his manner somewhat rustic and without ease, yet never offensive....Yet I never remember to have felt weary under a single discourse; and I think those who attended his ministry will agree with me in the remark, that his preaching was never tedious, but on the contrary refreshing, and invariably profitable, in proportion to the seriousness of the hearer....In general conversation he never excelled....But to the unpretending, to the poor, and to children and youthful persons, he was always affable, condescending, and communicative." pp. 614, 628.

Such was Dr. Carey; and if the effect of perusing the foregoing extracts should be to disabuse us of some fond illusions with which our imaginations may have clothed him, it will be no disadvantage. He was not, it seems, a phœnix. But the sketch drawn of him, little brilliant as it is, obviously contains the most powerful *working* qualities in the whole compass of human attributes. Decision and constancy are the great elements of mental power. They have characterized all the men that have moved the world; and they would have made Carey mighty for mischief, if they had not been, on the one hand, chastened by his simplicity, and on the other, consecrated by his

piety. We are inclined to think, however, that there must be an inadvertency in the general statement that Dr. Carey "had no genius;" unless, perhaps, the amiable author's definition of the term may hold him innocent. A genius for the acquisition of languages he assuredly possessed in no ordinary degree. It might also have been added, that he had a passion for gardening, and a taste for natural history generally; and that he was capable of immense continuous exertion.

Dr. Carey was born at Paulerspury, a village in Northamptonshire, August 17, 1761, his father being master of the free-school. "Of real experimental religion," he tells us, he "scarcely heard any thing," in his boyish days, and every thing conspired to lead him "into the depths of that gross conduct which prevails among the lower classes in the most neglected villages." At fourteen he was apprenticed to a Mr. Nichols, of Hackleton, a shoemaker; in consequence of whose death, he finished his time with another employer in the same line, Mr. Old. During this period his conscience was gradually aroused, and his uneasiness led him to attend with a small body of dissenters; by which means he came under the occasional ministry of Messrs. Chater, Horsey (the sprinkling of a child by whom, made him a Baptist), Ryland, Fuller, and Sutcliff. Of the church at Olney he ultimately became a member, and by them he was called to the work of the ministry.

At the age of twenty, he married the sister of his employer, Mr. Old, who was now dead; and took to his business at Hackleton, in which he was unsuccessful. He then removed to Piddington, and thence to Moulton, where there was a prospect of "a good school," which however was not realized. "He probably," says his sister, "had much less faculty for teaching than for acquiring." And then, he could never assume the carriage, nor utter the tones, nor wield the sceptre, of a school-master. He would frequently smile at his incompetency in these respects, and used to say, facetiously, "When I kept school, the boys kept me!" p. 33. A rising family, and the poverty of the people whom successively he served in the gospel, subjected him at this period to many and severe privations; which were relieved by his removal to Leicester, in 1789, where he became pastor of the Baptist church, subsequently favoured with the ministry of the late Rev. Robert Hall.

Mr. Carey, burdened with the great project of a mission to the heathen, availed himself of every opportunity of bringing it before the minds of his brethren. It seems to have been on his suggestion, so early as 1784, that the first Monday evening in every month was originally set apart for prayer, "for the extending of Christ's kingdom in the world; nor did he rest till he had engaged his brethren to the formation of a society, and offered himself as the first missionary. This was accomplished at Kettering, in October, 1791.

The early history of the Baptist Missionary Society is a subject on which we cannot here enter. That it abounds with very singular occurrences is certain, and that Mr. Carey passed through them all in a manner quite characteristic of himself. No person can read the details without interest. We shall only say that he left

England in the spring of 1793, and arrived at Calcutta in November; and that he was so densely surrounded with perplexities that he made a voyage into the Sunderbunds, where he was just about to take land and settle, when an invitation reached him from Mr. Udney, of Malda, to take the superintendence of an indigo manufactory. He now lived at Mudnabatty; and on the failure of his employer's indigo speculation, was about to set up for himself in the same line at Kidderpore, when the arrival, in 1799, of four additional missionaries, whom the Company would not suffer to proceed up the country, led to his residence, and the permanent location of the mission, at the Danish settlement of Serampore.

As few things could appear more unfavourable to the accomplishment of Carey's great purpose than such a course of events as we have now sketched, so few things are more remarkable than the tenacity with which he held, and the vigour with which he pursued it, under all disadvantages. While yet a shoemaker he was making a missionary map, which was pasted on the wall of his shop; he was also an eager reader of all books in any way related to the subject, and so ardent in the study of languages, that he not only, without aid, made considerable proficiency in Greek, but mastered the Dutch, for the sake of being able to read a folio in that language which some friend had given him. Arrived in India, he soon found the importance of opening the treasures of the word of God to the native population; and he applied himself, with characteristic intensity, to the work of translation. His labours in this department are too well known to require a detailed notice of them here; but we may gratify ourselves and our readers by a brief extract from the remarks of Professor Wilson, of the University of Oxford, which will show that our Carey holds no mean rank, not only among biblical, but among oriental scholars.

"The Sanscrit grammar of Dr. Carey, (says the Professor) is a work of immense extent and labour... It is a work of very great merit....The department of oriental literature, which may be considered in an especial manner as that over which Dr. Carey presided, was, however, the language and literature of Bengal. [The Professor afterwards introduces the following testimony of a learned native, whom he styles a highly competent authority.] 'I must acknowledge here, that whatever has been done towards the revival of the Bengali language, its improvement, and in fact the establishment of it as a language, must be attributed to that excellent man, Dr. Carey, and his colleagues, by whose liberality and great exertions many works have been carried through the press, and the general tone of the language of this province so greatly raised.'" pp. 591, 597.

A candid review is then taken by Professor Wilson of the great scheme of biblical translation carried on at Serampore. After suggesting the question, which various readers will doubtless variously answer, "Whether time was ripe for such translations at all?" he thus proceeds.

"Admitting their expedience, it cannot be denied that the plan devised for their preparation was judicious; and it is equally indisputable, that surprising industry and uncommon attainments were displayed in its execution. In this department Dr. Carey took a leading part, and it was in connexion especially with his duty of revising the different translations, that he added to his great proficiency in Sanscrit and Bengali, a knowledge of those dialects whose elements he first investigated. Possessed in this way of at least six different dialects, and of Sanscrit, the parent of the whole family, and en-

dowed with a genius for philological investigation, Dr. Carey was peculiarly qualified to superintend the translation of the Scriptures into a number of cognate languages; and it may be granted, that, in combination with his colleagues, he carried the project to as successful an issue as could have been expected from the bounded faculties of man." pp. 609, 610.

His first wife having been removed, after a long and melancholy affliction, Dr. Carey married, in 1818, lady Charlotte Rumohr, of a noble family in the dutchy of Sleswick; and the conjugal union being again broken, he again renewed it at a considerably later period. From the year 1829 his health materially failed; and, after a lingering illness and extreme debility, he fell asleep on the 9th of June, 1834. His funeral was attended by a large train of mourners, among whom were several gentlemen from Calcutta, and two officers, with the Governor General's chaplain, "sent from Barrackpore by the lady of the Governor to pay the last tribute of respect to his memory." His end was emphatically "peace."

"On one occasion a minister of his acquaintance called to see him; and, asking him how he felt as to his hopes of a future world, his reply was, 'I cannot say I have any rapturous feelings, but I am confident in the promises of the Lord, and wish to leave my eternal interests in his hands, to place my hands in his, as a child would in his father's, to be led where and how he please.'" p. 586.

Nothing can be more gratifying than the spirit of entire self-renunciation and simple dependance on Christ which is manifest in this dying Christian. In a letter to Dr. Ryland, after recovering from a serious illness, he says,—

"I see no one thing in all my past life upon which I can rest; I am persuaded of the daily and hourly necessity of trusting my perishing soul in the hands of my Redeemer.... Should you outlive me, and have any influence to prevent it, I most earnestly request that no epithets of praise may ever accompany my name.... May I but be accepted at last, I am sure all the glory must be given to divine grace, from first to last." pp. 629, 630.

In this respect his spirit was that of an apostle; but we confess that, in reading these pages, we did recollect (we could not help it) that there was something in apostolic anticipations of death, which we did not find here. We thought of one who said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. iv. 7, 8. We think the total absence of similar anticipations somewhat remarkable; and unless it may be wholly resolved into constitutional temperament, it seems to us to give some air of truth to the lamentations which occur in his journals and correspondence, and which his friend Dr. Ryland sets down as "low-spiritedness, and wild humility." It is obviously true, and deserves to be well remembered by all who are *labouring* in the best of causes, that not labour itself, however arduous, but the cherished influence of love to Christ, and consecration to his glory, is the matter of gracious acceptance, and heavenly reward.

*** The volume from which we have given the above condensed account of the life and character of this eminent man, has been composed by his nephew, the Rev. Eustace Carey, at the desire of the Baptist Mission Committee. Were we critically disposed, we might detect faults, and could suggest what we, at least, should deem improvements; we can, nevertheless, give a sincere testimony to its general excellence. It does honour to the author's piety as a minister once engaged in missionary labours, nor can it be read without interest or improvement.—EDITOR.

ON THE INTERPRETATION OF UNFULFILLED PROPHECY.

A FEW years only have elapsed since the subject of prophecy in general, and especially those predictions contained in holy writ which appear to be still unfulfilled, attracted an unusual degree of public attention. It is scarcely necessary to allude to the manner in which the press teemed, at the period referred to, with commentaries, lectures, dialogues, and essays, relating to this prolific source of discussion. The fact is notorious; but the movement was not continued in the vigorous spirit with which it was begun. It will be no libel to say, with regard to some of these writers, that the words of soberness did not pervade their effusions, to the extent which ought to be conspicuous in every investigation of spiritual topics. The ebullitions of enthusiasm, while they advanced the cause but slightly, chilled the ardour of the more discreet expositors of prophecy, and produced a reaction in the public mind, to which political changes tendered a more savoury entertainment; and a period has succeeded of almost total neglect of this most interesting subject.

An irreverent use of the prophetical parts of Scripture, and a flippant application of their supposed meaning, are altogether unjustifiable. But if some have, unintentionally or otherwise, abused the privilege of promulgating their sentiments on these points, they have not, surely, by doing so, either purloined the key of knowledge, or rendered it less available in the hands of others, for those purposes for which the searching of Scripture is enjoined. Perhaps a stronger argument can scarcely be found for the publication of plausible, consistent, and scriptural expositions of the prophecies, than that which is derived from a recollection of the erroneous views which have been recently diffused on those subjects. The influence of erroneous opinions cannot be more effectually counteracted than by the promulgation of truth in a spirit of candour and Christian meekness. It must be admitted, however, that he who assumes the character of a disputant on this subject, places himself in very great danger. Let the expounder of errors of this kind engage in his work with the sincerity and earnestness which so important an undertaking seems to demand, and there is a strong probability of his committing errors of the very same kind as those which first provoked his animadversions. The very peculiar character of the Apocalyptic prophecies will account for this. In what other book, or in what other part of the sacred writings themselves, can descriptions be found of equal simplicity, force, and beauty? The most familiar objects of domestic economy, the emblems of human governments, and the elements of the visible creation, are made the symbols or representatives of powerful agents, interesting scenes, and stupendous events. The narrative is mysterious throughout, but appears, at the same time, fraught with that simplicity for which the gospel and epistles written by the same apostle are so much distinguished. There appears in the style of the Apo-

calypse an utter absence of art, while there is, certainly, an unusual degree of sublimity; nothing like elaborate effort, yet every thing which is calculated to affect the human mind most powerfully. We can scarcely wonder, then, if writers of a highly susceptible temperament, and of slight experience in theological discussions, after a hasty examination of this mysterious book, have been so elevated by the ardour of their own feelings, as to be transported beyond the limits of sober and profitable interpretation.

Ought this sacred book, then, to be regarded with a feeling different from that which we exercise towards other parts of the sacred canon? Shall we abstain, in any degree, from a devout perusal of its contents, and from judicious efforts to ascertain its meaning, because many efforts for the latter purpose have not been judicious? Every lover of divine truth would, I think, return a decided negative to such a question. In no part of the Bible, perhaps, are there more powerful exhortations to faith in the divine promises, and to zeal in God's service. Here are encouragements for the persecuted; stimulants for the lukewarm; and to him that overcometh such promises are given as cannot fail to excite the most ardent aspirations, and such rewards are allotted, as seem entirely incapable of full explanation in this imperfect state.

It would be an interesting inquiry, and probably advantageous, in some degree, to future expositors of prophecy, to endeavour to delineate a few of the particular causes which have occasioned so many apparent failures among writers on this subject. The tendency of the style and composition of the book itself has been referred to already; and the length to which this article has already extended admonishes me to be brief in the few additional remarks which I shall presume to offer. An obvious cause of failure with some, were prejudices derived from their religious education, their station in society, or the perusal of commentaries exclusively adapted to the peculiarities of a sect, instead of pondering, with unbiassed minds, and deliberate study, on the mysterious narrative itself. The fault of some has been the degree of confidence with which they applied to the weighty task, stimulated, perhaps, by some supposed discovery of the meaning of a particular symbol; by the coincidence of some historical fact with one of their earliest notions; or by the analogy which they seemed to perceive between their own observations, and the events which time was even then developing. The concluding part of the last remark, if just, may explain how the enthusiasm of some has prompted them to become, not merely general expositors of the Apocalyptic visions, but interpreters, in the sense most gratifying to the curiosity of worldly minds, of the most striking parts of that book which appear to be unfulfilled. Taking the events of their own period, in connexion with their own particular scheme of interpretation, as infallible data, some have ventured to assume the character of prophets, though of a somewhat subordinate class. Their readers have thus obtained, if sufficiently credulous, not only a familiar acquaintance with the character of

coming events, but even the names of the principal actors; the localities in which the most important movements were expected to occur; and, best of all, the dates of revolutionary troubles.

But I forbear. To dwell much on human infirmity is not a pleasing task to him who makes pretensions to Christian candour. A plan of interpreting the book of Revelations, on a system calculated to carry conviction to the minds of devout and intelligent Protestants, is still a desideratum. Such as I have seen, though the productions of writers of eminent ability, seem to warrant this remark to its fullest extent. Several particulars may likewise be mentioned, which appear essential to the success of such an undertaking. Among these are a more enlarged, or rather less prejudiced, view of the whole of that part of the book which follows the third chapter; an improved plan of chronological arrangement; a more determinate method of proceeding with regard to the meaning of nearly all the Apocalyptic symbols; a consistent rendering throughout, which would exclude the liberty of interpreting some parts of the same narrative literally, and others figuratively; and lastly, a determination in what way the symbols ought to be interpreted, whether with a strict and uniform meaning, or in a loose and somewhat variable sense.

If the foregoing remarks should be deemed likely to promote an improved method of studying and elucidating the prophetic parts of Scripture, and are, therefore, calculated to benefit your readers, you will perhaps give them publicity by inserting them in an early number of your improved and interesting magazine.

INVESTIGATOR.

THE LORD'S SUPPER.

To the Editor of the Baptist Magazine.

Sir,

HAVING recently met with the following account of the manner of "breaking bread" amongst the Jews, in the travels of Stephen Schultz, a missionary to that people about the middle of the last century, and a man of truly pious and apostolic character, you may perhaps deem it worthy of insertion, as tending to shed light upon that ancient custom, and likewise upon the original institution of the Lord's supper. Schultz relates as follows:

"There reside in Grälzig about six Jewish families, who are competent to hold a regular synagogue every Sabbath-day, which must consist of ten grown-up persons. During the four weeks I remained there, I had daily opportunities of conversing with them upon religion; on which occasions they expressed themselves with warmth, but without impropriety.

"One Friday afternoon, the chief of their synagogue came to my inn, and invited me, in a friendly manner, to sup with him. On my accepting the invitation, my landlord was greatly astonished that I could be so bold as to stay with the Jews until such a late hour in the evening, as would

necessarily be the case in the event of my going, being afraid lest some misfortune should befall me. He concluded, however, with saying, 'Go in God's name; and placing your confidence in Him, the greatest villains will then be unable to injure you. We will, meanwhile, walk up and down before the house, that we may learn what becomes of you.'

"I went, therefore, to sup with the Jew, and found with him several of his own nation—some of whom were inhabitants of the place, and others from a distance. The large table was already spread, and the food was soon served up. The company consisted of about twelve or thirteen persons.

"After we had taken our places at table, and the Jews had repeated their prayer, the master of the house asked me to pronounce the benediction, which I did in the following manner in Hebrew: 'Blessed art thou, O Lord our God, thou king of heaven and earth, who sanctifiest us by thy commandments, and blessest the earth which thou didst curse for the first Adam's sake, but hast afterwards blessed again for the sake of the second Adam, who is the Messiah, the son of David, Jesus of Nazareth, Jehovah our righteousness. Blessed be thy name for ever and ever. Amen.'

"The whole company were in great amazement at this benediction, during which the bread was broken. Some of them were on the point of quitting the table, but the rest appeased them, and said it was a new benediction. I explained it to them at considerable length, so that our discourse lasted from five o'clock till midnight. Meanwhile we were joined by my landlord and two other Christian friends, who afterwards accompanied me home, greatly pleased with the attention paid me by the Jews. On this occasion, I will add a few remarks.

"Whenever I have taken a meal with the Jews on the Sabbath-day, the Rabbi, or the master of the house, always broke a flat cake in two, which was about half an inch in thickness, and a foot in diameter, before the meal. One half of this cake he held in one hand, and a goblet of wine in the other, and spoke in Hebrew as follows: 'Blessed art thou, O God, thou king of the world, the Lord our God, who hast sanctified us in thy commandments, and hast blessed the fruit of the earth as well as the fruit of the vine. Blessed be thou for ever and ever! Amen.' On this he breaks one-half of the bread, and distributes a piece of it to every guest; he then takes a drink of the cup, and sends it round amongst them.

"Now, as the Jews, with the exception of a few who knew me, took me for a Rabbi, the blessing of the bread and wine was committed to me. Although they perceived from my benediction that I was a Christian, yet they still ate and drank, because I had retained the principal part of their benediction. Thus they knew me in breaking of bread.

"Supposing, therefore, that in Christ's time, this mode of breaking bread was customary—at least on the Sabbath-day and during the festivals, and was observed by the Jews in the Old Testamental, but by Jesus in the New Testamental manner, his companions at table would easily recognize him in breaking of bread."

It appears pretty evident from this narrative — pre-supposing, with the worthy author, the antiquity of the custom amongst the Jews—that our Lord availed himself of this usage to institute an ordinance which should supersede the passover, and become a more frequent memorial to his believing followers of his sufferings and death on the cross for their sins; and even as the paschal Lamb was a type of the same thing, and as the ancient Israelites partook of the type, thus realizing by faith the antetype itself, so the bread and wine were to be received as the body and blood of Christ, that the believing communicant, partaking of them in the exercise of faith, and thus "discerning the Lord's body," might be by this means more closely united in spirit to him, and become so much the more abundantly a partaker of his saving and sanctifying influences.

This is not only sufficiently apparent from our Lord's own words, "Take, eat, this is my body," &c.; but we also find the apostle Paul, in the chapter preceding the one in which he gives such a full and explicit account of the institution of the sacred ordinance, asserting that "the cup of blessing is the communion of the blood of Christ, and the bread the communion of his body." In the same manner he calls the manna which the Israelites ate in the wilderness, spiritual meat; and the water that flowed from the rock, spiritual drink. (1 Cor. x.)

But there is also another idea which presses itself on our attention. Whilst the feast of the passover, which, though a solemn, was at the same time a social rite, was only celebrated once a year, the custom of breaking bread was observed every Sabbath and other holy days; and as the injunction to do it in remembrance of Christ, and thus to show forth his death, was to be obeyed as often as bread was thus broken, it would appear that originally the observance of it was much more frequent than in the present day; and also, that it was not confined to any particular place, since we are told that the believers broke bread from house to house.

S. J.

PROPOSED ALTERATION IN THE TIME OF THE BAPTIST ANNUAL MEETINGS.

To the Editor of the Baptist Magazine.

I am induced to draw your attention to a subject which for a considerable time has appeared to me highly desirable to be attentively considered. It relates to the time when the annual meetings of our denominational societies are held; and I have reason to believe that there is an impression rather extensively prevalent, that the time might be advantageously altered.

I am perfectly aware that alterations are not always improvements, and that when a practice has subsisted for many years, it is not desirable to change it for another, without adequate grounds. But it is conceived that the time at which our meetings are now held is somewhat prejudicial to the denomination, and to the cause of religion generally, for two or three reasons, which I will take the liberty to state.

1. The annual meetings of

the other religious societies are held earlier in the year, mostly in the month of May. The societies which belong to all denominations, such as the Tract Society and Bible Society, and likewise those which belong more exclusively to particular denominations, such as the London Missionary Society, Church and Wesleyan Missionary Societies, all have their annual assemblies in the month of May. Now I would not affirm as a principle, that the practice adopted by other institutions is in every respect to regulate our practice as a denomination; but some deference is due to general custom, and to precedents, which in this case are nearly universal.

2. There are many of our Baptist friends who consider that societies which stand on a catholic basis, such as the Bible Society and the Tract Society for instance, have claims upon them as strong as those societies which are more exclusively connected with our denomination, and they consequently feel much interested in their proceedings. Now in many cases the claims of these institutions will come into collision with their own societies, from this circumstance, that many of our country friends are not able conveniently to leave home both in May and June, and they must give up all the meetings in May, or the Baptist meetings in June: the decision of course is made according to the views entertained by different individuals of gratification or duty.

3. Another reason why an alteration in the present plan would be expedient, it is thought, may be derived from the loss of co-operation on the part of Christians of other denominations, through the meetings being held in the month of June. A measure of co-operation would be willingly rendered by many Episcopalians, Independents, and Wesleyans; and we might expect it to prevail to as great an extent as it already prevails amongst the different societies which do meet in May, if our societies were held in that month. Many besides congregationalists *do* attend the London Missionary Meetings, and many Independents *do* attend the Wesleyan meetings, and this mutual intercourse and co-operation is fraught with most important advantages. It is admitted that this co-operation does not prevail to the full realization of our wishes, but certainly no obstacle should be suffered to exist, which can in any measure limit a practice so fervently to be desired.

There are many persons who leave distant parts of the country, and visit London, perhaps for a fortnight or three weeks, being as much time as they can afford, in order to attend the principal religious anniversaries; they carry out their plan as far as practicable, and attend perhaps the Bible meeting, Tract meeting, Sunday School Union, Church, London, Wesleyan Missionary Meetings; and if the Baptist meetings were held within the period they have assigned to such objects, they would likewise derive the additional advantage of participating in the pleasure and the duty the opportunities would afford; the result might be fairly expected in a more numerous attendance at the meetings, an increase of a catholic spirit, and a larger number of contributions.

4. Some of our Christian brethren of other denominations have entertained opinions unfavourable

to the catholic spirit and liberal views of the Baptists; and there are some who have but little intercourse with our denomination, who refer to the marked distinctness in the time when our annual meetings are held, to prove that a desire for co-operation and intercourse with other denominations is not prevalent amongst us. And at first sight there appears to be some ground for such a charge; the Baptist denomination is the only one which stands so apart in holding its annual meetings, and the reasons which exist to justify the present practice are entirely unknown, and therefore the fact itself produces its unfavourable impression.

One of the objections which would probably be urged against an alteration from June to May would be, that the latter month is already fully occupied with the meetings of other societies; but a reference to one of the annual lists will sufficiently prove that satisfactory arrangements on this head might be made; and indeed new societies, which have been but recently formed, *do* find suitable days on which to call their friends and supporters together.

It might possibly be said, likewise, that our denomination was nearly the first which led the way into the missionary field, and the arrangements for its meetings were made prior to the arrangements made by other societies; and therefore, as we led the way, it is not now expedient for us to follow: but no principle is involved in the case which should induce us to adhere with tenacity to old arrangements. The period of the year best suited to accomplish the objects contemplated by annual meetings, is the time which should most commend itself to our adoption.

A Baptist.

THE LAND OF MIDIAN.

To the Editor of the Baptist Magazine.

Sir,

Will you allow me to call the attention of your readers to a mistake which appears, I believe, in all the maps that are extant, as to the position, or at least as to the extent, of the land of Midian. In the third chapter of Exodus we read, "that Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." And in the eighteenth chapter we read, "And Jethro came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God." Now, from a careful examination of these passages, it seems that Midian, or the Midian of Jethro, must have been on the *western* side of the Elanitic Gulf; but I find it, so far as I have been able to examine, invariably put on the *eastern* side, and very considerably south. Thus in Arrowsmith's Bible Atlas, it is in 27° 50′ lat., 34° 43′ long.; a position which cannot be reconciled with the leading of the flock to Horeb, nor with the general aspect of the passage which records Jethro's visit to Moses with his sons and his wife.

The only solution of the difficulty with which I have met is in Laborde's Journey through Arabia

Petræa, who says of Dahab, 28° 30′ lat., 34° 19′ long., "This place I take to be the Midian of Jethro." Of this, however, he advances no proof; and I shall therefore be glad if any of your readers will, through the medium of the Magazine, verify his statement, or offer any solution of the difficulty besides.

W. B.

Norwich.

POETRY.

THE CHRISTIAN'S OBLIGATIONS AND HOPES.

"And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight."—Colos. i. 21, 22.

Am I indeed a chosen heir of grace?
And is my heavenly Father reconciled?
And has his smiling face
Beamed with acceptance on his wayward child?
'Tis because Jesus shed his precious blood—
Obeyed and suffered in the sinner's room—
Endured the wrath of our offended God—
Then conquered death—and triumphed o'er the tomb!

And does my bosom burn with holy love?
And kindle with devotion's sacred fire?
And are the joys above
The objects of my first, my chief desire?
Oh, 'twas *his* grace that first allured my heart
To choose Him as my portion and my friend;
And will He not all needful strength impart,
And by his power uphold me to the end?

Yes! there's an hour approaching, when his own
Shall be presented spotless and complete
Before his Father's throne,
To lay their crowns of victory at his feet!
And not a blemish or a stain be found
Upon their robes, made white in Jesu's blood!
While all their harps the blissful notes resound:
"Salvation, praise, and glory to our God!"

Oh, to be perfect in *his* sight! whose eye
Pierces the deep recesses of the breast!
To bear *his* scrutiny,
And hear his sacred voice pronounce us blest!
To find acceptance in that awful day,
When every secret thought shall be made known,
And stand adorned in glory's bright array,
With all the countless myriads round the throne!

Shall not a hope so bright, so pure as this,
Still urge us onwards in our heavenly way
To those fair realms of bliss,
Where God shall wipe our final tear away?
Oh, let our faith grow strong, and soar above,
And leave all sublunary things behind;
Till face to face we see the God we love,
And in his presence full enjoyment find!

W.

REVIEWS.

Election Calmly Considered. A Series of Letters. By the Rev. JOHN CRAPS. —London: G. Wightman, Paternoster Row. 12mo. pp. 274.

Though the subject of this volume is one on which there is much discussion, the work is by no means polemical; and even where some notice of objections was necessary for the purpose of exposition, it has been taken in a spirit of candour which deserves the highest respect.

In issuing a second edition of his work, the author has deemed it right to enlarge it, by adding to former sections, and extending the range of his investigation. It now includes sixteen letters, written in a clear, frequently forcible, and sometimes in a not inelegant style. The topics of these letters, which are never tedious, comprehend nearly the whole subject of election: its origin; its design; its personality; its cause; its connexion with personal religion; the errors regarding the doctrine itself; objections to it; a defence of the doctrine; and its practical utility.

The whole work is almost entirely didactic, and places the truth in a light wherein it may be studied to advantage; so that, supposing the reader not to coincide with the author's opinion, it will afford him much assistance in ascertaining the mind of God.

The work is also scriptural, that is, the author reasons on Scripture as his data; not so exclusively as might have been desired, yet so far as to secure a decisive superiority over most writers on this topic.

It is scarcely credible that any one, with such an object in view, should have come so near without advancing to an entire separation of scriptural election from the great subject of liberty and necessity: could this be done, it would give a healthiness to our sentiments which they do not now possess, make our investigations increasingly modest, and bring all parties nearer to each other than they have been since the apostles' days.

The nature and progress of causation cannot be studied without bringing our inquiry to the principle of that mysterious law, which binds an effect to its cause, and a cause to its effect, with invariable certainty. It is not important what instance we select for illustration. It may be the melting of ice by heat; or it may be the awakening of desire in a human breast by appropriate objects. The action may be great—as the creation of a world, or small—as the movement of an atom; its result may also be variously good or evil, virtuous or vicious; still causation is the same; and the great question is, whether the present and acting Deity guide and quicken the mysterious and universal process, or whether he do not? But the settling of this question has nothing to do with the election of grace, any more than it has with the general proclamation of mercy. It is a mighty problem, which applies as much to the virtue and happiness of heaven, as to the vice and misery of hell, and all the vast phenomena of intelligent and unintelligent creation that lie between them.

All the difficulties comprehended in this great inquiry attach themselves to every act of man, and of every other creature; and of God, the Creator and Ruler of all: and to every *moral act*, they attach with equal mysteriousness, whether the act be good or evil, leading in each case to precisely the same result. If, therefore, a writer undertake to solve this problem, he ought not to confine his attention to one religious doctrine, but expand his thought,

grasping universal nature, for every atom is concerned in the event.

Heathen philosophers have made the attempt, and their works are not despicable; but the apostle Paul would not undertake the dreadful labour. He declared the fact of sovereign mercy, and forbade a reply to God. Others, passing by the ground on which he stood, perish in the glory which is insupportable. Hence in Scripture no explanation of this mystery is offered, besides that of a solemn appeal to conscience respecting the quality of each divine act.

Election, therefore,' stands in Scripture bearing a similar relation to the general arrangements of mercy, which miracles bear to the ordinary course of nature; and the object of their existence is the same. Christ, who ordained the laws that regulate the storms of nature, once in his kindness stilled a tempest: by ordaining, he unfolded his goodness; but by controlling the laws of nature, he displayed a richer goodness, the object of which was, to encourage his disciples in confiding on his care. Precisely in the same way, the general system of redemption reveals Jehovah's mercy to the world; but the special act of election reveals a richer mercy, the very object of which is, to place before mankind living examples of grace, whose acceptance, pardon, and blessedness shall prove its accessibility, and everlasting munificence.

Those who pursue the philosophical question, have to choose one out of three conclusions. Either, the whole system of universal causation must proceed without any divine interference; or, a part only must be so independent, whilst a part is conducted by God; or thirdly, the whole universe must proceed through the presence and care of God. The first conclusion was entertained by the ancient atheistic philosophers, who supposed that it was unworthy of God to consider and conduct the things that were created. The second includes many of our modern christian philosophizers, who, leaving the sacred pages, plunge into the old Salt Sea, and think to sweeten all the waters by making God the author of a part, and separating a part of universal causation from divine control. The exception is generally made in favour of all moral evil. With these Mr. Craps has taken his position, and thus proved, that though in divinity he is a Calvinist, and his book in that respect deserves much attention; yet, in reference to the universal subject, he is but half a necessitarian after all. The third conclusion is entertained by all true necessitarians. They state, that to place the regulation of a part only in the hand of God would be impossible, because the certainty of a part includes the regulation of the whole; and besides, a cause, whether good or evil, can never produce its effect without the presence and power of its Creator. Hence they regard the divine providence as universal, comprehending all things, good and evil, both in time and in eternity.

Of those true friends to necessity, there are two classes: one maintaining an universal physical necessity, which gives to every event the same kind of certainty which we see in the movement or rest of a stone; the other class contend for an universal providence conducted by Jehovah, through the operation of laws adapted to the nature of every individual thing which he has formed. The first kind of necessity, though very little understood, is that which shows itself in our Antinomian churches, as they are technically called; and, if it were capable of satisfactory proof, this would be by far the most pleasing as to its legitimate consequences. For when a mere physical arrangement has expelled all freedom of volition from human actions, the whole responsibility of good and evil is laid on God alone. This does not make God simply an author of sin, but a giver of more magnificent grace and goodness through sin. Thus we should never have known the Saviour, if man had never fallen. But if God has ordained sin as an instru-

ment of revealing greater good, that greater goodness will at length absorb the very instrument of its revelation; for sin, which brings correction and judgment, shall by corrective judgment be destroyed, because love is his principal, and judgment his subordinate act. When, therefore, the whole scheme has been completed, vengeance must give place to universal mercy, and grace proclaim its omnipotent triumph through the caverns of hell, and to the utmost borders of perdition.

But universal deliverance from hell and sin, however pleasing to us now, cannot be sustained by adequate proof. It is opposed to Scripture. That physical predestination, therefore, which involves it, must be resigned with it: and hence the second class, the real, thoroughgoing, scriptural predestinarians, contend, that all things in heaven and on earth transpire by the positive decree of God; but that this decree is so given and carried into execution, as to injure the nature of no creature that has been made. God, who has given hardness to stones, life to trees, instinct to animals, and reason to mankind, governs all without injuring either. The man is ruled as a man, and the stone as a stone: the end is known from the beginning; but nothing is injured throughout the whole procedure. Hence, in man there is both liberty and subordination; in providence, there is scope for judgment and for mercy; and Christians are enabled to persevere unto the end, because the sincere wishes of piety are sustained in practice, by a God that worketh in them to will and to do of his good pleasure.

Sermons, by the Rev. Lewis Hofacker. And *Elijah the Tishbite*, by F. W. Krumbracher, D. D. Translated from the German. Published by the Religious Tract Society.

These are two of the most interesting volumes of sermons which we have ever read. The sermons by Hofacker are fourteen in number, and of a miscellaneous character. His texts are all taken from the gospels, and for the most part comprise several verses. He is any thing, however, but a textual preacher. His plan seems to be, to select some principle which is involved in the text, and then to follow it out into doctrine, experience, and practice; using the text for confirmation and illustration, as occasion requires. The author executes his plan with complete success; and though he died at the premature age of thirty, he handles every subject in a masterly manner. He displays equal skill in pursuing the sinner through all the subterfuges of carnal security and self-confidence, till he drops, helpless and undone, at the foot of the cross; and in furnishing and applying materials for "building up the saint upon his most holy faith."

"Elijah the Tishbite," by Dr. Krumeracher, is, as the title imports, a biographical work. The principal circumstances and events recorded in the Old Testament of Elijah are comprised in twenty-eight discourses; to which are added four sermons on his appearance with Moses upon the mount of transfiguration. Description is manifestly Dr Krumeracher's forte; he possesses this power in its highest order. He portrays scenery, circumstances, and character so to the life, that as you read you seem to be actual and interested spectators of all that is related. He discovers considerable ingenuity in applying every circumstance of history to the situation and experience of believers "in the present evil world." In this department we think that he is somewhat fanciful, and that an inventive imagination is often more conspicuous than a discriminating judgment. Here our authors manifestly differ. Hofacker is distinguished by a mind at once correct, penetrating, and comprehensive, with a style of address which unites great simplicity and nervousness. Krumeracher is remarkable for fertility and beauty of imagination, for striking turns of thought, with a style more ornamented, and to the generality of hearers and readers, per-

haps, more fascinating. In several respects, however, they agree. The writings of both discover a deep knowledge of the human heart—are thoroughly and richly imbued with evangelical truth, and are at the same time free from the cold stiffness of scholastic theology. There is also an originality in both, a way of presenting truth to the mind, and urging home its claims upon the conscience and the heart, which is quite novel to us; and a noble negligence of style, which in our view is more becoming and graceful than the most polite language flowing in the dull monotony of well turned sentences, and laboured periods.

We heartily recommend these small and unassuming volumes to the public, and particularly to students for the ministry, because we think that they furnish in many respects new and excellent models for the pulpit.

Improved Renderings of those Passages in the English Version of the New Testament which are capable of being more correctly translated. By HENRY CRAIK.—Nisbet; Hamilton & Adams. pp. 46.

The plan of this unpretending little work is most happily conceived. It is an attempt to render mere English readers of the New Testament familiar with those alterations in the text of the *authorized* version which the present day imperatively demands. It is only wonderful that something similar has not been long in the hands of the public. Every Greek and Hebrew scholar is quite aware that many antiquated words have ceased to convey the meaning which our translators must have intended. We may instance, "*conversation*," "*prevent*," perhaps "*mystery*," and a few others; that in some cases the lights of modern criticism show that those great and learned men mistook the sense, while some threescore "ecclesiastical words" were, by the express order of a hierarchical king and the heads of his hierarchy, "*in any wise to be retained*." Hence we have "bishop" instead of the translation *overseer* or *overlooker*; "deacon," for *servant*; "baptize," for *immerse*; organs, "before divine Cecilia came;" church—the word of mystic awe—for assembly, save in Acts xix. 32, where it would have been too bad; "ordain," to supply the place of at least ten Greek words, a simple rendering of which would have been fatal to the all-important doctrine of transmitted power: and it is really wonderful that the unconscientiousness which could make Luke speak of "Easter," did not find an expression for "cloven tongues," more distinctly pointing to the ornament which graces the heads of the apostles' successors.

It is high time that our English Bible should be swept clean from sectarianism. It is high time that it should represent, not the ecclesiastical views of an earthly monarch and his state clergy, but the views of the "Prince of the kings of the earth." It is high time that the "by authority" of a sovereign, and the "*cum privilegio*" of a royal patent, should be displaced by the authority of "truth, as it is in Jesus," and the privilege of acceptableness to those who love that truth. We rejoice in the appearance of this little pamphlet, and of every similar effort, as likely to hasten the appearance of an "improved version," not "falsely so called." Let the minds of the public be familiarized with the fact, that alterations in our present text are necessary even to understanding that text; let these alterations be placed before them, as in this little pamphlet, side by side with our received translation; let the public have time to judge for themselves; let them perceive the increased force or beauty of many passages when placed in the light of truth, and they will soon begin to wish for the *permanent* introduction of manifest improvements.

Our author has inserted few alterations not countenanced by some or most of our acknowledged authorities. It can scarcely be supposed that we should concur in every change he has suggested; in-

deed, the truly candid and pious author himself would be the last to expect it. What he has undertaken alone ought to be the work of fifty of our ablest and most pious scholars; and what, in their hands, would require the labour of years, was the fruit of one year's conscientious improvement of time, while laid aside from public duties. The texts as altered, and in their former state, are placed in parallel columns; a very sensible preface and introduction commence the volume; the body is enriched with some discriminating notes and observations; and a useful page or two, on the words "devil," "hell," "repent," and "ordain," conclude the book. It cannot fail as a whole to be a very useful little work to all merely English scholars, who are interested in *understanding* the *sense* of the New Testament.

The Life and Character of John Howe, M.A.; with an Analysis of his Writings. By Henry Rogers.—London: W. Ball. pp. 576. 8vo. 1836.

Among that illustrious catalogue of great men who filled the pulpits of the Commonwealth, and afterwards suffered so much for conscience' sake under the restored dynasty of the Stuarts, the name of Howe stands unrivalled. The service Mr. Rogers has rendered, by reviving what we formerly knew of his history, and by increasing our acquaintance both with the events of his life, and the character of his mind, we accept with sincere acknowledgments. We can never grow too familiar with such noble specimens of our common humanity, or of the elevating tendency of the grace of God. Much as we venerated Howe before, and highly as we estimated his intellectual endowments and moral worth, we have risen from the perusal of his memoir still more deeply impressed with the conviction of his superior greatness. He flourished in an age of illustrious men. Baxter, Owen, Cudworth, Charnock, and a multitude besides of scarcely less famous divines than these, were his contemporaries: but as Plato, of philosophers; so, of theologians, Howe is the prince.

Mr. Rogers deems it necessary to mention that his book was written in considerable haste, the whole of the volume, with the exception of forty pages, having been composed, corrected, and printed in little more than three months. We do not know whether it is attributable to this circumstance, or to the scantiness of materials, but it strikes us that enough is not told of the domestic, social, and pastoral history of Howe. We want to sit down with him in the bosom of his family, to become better acquainted with his church, and to see how his noble and benign temper carried itself in the interchanges of honourable and pious friendship. We know that he lived in times of trouble, that he was obliged often to seclude himself from observation, and that his residence was frequently changed; but making allowances on these accounts, opportunities enough there must have been for eliciting traits of character, and for the occurrence of incidents beautifully drawing forth the gentleness, the ingenuousness, the sound practical discretion, and the rich experimental godliness, by which he was so much distinguished. But in the absence of this, the volume is one of much interest, and will augment the literary reputation of its author.

The Miscellaneous Works of Adam Clarke, LL. D. F. A. S.—London: T. Tegg and Son. Vols. I. and II. "Memoirs of the Wesley Family."

These are the first two volumes of the works of the late Dr. Adam Clarke, of which Messrs. Tegg and Son are publishing a uniform edition. Whatever opinions may be entertained of Dr. Clarke's theology, he was unquestionably a man of learning, and of sincere piety. He laboured with indefatigable zeal in the Christian ministry, and at the same time devoted himself with intense application to the pursuits of literature. His mind was stored

with information on almost all subjects, and his writings are consequently distinguished by considerable variety. He possessed no great force or sublimity of conception, no grandeur or brilliancy of imagination. He had neither the keen penetration nor the pragmatical wisdom of Wesley, his master; nor the clear judgment and reasoning faculty of Watson, his compeer; but he is, nevertheless, worthy of being placed beside them as a man of great energy of character, of talents which raised him above most of his associates, and of ardent zeal and entire devotedness to the cause of Methodism and of Christ.

The volumes before us are full of curious and interesting information, relating to the different members of the Wesley family, beginning with the great grandfather of the founder of Methodism. They are very neatly got up, and are embellished with portraits of John Wesley and his father; the latter of which exhibits a countenance full of a mild yet masculine temper, and displaying great energy and firmness. We shall notice the succeeding volumes as the publisher gives us opportunity.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Clarkson's Researches, 8vo. 1 vol. *pp.* 197. *London: Longman and Rees.*—In this treatise, the great advocate for abolishing slavery has displayed that calm and accurate judgment which has guided his patriotic and eventful career. He was directed to this inquiry by a general tendency, rather indulged than confessed by many Christians, to undervalue the facts which relate to the ancient patriarchal history. Scripture, in this department, is exceedingly concise in its records; and the inattentive reader may be easily led to form a very low estimate of the knowledge and mercy enjoyed by the fathers of mankind. Mr. Clarkson has directed his inquiry to the real nature of their privileges; and he has determined several facts of great importance. These have been stated before, but principally by Latin authors: this work will introduce the English reader to that very interesting department of study, and afford him much assistance in prosecuting it. It is just to say that it will *introduce* the reader; but the method of investigation will be of much greater worth to every student than the real instruction conveyed in the work, though this is important; for by its employment he will work a mine which will yield increasing wealth from day to day. Its style is clear, the arguments conclusive, and its deductions are fully supported by divine truth. The book is, therefore, recommended with great confidence.

Daily Communings, &c. By the Rev. G. Horne, late Lord Bishop of Norwich. Third Edition, pp. 268. *Ward and Co. London.*—The religious public will be greatly obliged by this convenient and beautiful book; in its form adapted to every use, but especially to be a pocket companion. The suggestions it contains are good. Passages from the psalms are selected, so that a portion may be enjoyed every day. Such selections should not supersede the reading of Scripture; but, by being always at hand, may greatly facilitate the cultivation of a devotional habit. Bishop Horne's remarks are well adapted to this end, and deserve extensive use.

A Concise System of Scripture Chronology, in accordance with the Hebrew Text. By James Macfarlane, of Perth. Innes and Waugh, Edinburgh. pp. 104.—In this work, a very important subject is treated with much perspicuity, and brought within the reach and adapted to the use of ordinary readers. The tables are very convenient for reference, and will greatly assist the teachers of youth. Sabbath-school teachers should pay much attention to the subject, since the meaning of sacred writers can scarcely be ascertained without some knowledge of the ages in which they lived, and the circumstances in which they wrote.

Memoir of Ellen H———, a Sunday-school Teacher; with Remarks, by Joshua Russell. Cochrane, Melksham. pp. 17. A very instructive tract, greatly adapted to promote in young people decision of character respecting their spiritual interests and duties.

A Concise View of Christian Baptism. By John Craps. Second Edition. pp. 12. *Wightman, Paternoster Row.*—This can scarcely be called a controversial work.

It is a clear statement of the principles on which we found our practice in administering this sacrament, and is admirably adapted to the instruction of inquirers.

The Young Man's Companion in the World; pointing by Anecdote and Example to its Vices and Virtues. 2nd edition. London: Richard Groombridge.—The design of this little book is excellent; and its tendency, as far as it goes will be good; but we could have wished it to have contained more of the religion of the New Testament. How many a youth has grown up under his parent's eye, with the loveliest character and the fairest promise; but he has gone out into the world, and presently fallen a victim, first to pleasure, and then to vice; leaving those who cherished him in his infancy, and looked forward to be comforted by him in their age, to mourn over bitter disappointments, and go down to their grave pierced through with many sorrows. If one such disastrous calamity shall be prevented by these pages, their writer will have an ample reward.

Harmony of the Gospels; being a comparative View of the different Statements of the Four Evangelists, showing where they agree, where they vary, and where any are silent; to which are added the Marginal References, illustrating the Text; with an Index and Tables." pp. 358. *Longman and Co.*—Every one who examines this work must award to its author the praise of having bestowed upon it very considerable labour, even though they may hesitate to admit that he has been as successful as laborious. We must confess, that in many instances the arrangement appears to us to be unnecessarily complicated; and in some, the transpositions, we think, can scarcely be justified: upon the whole, however, it may be consulted with advantage, and certainly is entitled to commendation.

The Little Scholar learning to Talk.—J. S. Hodson. pp. 183.

The Nursery Book; containing an easy Description of nearly One Hundred Subjects, with Drawings. By T. Bilby and R. B. Ridgway, Master of the Chelsea and Hart Street Infant Schools. Darton and Son. pp. 252.—The former of these little books is by Jacob Abbott, author of "The Young Christian," and other popular books. The directions to parents on its use, are admirable. The latter is from the pens of such experienced persons in infantile education, that it may be well supposed to be exactly suited to its design.

Tales about Great Britain and Ireland. By Peter Parley. Tegg and Son, London. pp. 544.—This work, intended for the use of children, contains much useful instruction, with many wood-cuts that are well executed, and add to its interest. Parents and teachers will place it in the hands of their charge with advantage; but it would have been more valuable, if the compiler, in attempting to be popular, had avoided some expressions that savour a little of vulgarity. Such phrases as "seeing with your own eyes," and, "it looks for all the world as if," &c., may easily be avoided in another edition. For, though Peter Parley comes from beyond the sea, it does not follow that he should fill our nurseries with his Americana.

Why are you a Dissenter? pp. 12. *Wightman, Paternoster-row.*—This dialogue includes a statement of many important points on the controversy between dissenters and the church. The persons are a clergyman and one of his parishioners, who had recently seceded from the establishment. They talk over the matter with good feeling; and, in kindness to his strayed sheep, the clergyman gives up his point with remarkable facility.

A Series of Practical Sermons. By the Rev. C. Bradley, Vicar of Glasbury, &c. 8vo. pp. 363.—*Hamilton and Adams.*—The author proposes, that this volume should be the first of three, which will, if completed, comprise a sermon for every sabbath in the year. The importance of his design will depend on the selection of his topics. His style is simple, and his mode of discussion scriptural. The doctrine he teaches is evangelical; and his sermons will not be read in the family without considerable advantage.

Memoirs of Shelomith Blake. By Thomas Hopley. Second Edition. pp. 72. *Ward and Co., Paternoster-row.*—The character of Shelomith Blake presents a striking proof of that power which an unreserved devotedness to divine things will exert over all earthly interests and engagements whatsoever. Unlike those examples of piety which have been formed for lengthened labours, and for diffusing their light through important spheres of business, her existence seems to have been designed principally to prove, that unseen realities will, when properly regarded, produce, even in the most feeble constitutions, an heroic and peaceful devotedness. The author's fervency of feeling is itself a proof that her example must have exerted a powerful influence over the whole sphere of her

acquaintance. And this is really fact; for, when God is pleased to endow a feeble individual with such power from on high, that, where all human strength was wanting, works are performed which the powerful dared not to undertake; and, in the exertion, a felicity is enjoyed to which the most experienced have never aspired; this special manifestation of mercy forms an epoch in the history of a neighbourhood, to which the thoughts of its inhabitants should constantly return with grateful admiration. The work before us is greatly adapted to promote this exercise; and in addition to this, will facilitate the cultivation of piety amongst young people. But the great truth which the case of Shelomith Blake principally illustrates, is, that perfect devotedness is inseparably united with perfect peace. Her joy in God was limited only by her earthly capabilities; and nothing, not even temptation or death, could disturb the serenity of her soul. "They that *trust* in the Lord shall be like Mount Zion, which cannot be moved."

OBITUARY.

MISS MARGARET JONES.

Various are the means by which the followers of the Lord Jesus Christ have been awakened to a sense of their own mortality, of the necessity of moderating their desires after temporal happiness, and of setting their affections on the unseen realities of the eternal world; but perhaps none have been more useful than those memorials which delineate the character and record the death of the righteous. The contemplation of a devoted and evangelically virtuous life, ending in peace and triumph, is peculiarly calculated to make at least a temporary impression on the hearts of the most insensible and thoughtless. In many instances it has induced, not only a desire to die the death of the righteous, but also unreserved devotedness to the service and glory of Him who guides those who put their trust in Him through life, and afterwards receives them to glory. Under such an impression, this sketch is presented, hoping that, by the blessing of God, it may produce some good thoughts, make some lasting impressions, especially on the minds of the young, and afford encouragement to those who believe in Jesus, to hold fast their profession of his name.

The subject of this obituary was the daughter of Mr. Elias Jones, Cardiff, Glamorganshire. She was born January 26, 1814. The parental and other religious instructions which she enjoyed, were the means, under God, at an early period of her life, of producing those impressions on her mind which, I hope, are never to be forgotten. January 6, 1828, she made a public profession of her Redeemer: thus she had the unspeakable privilege of entering the vineyard of Christ before she had completed her fourteenth year. Young as she was, this step was not taken without proper deliberation; without evincing that her heart was changed by the grace of God, and that those principles were planted in her soul which were afterwards so extraordinarily developed in her life, and which so wonderfully supported her mind in the trying hour of her death, which occurred August 19, 1835. Alas! how soon was the dread enemy commissioned to cut her down! but how solacing the recollection, that more than a third part of the short period allotted to her in this state of existence was spent in the service of God! During the whole of her Christian career, she maintained a character eminently consistent with her profession—a character of intrinsic excellence, by which, though "dead, she yet speaketh." Nature had endowed her with a temper peculiarly amiable; but it was rendered still more so by the influence of the grace of God. Her meekness in the whole of her deportment was exemplary; in this respect, she was one who had indeed been with Jesus, and had learned of him. When injured, she would be glad to discover any thing to palliate the offence, and would be always ready to forgive. In performing acts of benevolence, she took peculiar delight: as far as lay in her power, she did good to all, especially to them who were of the household of faith. She was a constant visitor of the abodes of the poorer of her fellow-members—to comfort them in trouble and sickness, and to administer relief as far as her means would allow. She was an unostentatious and zealous follower of the Lamb; and, by every means which prudence dictated, she endeavoured to promote the kingdom of Christ. But He, in whose service she was so actively though humbly engaged, thought

fit to interrupt her usefulness at an early stage of her life. Having shown forth the praises of Him who had called her from darkness to light, having manifested the power of his grace by a holy walk with God, while health and youthful vigour were enjoyed, she was called to glorify God under different circumstances. Sometime during the summer of 1832, she took a violent cold, which left a cough that continued through life. In the summer of 1834 it became more violent than it had been previously, attended with other alarming symptoms; but she was soon restored to the enjoyment of her accustomed health, which was continued until April, 1835, when she began to sink, and she continued to grow worse, gradually, until her death. During this protracted affliction, it was pleasing and instructive to witness her conduct and temper, her meek and enlightened submission to the will of her Heavenly Father; the spontaneity, the seriousness, the heavenliness which marked her devotion; the earnest, continual aspirations after holiness. In a letter to a friend, a short time before her death, she writes—"I want to feel greater desires after holiness, and love to Jesus Christ. He must have the supremacy in our affections, or we are none of his. What the result of my present affliction may be, I know not; but all is guided by unerring wisdom. Oh, that it may be sanctified, that, whether for living or dying, all may be to the glory of God. My prayer is, that I may be enabled to bear his will with patience and submission, and to exhibit a Christian's spirit under all trials—

'All must come, and last, and end,
As shall please our Heavenly Friend.'"

The doctrines of the cross, and the promises of divine love, continually supported her spirit, and infused into it a delightful and settled tranquillity. The hopes of the gospel rendered her superior to extrinsic circumstances, and, in the hour of extreme pain and exigency, proved an anchor of the soul, both sure and stedfast, and entering into that within the veil. About three o'clock the morning of her death, she was seized with a severe pain in her side; she seemed to be convinced that the hour of her dissolution was at hand—"If this is death," she said, "I shall be better off." When the pain in her side abated, an oppression on the chest succeeded: her agony was now extreme. When capable of speaking, she said, "Mother, I now lean on your bosom, but Jesus supports my soul;" then, as if enraptured by the immediate prospect of the world of glory, she exclaimed—

"'Lend, lend your wings! I mount!—I fly!'"

Addressing her friends who were near her, she asked, "How long do you think the conflict will last?" adding, "It is hard. This is an hour I have long dreaded; but dying is but going home." The last sentence she repeated at two or three intervals. She now became convulsed, but there was no suspension of the exercise of her intellectual faculties. Her mind was perfectly composed, and she asked her friends if they could sing—

"And, dying, clasp Thee in my arms—
The antidote of death."

But, perceiving that they could not then sing, she said, "Never mind—you cannot sing." Her sister repeated the whole verse, and asked her if her feelings corresponded with the language of the verse. With a sweet smile on her countenance, she answered in the affirmative. Shortly afterwards, looking up to heaven, she said, "Father, when wilt thou come?" He delayed not much longer. In a short time, her spirit took its flight to those regions where "the inhabitant shall not say, I am sick."

Her mortal remains were interred in the English Baptists' burying-ground. A sermon was preached on the occasion by her pastor, the Rev. W. Jones, from 1 Thess. iv. 13, 14; and the Rev. D. Jones, pastor of the Welsh church, delivered an oration at the grave. On the following Sabbath, her death was improved by the former, from Eccles. xii. 1. Let us, who survive the dear deceased, endeavour to realize an earnest of heaven in our own experience; and to catch a little of the spirit of those intelligences which now surround the throne of God.

DELTA.

RELIGIOUS INTELLIGENCE.

FOREIGN.

REVIVALS IN CANADA.

To the Editor of the Baptist Magazine.

Dear Sir,

It was with pleasure I read of the several revivals of religion which have taken place in different parts of the kingdom; and sincerely hope that it will encourage other churches to make use of the same means, and continue to seek the same blessings, until the Spirit shall be poured forth from on high on our mi-

nisters and churches, and on our population at large.

The following letter was received a few months since, from a good man who was a mechanic in the dock-yard at Portsmouth. Having a large family, and no employment for his boys, he left England a few years ago, and settled with his family on the banks of the Saint Lawrence River, in Canada, where he obtained some land; and with the help of his boys, he began to clear the ground, and cultivate it. Here God blessed his labours, so that his family was comfortably provided for. But the good man mourned over the moral and destitute condition of the country, and commenced preaching the gospel. He soon formed a small church. As his boys grew up, he travelled a considerable distance to investigate the spiritual wants of the people, and eventually became instrumental in forming several churches. Some of his own children are now preachers of the gospel. The churches in the district were, however, in a low condition, until an important revival of religion took place, as related in the following letter addressed to the Rev. J. Neave, his former pastor.

Clarence, Ottawa River,
Upper Canada, Jan. 3rd, 1836.

My dear Friend,

The last year was one ever to be remembered by us as a church. God was pleased to visit us with showers of refreshing from his presence. Prior to July we were in a cold and divided state. A protracted meeting was held, which lasted ten days. The result was, the church was revived, and clad in her beautiful garments. The power of prayer was evident, and a number of precious souls were emancipated from the cruel bondage of Satan, and brought into the glorious liberty of the sons of God.

I am well aware of the prejudice which exists in England, against meetings of this kind; but were Christians only to witness their good effects, the prejudice would die away. Our meeting commenced on a Wednesday, when several ministers from the neighbourhood attended, and preached alternately for three days; the sermons were generally short, preceded and followed by prayer and praise, so as not to weary attention. After three days, the ministers left us; but we continued the services principally in prayer. On the Saturday, the effects were astonishing; the minds of the people seemed fully ripe for the entrance of the Holy Spirit; a universal burst of sobs was heard; many a heart which had before resisted the Spirit, now gave way; it was so overpowering, that saints and sinners became equally affected, and soon found peace by believing the truth. Others continued for days under strong convictions, inquiring, in good earnest, "What shall we do to be saved?" Many of the most unlikely characters present became the subjects of converting grace, while others of an opposite character were not. Thus "the first shall be last, and the last first." The number baptized and added to the church exceeded seventy.

A blessed revival has taken place in several other of the little churches lately planted in this wilderness; when you read this account, you may well say, "What hath God wrought!" I assure you, had any one told me I should ever see what these eyes have now seen, and what I have no doubt divine grace has accomplished, I should have said, "If the Lord would open the windows of heaven" such might be the case. But he has done it! Since August last, 365 persons have been added to the churches in this part. In Bredalbane, 100; in Chatham, 90; in Montreal, 50; in Lapraire, 30; in Hull, 20; and in this place, 75.

And now, my dear brother, I need your prayers more than ever. The fields are white unto the harvest, but oh, the labourers are few. Souls are perishing for lack of knowledge, and the Macedonian cry is raised in all directions; but we have none to send. Do, my dear brother, come over and help us.

J. Edwards.

To the Rev. J. Neave, Portsea.

We see, from the above, how much good might be done, under the blessing of God, by men of no pretensions, if they were willing to devote themselves to his service. This man was a humble, pious member of the church at home; he went in the fear of the Lord to a foreign land; and wherever he went, he carried with him a savour of the Redeemer's name; and God has honoured him, by blessing him in providence and grace, in his own person and family, in the church and the world. If you will insert the above, it may be useful to the cause of revivals.

T. Tilly.

DOMESTIC.

REVIVAL-MEETINGS.

To the Editor of the Baptist Magazine.

Dear Sir,

In compliance with the request of my friend and brother, the Rev. R. Harness,

of Bridlington, Yorkshire, I send you an account of a series of meetings held in connexion with his church and congregation, to promote a revival of religion. The meetings commenced on Lord's-day, April 3, when preparatory sermons were preached by the minister of the place, and the writer of this letter; at the close of the service in the evening, there was a prayer-meeting, which was well attended: the Spirit of grace and of supplication was poured upon those who led the devotions of the people; and the presence of the great Head of the church was enjoyed. On the Monday evening, a public meeting was held, and addresses were delivered by all the ministers present, on the following subject: "The importance of a revival of religion, and the means to be used for its accomplishment." On the Tuesday morning, a sermon was preached by brother Johnston, of Beverley, from 1 Thess. v. 19: in the afternoon, the ordinance of baptism was administered, on which occasion a sermon was preached by brother M'Pherson, of Hull, from Matt. iii. 11: and in the evening, there was a public meeting; the subject was, "Christian communion, or the importance of a public profession of attachment to the Saviour." On the Wednesday morning, a sermon was preached by brother Wyke, of Hunmanby, from Psalm x. 17; in the afternoon, a public meeting—Subject, "The obligations of Christians to seek the conversion of sinners;" and in the evening, a sermon was preached to young people by brother Evans, of Scarborough. On the Thursday morning, a sermon was preached by brother Normanton, of Driffield, from Matt. xiii. 33; in the afternoon, a public meeting, when characters were addressed; and in the evening, a sermon was preached by the writer, from Ephes. iii. 20, on "The source to which we must look for a revival of religion." On the Friday morning, a sermon was preached by brother M'Pherson, from John vii. 37; and public meetings were held in the afternoon and evening: the subject considered in the afternoon was, "Motives to exertion, drawn from the character and offices of Christ;" and the one selected for the evening was, "The necessity of immediately seeking the salvation of the soul."

The above is an outline of the services; in addition to which there was a prayer-meeting every morning at seven o'clock. Many of your readers will, I doubt not, be anxious to know the result; what interest was excited, and what good was effected, by such a multiplicity and variety of means. We might reply, it is not success which constitutes our duty, but the revealed will of God; and if we are satisfied in our own minds that we are acting in accordance with the dictates of truth, we ought to persevere, though success should not crown our labours. There is cause, however, for thankfulness, that in this case the divine blessing was not withheld; considerable interest was excited, which, so far from being diminished by the repetition of services, increased day by day; numbers attended the morning prayer-meetings who had not been accustomed to be present at such exercises; tears were shed by several who, prior to the meetings, had been unconcerned about their eternal state; many heard the word with deep and fixed attention; careless sinners were impressed, and some who for a length of time had been undecided, became truly decided for God. At the close of the meeting on Friday night, an inquiry meeting was announced for the following Monday evening, at which eleven young females were present; and since that time five have been baptized, all of whom referred to the revival-meetings as the means of bringing them to a decision. In a letter which I received from my friend, Mr. Harness, and in a personal interview which I have had with him since the meetings, he informed me of several others, concerning whom he hoped they were not far from the kingdom; and the sabbath-morning prayer-meeting, he said, was nearly as well attended as it had been during the revival week. One of the senior deacons of the church at Bridlington thus expresses himself in a short note which he sent to me a few days after I left him. "When I reflect on what took place here in the last week, I am constrained to say with the apostle, 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.' I have thought of the day of Pentecost, when the divine Spirit descended and shed his soul-inspiring influences on the praying assembly; and I think we have experienced the same." This venerable man, like many more, had entertained an idea, that meetings of this description produced mere animal excitement, and had a tendency to encourage wild enthusiasm; but when he attended them, he found every service was conducted as regularly and quietly as at other times; a solemn silence pervaded the assemblies;

and the impression which was made was the effect, under God, of the exhibition of truth, stated in the most clear and forcible manner. Indeed, all the members of the church were very thankful that the meetings had been held.

In the month of May I attended meetings of a similar description at Spalding in this county. During the preceding week there had been prayer-meetings every day; several sermons had been preached, by the minister of the place, with a particular reference to the importance of a revival of religion; and a powerful impression was made upon the church and congregation before the meetings commenced. The attendance was large, and blessed results are likely to follow. I spent the last week in June at Horncastle, where, in addition to the services in the chapel, we had preaching in the open air every day, by which means many persons probably heard the word who do not regularly attend a place of worship. The interest increased daily, and there is great reason to hope that the meetings were not held in vain.

With my dear brother, Mr. Craps, of Lincoln, I would earnestly and affectionately recommend the adoption of these meetings to my brethren in the ministry. Let them be tried, and, if *prudently conducted*, they will be found eminently calculated for usefulness. Is not a revival wanted? As Dr. Reed observes, "It is unspeakably desirable. It is the one thing desirable. For ourselves, for our families, for our churches, and for the nation, most desirable! It would heal our divisions, humble our spirits, and convert us from the insignificant and perishable, to the unseen and eternal. It would infuse into our efforts for the world's conversion, intelligence, life, and power; and a measure of this comprehensive and decisive character, whatever may be its type, by which, not a few, but a multitude may be gathered to Christ, is demanded by the emergency of the times, and by the spirit and grandeur of prophetic testimony." If the importance of a revival be admitted, and if the want of it be lamented by any of our pastors and churches, frequent allusion should be made to the subject from the pulpit; and the Lord's remembrancers should not keep silence; they should give him no rest till he establish, and till he make Jerusalem a praise in the earth. Thus encouraged by the word of God, let Christians, at the social prayer-meeting, when engaged with their families, or in their closets, wrestle with the Lord for the outpouring of his Spirit; let them plead with him on the ground of his own declarations: and were a whole church to pray fervently for this one object, such prayers would not remain unanswered; that church would become a revived church; prayer would be accompanied with exertion; the members would begin to converse freely with the undecided and unconverted who frequent the sanctuary; they would endeavour to fill the house of God with those who profane the sabbaths of the Lord; and day by day would they examine themselves, in order to ascertain whether they were advancing the good work, or whether they were doing anything to retard it. The followers of the Lamb, thus roused to action, would imbibe the spirit of the first Christians, and would shine as lights in the world, holding forth the word of life; shaking themselves from the dust, they would come to the help of the Lord against the mighty, and devote their lives to the service of Him who has bought them with his blood. Nor would their active efforts be in vain; God would bless them, and give them tokens of his regard. Again and again would that divine promise be fulfilled, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." At such a time, and under such circumstances, were a few devoted ministers to be invited to hold a protracted meeting, the divine blessing might be confidently anticipated; sinners would be brought to the house of God, and many of them, we trust, converted; the borders of Zion would be enlarged, and her children would be joyful in their king. The revival-meetings in the Lincolnshire churches commenced in the year 1834; all my dear brethren in the county have, with myself, witnessed their salutory tendency, and their good effects: and, owing much of our prosperity, under God, to them, we are as fully convinced of their importance as ever we were, and only regret that they were not begun at an earlier period.

There may be some of your readers who have not given the subject a proper consideration. If there be, I would affectionately recommend to their perusal the 31st letter in the narrative of the visit to the American churches, by Drs. Reed and Matheson. "The Baptists in America" is a book which all our ministers and members who have the means should procure without delay; it will supply them with much valuable information respecting revivals, and it is calculated to promote the very spirit which we ought to cherish. Dr. Cox's tract, entitled, "Suggestions, designed to promote the Revival and Extension of Religion," should be widely circulated among our poorer members, our sabbath-school teachers, and the young people in our congregations: it is well adapted to the end for which it is designed, and may lead some to think of the subject, who have been indifferent towards it.

Yours very truly,
S. Marston.

Great Grimsby,
July 12, 1836.

P.S. I have this evening received a letter from my dear brother, the Rev. W. Margerum, of Spalding, from which I copy the following pleasing information. "You ask, What good has been done by the meetings? A great deal, I hope. I shall, the Lord willing, baptize on the last sabbath-evening in this month, I cannot at present tell you how many, but at least six, to all of whom the revival-meetings were blessed, not in their immediate conversion, but in bringing them to a decision. This is encouraging." My dear friend, Mr Craps, stated, when we were at Horncastle, that he had received into the church twenty-one persons since the revival-meetings were held at Lincoln, a great improvement had been effected in many of his members, and the congregation was rapidly increasing.

SLAVERY RESOLUTIONS.

Resolutions on this momentous question have been received from the following associations. The Suffolk and Norfolk old association—East Kent—Berks and West London—The Midland—York and Lancaster—The Evangelical General Baptist—The Western—The Oxfordshire, and the Bristol. These nine associations represent 343 churches, and 34,521 members.

As we have not room for all these resolutions, those passed by the Bristol Association only are inserted in full; and where any additional sentiment has been expressed, the resolution containing it is introduced, that the reader may have a perfect knowledge of the whole.

The Midland—and the Yorkshire and Lancashire associations, with others, preface their resolutions by congratulatory references to the religious zeal and success of the American churches. These may be expressed by resolution 1 of the Yorkshire and Lancashire association.

That this association, unfeignedly thankful to Almighty God for the love, the zeal, and the prosperity by which the Baptist churches in America have been so highly distinguished; offers to them its congratulation on this behalf; and fervently prays that their numbers may be multiplied, and their joy and comfort in the Holy Ghost increased.

Solemn protests against slavery then follow in various forms, of which the following seems the most complete.

At the Annual Meeting of the Bristol association of Baptist churches, held at Melksham, Wilts, May 26, 1836, the Rev. J. Russell in the chair, it was unanimously resolved:—

1. That deeply sympathizing with British Christians of every denomination, in the attention which they feel compelled to give to the present state of slavery, and the condition of the free people of colour in America, we deem it our duty, as an association, to record our sentiments and feelings upon that subject.

2. That the joy inspired by the abolition of slavery in our own colonies, after so arduous a struggle, and at so costly a sacrifice, was greatly increased by the hope that the example would be followed, at no distant period, by all other states and communities implicated in the guilt and disgrace of negro slavery.

3. That while we rejoice that this expectation has been, to a certain extent, realized with regard to France and other European States, we have heard with astonishment, mingled with poignant grief, of the violent opposition made to the efforts of the friends of humanity in America to abolish slavery, and thus to deliver their country from so foul a stigma upon their otherwise liberal institutions—a conduct utterly irreconcilable with the fundamental principles of their boasted freedom, furnishing just ground for the taunts and triumphs of the apologists of established abuses, and exhibiting a gross and manifest outrage on all the noble and distinguishing principles of that religion to which, in the persons of her pilgrim fathers, America owes all that is great and good in her character and prospects.

4. That our surprise and regret are greatly increased by the fact, that Christian churches and Christian ministers in that country, should have so far disregarded their obligations as the followers of Him who came "to give liberty to the captives," as to have participated in the sin of slave-holding, and to have fostered, rather than discountenanced, the cruel feelings of their countrymen at large, not only against the slaves, but the free people of colour—thus upholding laws and prejudices which tend to keep that deeply injured class in a state of heathen darkness, and of civil degradation and wretchedness, scarcely exceeded by the worst forms of that slavery from which they have been nominally emancipated.

To both parts of this resolution there is a full response in those of every association. They all protest against the defilement of Christians and Christian ministers by holding property in slaves. And they also reprove, with generous indignity, the gross illtreatment to which free men of colour are exposed in the American churches.

5. That inasmuch as numbers of the slaves, of the free coloured people, and of the slaveholders, are members of churches belonging to the Baptist denomination, we deem it a duty peculiarly incumbent on us as a Baptist association, to address to our brethren in America our solemn protest against so flagrant a violation of Christian principle, as is involved in either holding fellow-men, and especially fellow-Christians, as property, or treating all who happen to be of a darker skin as a degraded caste.

6. That prompted by these views, and with the kindliest feelings towards the American people, and with unfeigned admiration of much that is exemplary in the American character, we earnestly entreat the followers of the Redeemer, and especially those of our denomination in that country, to give to this state of things their earliest and dispassionate attention; and, instead of attempting to extenuate its guilt, or to justify its continuance, for one day beyond the time needed for the proper legislative enactments on the subject, they will at once unite their counsels, their efforts, and their prayers for its entire extinction.]

None of the associations venture to dictate what particular measures should be adopted in removing this great national crime; but all unite in urging, with most earnest and affectionate appeals, an immediate and entire devotion of all the moral power which American churches can command to this great and arduous undertaking.

7. That these resolutions be advertised in the "Patriot" Newspaper, and that the Rev. John Jackson, of Bath, be requested to insure their early transmission to the Committee of the American Anti-Slavery Society, accompanied with a request that they will take the most effectual means of making them known to their countrymen.

The Suffolk and Norfolk association go farther than this. Their resolutions, therefore, are inserted to speak for themselves.

At a meeting of Baptist churches forming the Suffolk and Norfolk old association, assembled at Clare, in Suffolk, on the first Tuesday and Wednesday in June 1836, the following resolutions were unanimously adopted:—

1. That, in common with many of our brethren in various parts of the kingdom, we regard American slavery, as existing in the churches of our denomination, with feelings of the deepest abhorrence, and consider the iniquitous traffic of man in his fellow-man alike incompatible with the eternal principles of righteousness, and the benevolent spirit and precepts of our holy religion.

2. That we have blushed for human nature, but more for Christianity, when we have heard that members and pastors of American Baptist churches hold their fellow-men and fellow-Christians in all the degradation of perpetual bondage, and, if we are rightly informed, refuse to hail them as "brethren beloved," even at the table of the Lord, disdaining to celebrate the Saviour's love with those who, though of sable skin, are equally with themselves the objects of redeeming mercy, and have the same right to share in all the privileges and sympathies of the communion of saints.

3. That as we are unwilling to be "partakers of other men's sins," we cannot desire any communion with the American Baptist churches, unless they will listen to the remonstrances against this crying abomination which Christian duty must elicit from British Baptists.

4. That our brethren Sprigg and Eyres be requested to present these resolutions at the approaching meeting of the Baptist Union in London; and to procure their insertion in the Patriot newspaper, and the Baptist Magazine.

All the resolutions may be found, verbatim, in the Annual Report of the Baptist Union. They present a calm and dreadful uniformity, which will move towards its object like a river to the ocean: no earthly power can turn it aside. But it is rather strange that no one association has referred to the state of our English colonies, where tribes of ruined natives perish day by day; nor to the sorrows of Jamaica apprentices, who are still in bondage to their Christian brethren in our own churches; nor to the fact that hitherto, from the thousands of our converts, one slave has not yet been raised by education to a share in the Christian ministry. How long will this be borne by British Christians?

C. Stovel.

BAPTIST CONTINENTAL SOCIETY.

The funds of the Society have decreased so much during the last two years, and the committee are now pressed by so heavy a debt, that at their last meeting they passed the following resolution: "That in consequence of the present state and prospects of the society, a public meeting of the subscribers and friends will be held at Salters'-hall chapel, on Wednesday, September the 7th, at seven o'clock, to consider the propriety of its continuance."

The attendance of all who are interested in the spread of the gospel in France is earnestly requested.

LYDNEY, GLOUCESTERSHIRE.

On Lord's-day, July 3, 1836, a Baptist church of twenty-six members was formed in the village of Lydney, Gloucestershire, and the Rev. E. E. Elliott, late of Gloucester, was recognized as

its pastor. In the morning the Rev. John Jones, of Blakeney, preached from Heb. x. 25, presided at the formation of the church, and administered the ordinance of the Lord's Supper.

In the evening, the Rev. John Fry, of Coleford, after requesting the members of the newly formed church to signify their choice of pastor and deacons, preached from Luke [xix. 13, "Occupy till I come." Prayers were offered by Messrs. Jones, Fry, Elliott, and Nicholson.

A brief history of this church and congregation is given in the following extracts from the Lydney case. "In the year 1819, the late Mr. John Trotter, who was a valuable member of the Baptist church at Coleford, and the praise of whose liberality, in support of the Redeemer's cause, is in all the neighbouring churches, procured and opened for public worship a small building in Lydney, in which the gospel was at first regularly preached once a week by the Rev. John Fry, of Coleford.

"In the year 1822, the Rev. John Jones, formerly of Watford, having come to reside in the neighbourhood, became the pastor of the Baptist church at Blakeney, distant about four miles; and the congregation at Lydney were for many years favoured with his services, once on the Lord's-day, and once in the week.

"Mr. Jones's labours having been so blessed at Blakeney as to render necessary the erection of a new meeting-house, which was opened on the 12th of June, 1833, with a most encouraging prospect of future usefulness, the whole of Mr. Jones's services were now required at Blakeney on the Lord's-day, but he continued to preach at Lydney on Thursday evenings.

"On the lamented decease of Mr. Trotter in 1831, his place was providentially filled up by the removal to Lydney of Mr. T. Nicholson, also a member of the church at Coleford, who had been for several years engaged in the ministry of the word in the neighbouring villages. In the last two years the gospel has been preached at Lydney on the Lord's-day, by such supplies as the funds of the congregation would provide; and when these failed, the pulpit was gratuitously filled by Mr. Nicholson."

A neat and substantial meeting-house, capable of accommodating three hundred persons, has been erected, at an expense of about £500, of which only about fifty pounds remains unpaid, the greater part having been raised at home, and in the immediate neighbourhood.

The state of Mr. Nicholson's health, together with an unavoidable increase of secular employments, having compelled him to relinquish his pulpit engagements, it became necessary to obtain a settled ministry. At the close of the past year, the attention of the congregation was directed to Mr. Elliott, who was about to remove from Gloucester; and after preaching among them for six months, Mr. Elliott has been unanimously called to take the pastoral care of the infant church.

ASSOCIATIONS.

GLAMORGANSHIRE.

The annual meeting of the above Association was held at Bridgend, on June 16th and 17th, 1836.

On Wednesday evening, at 6, brother M. Evans commenced the service with prayer; and brethren T. Jones, of Neath, and D. Davies, of Swansea, preached; Phil. iii. 9; James i. 22.

On Thursday morning, at 6, brother J. Jones, of Cowbridge, prayed; and brethen T. Thomas, of Basaleg, and D. Jones, of Newport, preached; John xi. 26; viii. 32.

On Thursday morning, at 10, brother R. Pritchard, of Newbridge, prayed; and brethren T. Thomas, late of Henrietta-street, London, preached in English, and W. Jones, of Cardiff, in Welsh; 2 Thess. ii. 1, 2; Heb. ii. 10.

On Thursday afternoon, at 2, brother J. Morris, of Llwynhendy, prayed; and brethren D. Jones, of Cardiff, and J. Roberts, of Tredegar, preached; John xii. 27; Gen. iv. 9, 10.

On Thursday evening, at 6, brother D. Richards, of Caerphilly, prayed; and brethren J. Jenkins, of Hengoed, and D. Saunders, of Merthyr, preached; Matt. xvi. 24; Rom. vii. 6.

Met on Wednesday afternoon, and on Thursday morning, at 6; when the following brethren engaged in prayer: D. Thomas, of Cwmtwrch; A. Jones, of Merthyr; T. Thomas, of Croesypark; and T. G. Jones, of Hirwain.

Brother J. James, minister of the place, was chosen moderator. The letters from the churches were read. We found that they were all in peace; but a general complaint of lukewarmness, want of prosperity, and great lamentation, in most of the churches, because of religious declension. We found the churches, in general, striving faithfully

to perform their promises in collecting all that they could, to pay off the debts of the Welsh Baptist chapels; and if all the Associations in Wales will not unite, the Glamorganshire churches will do what they can to pay off their own debt. Some of the churches, especially Bethesda, Swansea, lamented the death of several useful members. Great changes have taken place among the ministers during the past year.

Removals:—Brethren D. Rees, of Dowlais, to the Welsh Baptist church in London; T. Harris, of Merthyr, to St. Austle, Cornwall; M. Lewis, of Cwmyvelin, to Penrhyncoch; and J. Roberts, of Swansea, to Siloam. Brethren D. Evans, of Cadoxton, and E. Jones, of Llantrissint, gave up their pastoral charge. Brother J. Voulk, of Merthyr, died. Brethren Joel Jones settled over the church at Cowbridge, and T. G. Jones at Hirwain.

The following resolutions were passed:—

That the churches earnestly consider the difference between letters of recommendation, and dismission, for members; and when a member remains for years, or months, with a distant church, it is more consistent for him to be a full member there; and we exhort all to be ready to ask for and give dismission.

That the churches are to receive a messenger to collect for Britany in France, in connexion with the Baptist Continental Society.

That leave be given to collect in the churches for the academy at Pontypool.

That a Deputation is to be received, and a collection made, as usual, in all our churches, in favour of the Baptist Missionary Society.

That the next association is to be held at Neath, the third Thursday in June, 1837. All the messengers are requested to meet at two o'clock, precisely, the preceding day (Wednesday), and deliver their letters from the churches to the Secretary, according to the fourth resolution this year.

Present state of the churches:

Increase, by		
Baptism	114	
Restoration	84	
Letters	44	
		242
Decrease, by		
Exclusion	126	
Death	60	
Letters	22	
		208
Clear increase		34

OXFORDSHIRE.

The ministers and messengers constituting this Association assembled at Fairford, on May 24th and 25th, 1836.

On Tuesday evening, at half-past five o'clock, the service was commenced by reading the Scriptures, prayer, and an introductory address, by brother Catton. The letters from the churches were read; these were, in general, of an encouraging character. Most of the churches have received pleasing additions, are in the possession of peace, and of indications of increasing prosperity. The Association Fund, though so often and strongly urged on the attention of the churches, does not meet with that liberal support its vast importance and manifest utility deserve. Brother R. Pryce improved the contents of the letters, and concluded with prayer.

State of the churches:

Received by profession	82	
——— letter	16	
Restored	1	
		99
Dismissed	11	
Dead	19	
Excluded	5	
		35
Increase		64

The circular letter, on Christian Zeal, was written by brother Elliot. Our esteemed brother has resigned his charge at Campden, and removed to the pastorate of Yarmouth and Willow, in the Isle of Wight. A vote of thanks to him, for this his appropriate letter to the churches, was unanimously passed, and combined with the ardent wish and prayer, that the divine blessing may attend his labours in the distant sphere of service he is gone to occupy.

Brother Wassell to write the next circular letter, on the subject of Slander.

The Foriegn Mission Anniversary to be held at Chipping-Norton, in the autumn, of which due notice will be given.

The Home Mission Anniversary at Hook-Norton, Easter Tuesday, 1837.

The next Association at Woodstock, Tuesday and Wednesday in Whitsun week, 1837. Brother White, the Association preacher; in case of failure, brother Taylor. Put up at the Marlborough Arms.

The following, among other resolutions, were passed:

That the first Monday in January,

1837, be observed by the churches as a day of special and united prayer.

That, although circumstances do not allow of the immediate formation of a District Building Fund, it appears highly desirable, and it is hoped will be realized at our autumnal meeting.

WEST HANTS.

The Annual Meeting of this Association was held at Lockerley, April 26, 1836. Brother Yarnold read Isaiah lv., prayed, and addressed the congregation on Concern for the Soul; showing that God, Christ, angels, Christian ministers, and the Christian church at large care for it. Brother Jones followed with prayer, and an address on the welfare of the soul, from "Is it well with thee?" Brother Burt described the nature and importance of Christian unity; brother Titherington, the provisions of the gopsel; and brother Turquand gave an address on the painful circumstance, that a revival should be needed. Brother Draper gave the concluding address. The next meeting to be held at Milford, Sept. 14th.

EAST WORCESTERSHIRE ASSOCIATION.

There has existed for some years a Quarterly Meeting of the pastors of the churches at Evesham, Pershore, and the neighbourhood. At one of these meetings a few months ago, the necessity of forming a more local Association than the Midland, to which most of the brethren belonged, was introduced, and it was resolved to invite the neighbouring brethren not immediately connected with us, to confer with us on the subject; the result was, that a meeting was appointed to be held at Winchcomb, to form an Association for East Worcestershire, and parts adjacent.

On Wednesday, August 3, a meeting was held, at the place appointed. The Rev. Dr. Cox, and the Rev. Eustace Carey, being on a visit, as a deputation to the Auxiliary Missionary Society for this district, preached. The former in the morning, from Psalm xc. 16, 17; the latter in the evening, from Heb. xiii. 20, 21. The devotional parts of the service were conducted by Rev. Messrs. J. Smith, of Cheltenham; Blakeman, of Evesham; Acock, of Naunton; and Waters, of Worcester. In the afternoon, a meeting was held for the formation of the new Association: brother B. Wheeler, of Atch Lench, read and prayed. Brother Mills, minister of the place, was chosen moderator; and brother Davies, of Evesham, secretary. Letters were read from the churches at Winchcomb, Alcester, Atch Lench, Evesham, Pershore, and Westmancote. Brother J. Price offered a short address on the contents of the letters, and concluded with prayer. The next association to be held at Evesham, with both churches conjointly, on the second Tuesday in July, 1837, when we expect other brethren and churches will unite with us.

CHAPELS OPENED.

TOWN MALLING, KENT.

A neat, substantial, and commodious chapel in the Baptist connexion, was opened at the above place, on Wednesday, June 15th. Messrs. Shirley, of Seven Oaks, Lewis, of Chatham, and Groser, of Maidstone, preached on the occasion: the collection at the doors amounted to £28. Several attempts have been made at different times, to raise an interest in this place, each of which has been ultimately given up, until the last, which was commenced in a school-room gratuitously granted, and was opened for divine service by Mr. Groser, of Maidstone, on Lord's-day, 15th of July, 1827. It is hoped much good will result from the present establishment of regular worship in this populous and interesting neighbourhood.

FRESHWATER, ISLE OF WIGHT.

On Monday, the 11th of July, 1836, a small, but neat and commodious place of worship, of the Baptist denomination, was opened at Freshwater, Isle of Wight. At half-past ten in the morning, a prayer-meeting was held, on which occasion the chapel was nearly full.

Public service commenced at half-past two in the afternoon, when Mr. Tarr (Wesleyan), of Trowbridge, lately of Cowes, preached from Rom. xiv. 6, 8; after which about 200 persons took tea together in a field, where the utmost harmony and Christian feeling prevailed.

Met again in the evening at six o'clock, when Mr. Walton, of Trowbridge, addressed the congregation, from Hag. ii. 7. On both occasions, the chapel was crowded to excess; and almost as many persons without, listened to the services with the utmost attention and seriousness.

BITTERNE, HANTS.

The Baptist chapel at Bitterne, near Southampton, after repairs, and enlargement, was re-opened on July 21st. The following brethren were engaged in the services on this pleasing occasion. Brother Burnett, of Lockerly, in the afternoon, read a portion of the Scriptures, prayed, and addressed the people, from Exod. xxiii. 15. Brother Turquand, of Milford, spoke on 1 Chron. xxix. 14, and closed the opportunity by prayer. In the evening, brother Day implored a blessing on the ensuing services. Brother Heathcote preached, from Ps. cxxii. 6; brother Burt, of Beaulieu, from Matt. viii. 34; and brother Draper, from Psalm xxvii. 4. Brother Elmer closed the engagements of this interesting season with a suitable address on the advantages of a regular attendance on the services of the sanctuary.

LITTLE BRINGTON, NORTHAMPTONSHIRE.

On Thursday, the 28th of July, a new Baptist meeting-house was opened at Little Brington, in Northamptonshire. In the morning, two sermons were preached; one by the Rev. T. Milner, of Northampton, from 2 Chron. v. 13, 14; the other by the Rev. J. P. Mursell, of Leicester, from 2 Chron. vi. 18. The place was crowded to excess, and very many were unable to gain admittance. It was therefore deemed advisable to hold the evening service in the open air; and on a moderate computation, 800 persons assembled in a spacious orchard, when Mr. Mursell delivered an impressive discourse, from Romans ii. 11, on the Impartiality of the Divine Government. The devotional exercises of the day were conducted by the brethren Barker, Milner, Davis, Tunly, Porter, and Islip.

The Baptist interest at Brington is of recent date. In August, 1822, a private house was licensed, in which Mr. Steanes, then the pastor of the Baptist church at Long Buckby, commenced occasional preaching. Since 1825, the friends have *rented* a small place of worship; but the attendance having increased, *that* became far too small, and the proprietor has kindly given ground for the erection of the present neat and commodious building. Its dimensions are twenty-eight feet by thirty-six, and the cost will not exceed £360. The few friends connected with the place have nobly subscribed £200. twenty pounds have been collected in the neighbourhood, and sixty pounds at the opening, so that there only remains the comparative small debt of eighty pounds. When the church was formed in 1825, it consisted of but four members; there are now twenty-one. The congregations are good, and the prospect for the future is encouraging.

ORDINATIONS, &c.

BUILTH, BRECKNOCKSHIRE.

On Friday, May 20, 1836, the Rev. M. Edwards, late student of Bradford college, was publicly recognized as the pastor of the Baptist church at Builth. The services commenced at 10 o'clock in the morning. The Rev. T. Lewis (Indep.) read a portion of the Scriptures and prayed; the Rev. D. Jerman, of Newbridge, delivered the introductory discourse, proposed the usual questions, and offered the ordination prayer; the Rev. J. Evans, of Brecon, addressed the pastor, from 2 Cor. iii. 5; the Rev. B. Williams, of Masybellan, addressed the church, from Phil. ii. 29, and closed in prayer. The Rev. D. Jerman, and Rev. Mr. Jones, of Rock, preached in the evening, from 1 Peter v. 4, and Luke xi. 13. The only cause of regret was, that the chapel was too small to contain all that came to hear. I have had the pleasure of administering the ordinance of baptism every month since my ordination. In May, to four; June, four; July, seven; making together fifteen, and have a large number of persons on the list of hopeful inquirers. Our earnest prayer is, that the Lord may continue to send prosperity among us.

BATTLE, SUSSEX.

The Rev. R. Grace, eleven years pastor of the Baptist church at Addlestone, Surrey, has accepted the unanimous invitation of the Baptist church at Battle, Sussex; and on Lord's-day, August 14, was publicly recognized by the church, in the presence of the congregation, as its pastor. Wednesday evening, 17th ult. was appointed for a public and special prayer-meeting, to implore the divine blessing upon the union.

MARLOW, PEMBROKESHIRE.

On Wednesday, July 6, 1836, Mr. Enoch Price, late student at the Abergavenny Academy, was ordained at Marlow, Pembrokeshire. Two sermons were preached on the preceding evening, by the Rev. T. H. Thomas, of Tyben, from Mal. iii. 16, 17, and the Rev. J. W. Morgan, Pembroke Dock, from 2 Cor. v. 17. The friends met at 9 o'clock in the morning, when the

church was formed. At ten Mr. W. Lloyd began the public service by reading and prayer, the Rev. J. Griffiths, of Bethlehem, preached from Ps. lxxii. 16; Rev. T. H. Thomas received the confession of faith, and offered up the ordination prayer; Rev. J. W. Morgan gave the charge, from 1 Tim. iv. 16; and the Rev. H. Davies, of Llangloffan preached to the people, from Phil. i. 27.

ROMFORD, ESSEX.

On Thursday, the 7th of July, 1836, the new Baptist church in this town, established on the liberal principle, was publicly recognized, and Mr. T. Kendall, sent out from the church at Ilford, was ordained pastor over them. The room in which this church assembles being too small, they have to acknowledge the Christian kindness of the Rev. Mr. Carlisle and his people (Independents) for the use of their chapel on this interesting occasion. Mr. Brawn, of Loughton, delineated the nature of a Gospel church; asked the usual questions of the minister and the church, as to the leadings of Providence in the formation of this new interest; received the confession of faith; and offered the ordination prayer. Mr. Finch, of Harlow, gave the charge from 2 Tim. ii. 15; and Mr. Cubitt, of Ilford, preached to the people from 1 Thess. v. 12, 13. Mr. Stovel, of London, and Mr. Gipps, of Potter-street, conducted the other devotional parts of the service.

This little church, consisting of thirteen members, the majority of whom were from the church at Ilford, agreed to be thus united, not only to promote their own spiritual welfare, but trusting they may be the means of extending the Redeemer's kingdom, and of introducing the divine ordinance of baptism into a town where it has never yet been administered. Labouring under many disadvantages on account of the inconvenience of their room, they have commenced subscriptions towards providing a more suitable place; and they trust that as soon as they can meet with one, their appeal to the public for support will then be kindly and promptly attended to.

NOTICES.

On Tuesday, the 6th inst., by divine permission, the public settlement of Mr. R. E. Webster, at Kingston, late of Harwich, Essex, will take place, when Messrs. Dickerson, of London, and Shirley, of Seven Oaks, are expected, with several other ministers, to engage in the services.

The friends of the Society for assisting to apprentice the Children of Dissenting Ministers, having been urged to consider the propriety of having the elections, which have hitherto been conducted in Bedfordshire, in London, a preliminary meeting for taking this subject into consideration will be held at the Congregational Library, Bloomfield Street, Finsbury Circus, on Wednesday, Sept. 7. The chair to be taken at 12 o'clock.

On Tuesday, October 4, will be held, at Chipping Norton, the Annual Meeting of the Oxfordshire Baptist Auxiliary Missionary Society. The Rev. Mr. Wassell, of Fairford, to preach in the morning; and the Rev. J. P. Mursell, of Leicester, in the evening. In the afternoon the public meeting of the Society will be held.

The following sums, towards the objects specified, have been received by the Rev. John Dyer:

RHENISH BAVARIA.
(See last Number, page 358.)

Friend at C.....	5	0	0
Mr. W. Morten, *Amersham*..	1	0	0

THE LAVERTON CASE.

Richard Peek, Esq.....	1	0	0

"PROTEST FROM PLYMOUTH."

The Reviewer of "The Baptists in America" has sent a "Reply to the Protest from Plymouth," requesting its insertion in the present number. Respectfully declining a compliance with this request, the Editors beg it, at the same time, to be distinctly understood, that they are solely actuated by a desire to avoid prolonging an unhappy controversy, the existence and effects of which are very much to be deplored. In justice to the writer of the Review, they are bound further to state, that if all the facts of the case had been known to all the individuals employed in conducting this work, and had they had an opportunity of conferring with each other respecting the notice proper to be taken of the subject, the sentence of which he so properly complains (the last sentence in the Editorial remarks preceding the 'Protest.') would not have been written. They sincerely hope that this explanation will be satisfactory to their esteemed correspondent.—EDITORS.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. I. New Series. August, 1836.

The Annual Meeting of this Institution was held at Finsbury Chapel, on Tuesday, June 21, 1836.

The services were commenced by singing and prayer.

Richard Peek, Esq., on taking the chair, observed, that although this Society bore the name of one denomination, it was in no respect sectarian. He felt great pleasure in being able to state from his personal knowledge of the Society, that it had a much higher object in view, that of spreading the knowledge of the Lord Jesus Christ in the dark parts of this country. They were sometimes told by high authority, that this was a Christian country; but he feared that before the meeting closed, the audience would learn that there were many parts of this country still most lamentably destitute of the means of grace, and the knowledge of the Scriptures. It was true, there was an Established Church in almost every parish in the kingdom; and it afforded him great pleasure to be able to state, that in many of those churches there were faithful evangelical ministers, and that the number of such was increasing. But notwithstanding that, it must be confessed, that by far the majority of those who occupied the pulpits, though they had received a classical education, were yet experimentally ignorant of the great truths of redemption. In some cases there were populous districts at a considerable distance from those churches. It was for the purpose of supplying such destitute districts that this Society was formed. Suitable agents were employed in preaching the everlasting Gospel, in circulating the Scriptures, in distributing tracts, in forming Sunday-schools and prayer-meetings in the villages.

The Rev. J. Edwards then read the Report, which stated that new doors had been opened for the ministration of the Gospel, and thousands had heard its joyful sound who never heard it before.

The Rev. J. Edwards (of Nottingham) rose to move the first resolution—

That the Report now read be adopted and circulated under the direction of the Committee; and deeply sensible that all success must come from the great Head of the Church, this meeting desires to express unfeigned gratitude to God for what has been heard this evening,' of the continued Divine blessing on the operations of this Society.

Among the various institutions now in operation, with a view to the amelioration of the moral necessities of man by the diffusion of the Gospel of Christ, the Home Missionary Society sustained a very prominent and important office. It appeared to him a most deeply humiliating consideration, that in this country—this land of Christian churches and Christian liberality, there should exist any necessity for a Society of this kind. And yet a personal acquaintance with respect to localities, supplied the most ample evidence that there did exist a most urgent and pressing necessity for a Home Missionary Society. The meeting was convened for the benevolent purpose of promoting the spiritual welfare of the destitute parts of Great Britain, by circulating the Gospel, and he trusted that the Lord God of their fathers would abundantly bless and prosper them.

The Rev. J. Aldis (of Manchester), in seconding the resolution, observed that it was a mournful fact, that in Lancashire the efforts which were being made were not commensurate with the increase of the population. People went there from the rural districts, and, not being under any restraint, they sank down into the most besotted state which it was possible to imagine. Adopting those habits, their next point was to foster a spirit of secret atheism, or a lurking species of scepticism. He had gone into certain districts in Manchester, and on looking at a street containing ten houses, he had inquired how many persons, or how many families, attended a place of worship? and the reply was, One! In another district, where there were twenty-one houses, he had made the same inquiry, and the reply was, One! He went into another district with thirty-six; and the reply there was, Only two! These were literal facts, which had presented themselves to his own observation. Would that meeting give up those persons to the sword of the devourer, till they had made more fervent and devoted efforts to snatch them from the grasp of the oppressor, and bid those spiritual captives go free?

The Rev. W. Copley (of Oxford) moved the second resolution—

That S. Salter, Esq., the tried friend of the Society, be respectfully requested to continue as Treasurer; but as he now resides at Watford, in order to simplify and expedite the transacting of the pecuniary affairs of the Society, the Rev. J. Edwards be requested to accept the office of Sub-Treasurer; Charles Hill Roe, the office of Secretary; and the following gentlemen be the Committee and Auditors for the ensuing year, with power to add to their numbers. (The names were then read.)

The district of twenty miles round Oxford was, perhaps, as destitute of religious instruction, and of evangelical knowledge and piety, as any part of the same extent of the realms of Great Britain. There was a cluster of little towns called Otmoor, where there was no religious instruction whatever. A short time ago, a circumstance arose there which was well known at the time, but not sufficiently commented upon. Those towns were in the midst of a plain, and the land was open to the poor, and they fed their swine, their geese, their sheep, and their cows upon it. But an effort was made by a baronet, who was connected with another baronet distinguished for his political sentiments, to inclose the land, and the poor were to be deprived of it. Tithes were to be collected for a church which was never on the ground. The population of those towns were as ignorant as heathens; and when they saw themselves about to be deprived of their rights, they rose *en masse*, and broke down all the mounds. And who was there but would pity them? What was to be done? The worthy baronet could not induce the neighbours to resist them; and recourse was had to the yeomanry cavalry. The cavalry took into custody one person after another, till there were wagon loads of prisoners, and they then escorted them to Oxford castle. The spirit of the people again rose, an attack was made upon the cavalry, and the cavalry themselves were obliged to take refuge in that very prison. But these towns now wore a very different aspect. One of the missionaries of this society, the Rev. C. Darkin, of Woodstock, had gone over there, purchased a piece of ground, and built a chapel. There was now no appropriation of the property from the poor, and no tithes. Some young people connected with his congregation had endeavoured, in connexion with the missionaries of this society, to communicate religious instruction in other villages. In one village they had an excellent school consisting of about eighty children.

The Rev. C. ADEY, after expressing his satisfaction at the plan of open air preaching being revived, observed that sixteen or seventeen years since, there was a cluster of villages in Buckinghamshire, in the chief of which the clergyman was seen for about one hour every fortnight. A survey was made of those villages, and it was found that the average number of attendants at the parish church was about six individuals; not a single pious person was to be found in the village. A young man, a teacher in a Sunday-school in a neighbouring town, was induced to attempt in that dark village the establishment of a Sabbath-school. He obtained a kitchen, for the use of which he paid six-pence per week. In a few weeks he gathered together more than 150 children and young persons, who could not distinguish one letter from another, who had never heard a gospel sermon, and to whom the name of Christ was almost unknown. In the course of a short time, a barn was hired, and a license for preaching was obtained, and the surrounding pastors preached the word of eternal life. The young man's pastor observed to him, "Woe be to you if you preach not the gospel." He attempted it, and delivered his first discourse to nine individuals. The Word of God grew and multiplied; an extensive building had been erected twenty years ago, which the proprietor observed was of no use except for a Methodist meeting. The building was taken, and a church was formed, consisting of about thirty individuals, the fruits of that young man's labours among the cottagers. The gospel was carried to four other villages, in two of which chapels were opened, and the churches were going on increasing. Great was the change effected in that part by the simple ministration of that young man. To this day that church was flourishing; those who had been scholars were now teachers; all the deacons had been teachers, and he believes that one of them had been a scholar. The speaker then addressing that assembly was that young man.

The Rev. J. EDWARDS stated, with deep regret, that the absence of the Treasurer was occasioned by indisposition. It had always afforded him (Mr. E.) great pleasure to render the Society every service in his power, and there was nothing that he should more regret than the office to which he had now been appointed proving a sinecure. The Rev. gentleman then read a list of donations.

The Rev. C. HILL ROE (the Secretary), called the attention of the meeting to the destitute condition of four of the northern counties, and impressed upon them the necessity of increasing their subscriptions in order that the committee might be enabled to send forth additional missionaries. He also alluded to the kind feeling which had been manifested towards him as the representative of this Society, in the various towns which he had visited.

The Rev. J. CAMPBELL (of the Tabernacle), on rising to move the last resolution, was received with cheers.

That this meeting, deeply impressed with the conviction that without an enlarged measure of Divine influence we cannot hope for success, affectionately recommends earnest application to the

throne of grace that the Holy Spirit may be abundantly poured out.

The Rev. gentleman, after noticing the great importance of Home Missionary labours, spoke in terms of high commendation of the efforts made by the Baptists to disseminate the gospel, not only in this country, but in the East and West Indies, and concluded by expressing a hope that all minor differences on religious sentiment would be forgotten, and that all controversy would cease, until this nation and the world at large were Christianized.

The Rev. ROBERT BERNARD HALL (of Boston, United States), was then announced as a decided abolitionist.

In a very animated speech (of which our limits will not permit us to give even an outline), Mr. Hall supported the resolution.

Account of the SECRETARY'S *visit to* HAMPSHIRE, CORNWALL, *and the* SCILLY ISLANDS. *Addressed to the Rev.* J. EDWARDS.

My dear Brother,

You will expect to hear, by this time, some account of my visit to Hampshire and the Scilly Islands.

I have now been absent four Lord's-days. The first of which was spent at Portsea; the second on the Isle of Wight; the third on the Scilly Islands; the fourth on the Isle of Wight. During these four weeks I have travelled, by sea and land, by night and day, about 900 miles; held, at Portsea, nine meetings; at Newport, Isle of Wight, twenty-five meetings; in Cornwall, on my way to Scilly, five meetings; in Scilly, eleven meetings: of these, six meetings alone were held to collect on behalf of our Society; the remainder, to promote a revival of religion among the churches, where I have been labouring; and I am happy to be able to inform you, that both objects have been realized to a very pleasing extent. I hope that, at all these places, a favourable impression has been produced. Our Society has grown in the affections of the public; and especially, in the confidence of our churches and ministers.

You will be delighted to be informed, that, through the whole of this tour, I found the ministers men of God, anxious to come up to the help of the Lord, and breathing after the outpouring of the Spirit—longing for the enlargement of the Redeemer's kingdom—and willing to make any personal sacrifice; to spend, and be spent, in the good work; to embrace all reasonable and scriptural occasions, and to use all lawful and sound means, for the salvation of poor sinners. And what very much encouraged my own mind, and held up my hands, was, the rapid growth of this sentiment in the minds of the members of the various churches: that the whole burden of the work is not to be allowed to fall on the pastors; but that each member can do, and must endeavour to do, much towards the conversion of sinners; and that thus they can most effectually aid their pastors in advancing the cause of Christ.

One instance, out of multitudes, which have come under my notice. At one of the meetings of inquirers, in the Isle of Wight, a little girl, aged thirteen, presented herself to the pastor. Well, my child, what is the matter with you? I am very unhappy, Sir. Do you pray? Yes, Sir. For what? For a new heart, Sir. Why? Because I have a bad, wicked heart, Sir. How came you to know all this? That girl [pointing to one of fourteen who then stood proposed as a member, and who was baptized last Lord's-day,] came to me—talked to me—told me I was a sinner, and did not love Jesus Christ; and must be born again, or I must be lost; and then prayed with me; and since then, I have been very unhappy. I pray, but find no peace.

That little girl has brought to the inquirers' meetings several others, and all laid hold of in nearly the same way. Do not these lambs of the flock, these infant disciples, shame many an aged pilgrim? Another member of the same church, an active, devoted man, looks about the chapel, marks those hearers who regularly attend—who hear soberly and seriously; goes and talks to them, and prays with them, privately; gets them into the school as teachers; and thus, has led one, and another, and another, into the church of God. But it would be doing a wrong to the members of the Newport church, to single out *any one*; they are all, males and females, old and young, alive and active: and their prayers and efforts are coming up before God, as a memorial of their sincerity; and the shower is coming down upon them.

Last Lord's-day, in the morning, nine persons, most of them young, were baptized. After the sermon, the pastor invited his class of inquirers to meet me in the vestry, between the afternoon and evening services, for an hour; and said, any others, whose minds were impressed with concern for their souls, Mr. Roe would be happy to meet, to talk with, and pray for, on that occasion. I went, expecting to meet about twenty; but what was my joy, to find the vestry nearly full! and, indeed, their hearts seemed full—and their eyes were full—and their mouths were full, of confession, of inquiry, of praise, &c., &c., according to the state of their minds; but the prevailing sentiment was: "The Lord our God will we serve, and his voice will we obey:" from this hour, we will serve God. Oh, for grace to serve him—for

hearts to love him—for tongues to praise him!

Your missionary at *Niton* went home from these meetings, and held a revival meeting at one of his stations, on a week evening, where, from seven o'clock till nine, a most holy time they had. He then proposed to break up the meeting, as 'twas time toego home; but several, who declared that they had long, and many a night, and all night, served Satan, hoped to be allowed to spend a little more of this one night in seeking the Holy Spirit's influence. Thus, the people would not go, till eleven o'clock, and then, with great reluctance. The first effects of this meeting were, four persons, who came forward, at once decided to join the church! There are now ten persons, at and near Niton, waiting for baptism. Mr. Smedmore's labours have been most wonderfully blessed to the conversion of sinners, and the building up of the church of God, at that station; perhaps there is not, all things considered, a more prosperous and promising station belonging to our Society than this.

It must be gratifying to my dear old venerated tutor and father-in-law, Dr. Steadman, to learn, that the imperishable seed, which he widely scattered on the mountains, through the vallies, and along the sea-girt coast of Cornwall, now forty years ago, has yielded much fruit, and is now yellow for the harvest; and that, now that he is unable to go there, to preach that Saviour whom he loves, and delights to exalt and honour, there are a host of active, holy, valuable young men of God, Baptist ministers in that country, who are making full proof of their ministry, doing the work of evangelists, and greatly owned of God. Chapels large, well situated, and under the most pleasing auspices, are springing up in all the leading towns; and an earnest desire seems to fill the hearts of ministers, deacons, and people generally, to work for Christ, and poor lost sinners, while it is called to-day. I think, no county in England can boast of a more active body of men, or a more efficient, considering their numbers. Would to God, that all our churches had such men to aid their ministers, and labour in advancing the cause of Christ in our neglected land, as the *Bonds*, and the *Reads*, &c., &c., of Cornwall.

My visit to the Scilly Islands, though one, from first to last, of uninterrupted labour and toil, was to me one of unmixed pleasure—to plant my foot on the remotest inhabited point of Britain—to wander along the shores of those rugged, barren, but exceedingly picturesque islands—to converse there with those who love the same Saviour, and whom, however widely separated on this earth, we hope to meet in the general assembly, walking in white with that Lord whom they have loved, and served, and honoured here below—to visit, in one day, the six inhabited islands—to give a word of advice—to offer up, in their humble cottages, the incense of prayer to one common Father—to behold the pleasure with which they heard the Saviour's name, and to hear their sobs—to mark their tears, and witness their fervour, while conducting amongst them the public worship of that God who holds the vast waters of the ocean in the hollow of his hand—all this was to me a source of the purest enjoyment.

Before this visit I could not have had any adequate idea of the importance of our mission to those barren rocks; but my opinion on this point is much modified by a personal interview with the good, zealous, hearty men who labour there, and the promising field of their efforts. I hope we shall soon hear tidings from Scilly, which will gladden our hearts. But of these things, more at another season.

I am, affectionately, yours in Christ,

C. H. ROE, *Secretary.*

Aug. 10, 1836.

[*List of Contributions in our next.*]

*** *Subscriptions and Donations for this Society will be thankfully received by* S. SALTER, *Esq., Watford, Herts., and Rev.* J. EDWARDS, *Clapham* (Treasurers); *and Rev.* C. H. ROE, *Clapham,* (Secretary); *at Messrs.* BARCLAY, BEVAN, TRITTON, and Co., *Bankers, 54, Lombard Street; also at the Missionary Rooms, Fen Court, Fenchurch Street, where the Committee Meetings are now held, on the* Third *Tuesday in every month, at Six o'clock precisely,* P. M. *Persons desirous of collecting for the Society may obtain, on application to Mr.* STANGER, *at the Committee Rooms, Collecting Books, Missionary Boxes, Reports, Registers, &c., &c., &c.*

J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

IRISH CHRONICLE.

SEPTEMBER, 1836.

Our friends will perceive, from the report read at our last annual meeting, that there was then a considerable balance in favour of the Society. This happened through the not having included in the printed accounts the payments to the several agents that were due on the very day of the meeting; the balance was struck on the day before. With those payments, the balance would have been against the Society. By the good hand of God upon us, however, they were made without incurring more than a small debt, which has since been liquidated. The Committee are now contemplating the approach of the Michaelmas quarter with mingled feelings, among which faith and hope are predominant.

Upwards of £500 will then be required for the service of the Society, of which, as yet, scarcely a fifth has come to its treasury; but we know who hath said, "The merchandise of Tyre shall be holiness to the Lord; it shall not be treasured nor laid up." And we can anticipate with calmness the blessed result of his touching the hearts of our friends with his own heavenly love.

Ireland, whatever may be the recklessness or the crimes of her sons, will be looked upon by every Christian with deep interest and compassion. She is not enshrouded in pagan darkness truly, but in what are her people better than the heathen?—they are but nominal Christians, entrenched in superstition, self-righteousness, carnal security, and fierce bigotry. Among the recent letters from our agents is one containing a notice in the hand-writing of the mysterious Captain Rock, denouncing one of our village schools, and requiring, on pain of some heavy punishment, its instant suspension. Truly the genius of Romanism is a spirit of darkness; and, with great industry, it attempts to exclude from the people every ray of light that might enable them to exercise their own understanding in affairs of religion. The light that shines in the land unhappily is itself darkness, Matt. vi. 23. Every thing, even religious instruction, is so blended with political and politico-ecclesiastical questions, that the simple messenger of the truth as it is in Jesus can scarcely obtain a hearing; still there are some in all classes of society who inquire the way to Zion, with their faces thitherward. The strong holds of Popery are not silent and secure as formerly. Priests and people are beginning to feel that they have been fearfully in the wrong. Knowledge has been, and is still being, widely diffused among them; and the way is preparing for the moral regeneration of Ireland. Hasten it, O Lord, in its time.

We take this opportunity of throwing out a suggestion to the ministers of our denomination, upon which we trust that some by next spring will be prepared to

act. Friends labouring in circumstances like those of our brethren in Ireland require every possible encouragement; and, if we may form a judgment from past events, the occasional visit of esteemed ministers to that country would be productive, under God's blessing, of results highly beneficial. There might not be much, perhaps, in such visits to gratify the desire of occasional repose from the laborious duties pressing upon ministers occupying the more prominent stations in our churches. Perhaps there would not be much of that benefit immediately resulting, which would be regarded as a repayment of the expense and labour incurred; nay, the committee can feel, that, in place of this, there might be very much to sadden, to painfully affect the heart. But we make our appeal to principles; and we sustain it by precedents amply sufficient to overcome all reluctance on such grounds. And, perhaps, we may be allowed to ask, whether the fact of there being so much to sadden the heart of a good minister of Jesus Christ does not supply a powerful argument for listening to the suggestion? Should our brethren in Ireland be left to endure this sadness alone? Might not the sympathy of those who labour in more pleasing circumstances, thus expressed, tend, in some degree, to alleviate their burden, and encourage them in their work? Besides which, there are desirable stations—Clonmell, for instance—where, perhaps, an extensive and permanent impression in favour of the few Baptists residing there, cannot so successfully be made as by some such means. Glad will the committee be, if a few of our leading ministers will consent occasionally to visit Ireland; and, most readily will they facilitate such visits to the utmost of their ability. No "parchment union" binds the few small churches of that country to those of our own land; but there is a stronger bond. Let its influence be felt; and, while we pray for their prosperity, and contribute of our substance to sustain them, let us also in every other way, show that they are our brethren beloved for the Lord's sake.

In a letter to the Secretary, on the 11th of August, Mr. M'Carthy writes—"We have just held our Union at Moate. It was attended by Brethren Hardcastle, of Waterford; Huston, of Plunket Street, Dublin; Campion, of Maryborough; Hamilton, of Athlone; and other brethren. Several prayer-meetings were held, and sermons and addresses delivered, on Saturday and Lord's-day, 5th and 6th instant. The congregations were large, and deeply attentive. We seemed to touch immortal glory by faith, and heaven appeared to inspire our songs. We were mercifully saved from the apathy of the religionist, and from the vile enthusiasm of the ranter, throughout all the services. All seemed deeply impressed with what they had seen and heard." In the course of this meeting, two persons were publicly baptized, and about fifty partook of the Lord's supper together.

From J. Bates *to the* Secretary.

Coolaney, July 26, 1836.

My dear Sir,

I thought, as I was preaching on Lord's-day, that my congregation was small when compared with those in England, and I was almost ready to say, "Lord, by whom shall Jacob arise, for he is small?" but we must not be weary in well doing, and then in due time we shall reap if we faint not, for the "little one shall become a thousand, and the small one a strong nation: I the Lord will hasten it in his time."

A missionary may sometimes have his mind exercised concerning himself, as to whether he is faithful—whether he explains the plan of salvation with simplicity—whether he mingles compassion and zeal in such a way as ought to be manifested by every servant of Jesus Christ; but he can have no doubt with regard to the ultimate triumph of the gospel over every species of superstition and error; and the universal victory of Jesus over all his enemies. Let us,

therefore, thank God, and take courage for what he *has* done, and let us labour in expectation and hope for what he has promised to perform, knowing that our labour shall not be in vain in the Lord.

Since my return I have seen the daily readers and inspectors, from whom I learn, that the schools have been and are well attended at the present time.

From THOMAS BERRY *to* JAMES ALLEN.

Ballina, July 16, 1836.

Dear Sir,

I have nothing particular to mention this time. The same stations have been occupied this month as in former months, and the congregations at the several stations, both as to number and attention, much the same as usual. Evangelical knowledge is evidently on the increase, whilst bigotry, ignorance, and prejudice, are slowly, but steadily and surely on the decline. From the success that has hitherto attended the operations of the Society in this part of the country, there is every reason to expect, that their labours will ultimately be crowned with victory. The Report of the late Annual Meeting, as it appears in the *Patriot* newspaper, has encouraged us very much; for, although the Society should cease its operations, we know from the Word of God, and we believe, that the Lord will carry on his own work; still it is truly delightful to see that after more than twenty years' labour, the kind friends in England are determined to persevere in the good old way. May the Lord continue to direct and support them, and may they always trust in his goodness, and acknowledge him in all his ways!

From M. MULLARKY *to* JAMES ALLEN.

Ardnaree, July 16, 1836.

Rev. Sir,

After walking from Crossmolina this morning, where I preached yesterday to an interesting congregation, I hasten to inform you, that since my last letter, I have endeavoured, by reading, preaching, and conversation, both in English and Irish, in humble prayer to God, to bless my weak exertions, to make the gospel known among my fellow-sinners. We have abundant reason to thank God, that satisfactory circumstances fully justify the conclusion, that our labour is not in vain, nor our strength spent for nought, as the Lord is daily blessing the circulation of his Word, in turning sinners from darkness to light, and from the power of Satan unto God. I was sorry that I could not witness the administration of the ordinance of baptism on the Sabbath before last, as I had to preach at Newtown White and Mullifarry the same day; but I was greatly delighted to hear from a lady and gentleman who were present, that an impression is made on the minds of some of the inhabitants of Ballina that will never be erased. It is also encouraging, that persons in the neighbourhood of Easky, who were a long time halting between two opinions, have proposed to join the church. I trust ere long, in this country, the Lord will be extensively loved and served, and that in every place incense will be offered unto his name, and a pure offering.

The principal stations that I have occupied this month are Newtown White, Mullifarry, Carrewmore, Crossmolina, Ardvalley, Tullylen, Mountain-river, Easky, Pullyheeney, and Kilglass, together with a few days I spent in the barony of Liney. In all these places, which we endeavour to supply regularly, the people appear serious and attentive; and those whom we cannot, at present, visit often, are very anxious for the means of grace, and their entreaties are frequent and affecting. Persons who are seriously inquiring after the true religion, acknowledge that there is not so much love and unanimity to be found in any other denomination, as among the members of the Baptist church. I trust that many or most of our people are living epistles known and read of all men; and we can say with the Psalmist, "Glorious things are spoken of thee, O city of God."

I find that the Roman Catholics, with whom I had much intercourse this month, are anxiously inquiring for the gospel. I was much pleased to hear, a few days ago, from widow M'Guire, of Tullylen, that ever since her husband heard the gospel from the agents of the Baptist Irish Society, he relinquished all communion with the priests, and on his death-bed he said, that Jesus was the only High Priest, and in him he trusted. The widow herself, and others in the village, seem weaned from popery. Brighter days seem to be approaching the despised flock of Immanuel; even

the time when the children of the church shall be more numerous than the children of the world; when the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills. May the Lord in his mercy hasten that happy period!

From MICHAEL C. LYNCH *to* W. THOMAS.

Limerick, July 21, 1836.

Rev. Sir,

Along with attending the foregoing stations for preaching and reading, I have, I trust, been diligent to make use of every opportunity to make known the unsearchable riches of the Lord Jesus Christ, and I can rejoice in the consciousness that I do not labour in vain, neither spend my strength for nought. Some, through my humble instrumentality, are savingly enlightened, and others are anxiously inquiring the way to Zion. May the Lord give testimony to the word of his grace, and give every one of us who are employed in dispensing his word, a greater measure of holy zeal, a greater desire to abound in the work of the Lord! I have distributed during the past month some very excellent tracts, and there are requests for more; a proof that a thirst for evangelical knowledge is on the increase, and that the word of God does not return void. Next month, the Lord willing, I hope to be a little more extensive in my labours; may I be also more extensive in usefulness!

CONTRIBUTIONS.

Dixon, the Misses	0	10	0
J. Foster, Esq. Biggleswade....don.	10	0	0
Ditto.....subs.	2	2	0
Harlow Ladies' Auxiliary, by Miss Lodge	7	5	0
North Association, East District of, South Wales, by Rev. J. Evans Brecon	4	13	6

Received up to August 18th (not previously acknowledged).

Collected at Mr. Freer's Chapel, Upton-on-Severn, by Rev. C. T. Keen	3	1	0
Devonport Morrice Square Branch, the Rev. T. Horton	5	0	0
Mr. Hicks, by ditto	0	10	0
Collection from several persons of Kilbeggan and the neighbourhood, by Mr. M'Carthy	7	11	0
Collection by Mr. Thomas, of Limerick	16	13	0
Wigan, first Baptist church	1	16	6
Ditto, second ditto	2	1	6
Ladies at Tewkesbury, by Miss Jones	6	0	0
Mrs. White, Deal, by Mrs. Cox	0	10	0
Old Friend, by Mr. Dyer	5	0	0
Mr. R. Cartwright	3	0	0
Bugbrook and Heyford, Collection at, by Mr. Bates, of Coolaney	8	0	0
A Friend, by Rev. George Pritchard	20	0	0
Captain Lancey, by Mr. Hamilton	1	0	0
Captain Marshall, by ditto	1	0	0
George Street, Nottingham, Collection, by Rev. Jos. Davies	15	18	0
Mr. Heard, Nottingham, Subs.	2	2	0
Mrs. Bunny, Greenham, near Newbury, by the Rev. T. Welsh	1	0	0

Subscriptions received by Rev. S. Green, jun., 61, Queen's Row, Walworth Road, Secretary; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

MISSIONARY HERALD.

CCXIII. SEPTEMBER, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

BAHAMAS.

(Continued from page 60.)

Mr. Quant, on the 12th of March, writes:

I am just returned from a visit of six weeks, to Rum Key and St. Salvador, which has proved extremely beneficial to my health. My medical attendant recommended a change as the only likely means of restoring my health, after so many attacks of fever; and at the same time he assured me, that unless I returned materially improved, he should be led to consider that my liver was affected, and should recommend my returning to England immediately. This opinion you may be sure gave me much uneasiness; but God has in much mercy restored me to a large measure of health, contrary to his expectations. The change of air and scene appeared to act with an instantaneous effect upon me; and though I was quite weak and predisposed to fever when I arrived there, I was able to begin to preach the next day, and continued to preach almost every evening during my stay, my health improving all the time except one week, when I took cold from being caught in a shower of rain while passing from one estate to another. I have had plenty of work to do there, and the Lord has enabled me to do it. Beside the Harbour and Old Hill, where we have two small churches and two meeting-houses, I visited New Haven and Hartford; at one place preached in the house of the resident magistrate, Norman Butler, Esq., and at the other in the house of the overseer. We have much cause for thankfulness that those who are in situations of influence on the islands, should be thus disposed to assist us. The sabbath-schools established by brother Burton I found had been given up, or were fallen into decay. I commenced them afresh, and entered above 100 children at one school, and above seventy at another. I found several persons both able and willing to engage in the work of instruction, if the plan were but pointed out to them. This I endeavoured to do, and left them with a good prospect of success. I engaged several persons to instruct the children (gratuitously) during the evenings of the week, upon the different estates; and among them Mr. Butler, the magistrate, volunteered his services to teach those who were at Hartford. During the week I frequently held examination or catechetical meetings, either before or after preaching, being assured this is a very likely means of rivetting the truths of the gospel upon the minds of this class of persons, and which we hope may be followed by the blessing of the Spirit of God to the conversion of very many. Here I was called for the first time to administer the ordinances. They were delightful seasons of enjoyment. I hope to be often similarly engaged. Altogether I added about thirty to the churches during my stay, which more than doubled their number. Another piece of work entirely new to me, was that of solemnizing marriages. Of this I had plenty; altogether I married forty-one couples, and out of them thirty-eight in one day, expecting to leave the island on the following. I think the general prospects of the mission on this island are encouraging in the extreme. The people are very kind—are glad beyond measure to see the face of a minister, and will, considering their poverty, do much for the cause of Christ. During our absence they keep up a rigid discipline, and are very jealous about receiving members, and even when we are there will admit *none who do not come up to Scripture*, as they call it—that is, none

whose lives are not regulated by the gospel. The church at Old Hill or North Side is the most flourishing, and the prospect the most encouraging; but they are all very attentive to the word of God, are anxious for instruction, and pay great deference to the advice given them by their ministers. They much desire a minister to be settled amongst them, but I fear this for the present must be given up. I intended to have visited Watling's Island, but a good wind springing up at night, the vessel I was to have gone in was off long before morning, without the captain acquainting me of it. In returning, we stopped at St. Salvador, where I went ashore, and preached to the people, and talked with them about their souls, who were very glad to see me there once more.

Mr. Burton, March 10, after referring to a serious illness, which had confined him for some weeks, proceeds:

Since my recovery I have been visiting Long Island and Ragged Island; and after an absence from home of rather more than five weeks, I returned last week. The good Lord, whose I am, preserved me when on the water, and assisted me to make known the gospel of Christ on the land, and brought me back in renewed health and strength, and granted me the mercy of finding peace in the church, and the great mercy of finding brother Quant restored to health by his visit to Rum Key. How very many mercies I am receiving, without deserving one!

Long Island is eighty or ninety miles long, and three or four wide, having upon it 800 or 900 inhabitants. Ragged Island is four or five miles long, and has about 150 inhabitants. You may form some opinion respecting the state of the people when I say that on Long Island very many of the inhabitants had never heard a sermon preached in their lives. On Ragged Island, there had never been a sermon preached before I went, yet the majority of the people on both islands called themselves Baptists; and at different places were meeting at stated times for the worship of God. The poor people were living in the same ignorance of Christ that I have found in every part of the Bahamas; but the thankfulness with which they received instruction has been cheering indeed. I have been received by them as an angel; and though in every stage of my journey I had to go to the masters and mistresses as a stranger, yet in almost every place I have been welcomed, and entertained, and assisted, as if an intimate relative. Very often I had to hear —sometimes as a joyous, and sometimes as a solemn exclamation: "Thank God you are come to see us at last!" Often, after making known to the poor people the Saviour of sinners, and the way of salvation through Him, they have said, "We never knew dese tings before." One woman of excellent general character, who, by snatching opportunities, had learned to read a little, and had long been regarded as a leader, said to me when I called to see her, "I have been in the gospel twenty-one years, but I never before heard what you tell us of the Saviour. We thought we were right, and we were all wrong. But how merciful God has been in sending you!"

At Ragged Island I baptized twelve, and received twelve others who had been previously baptized. On Long Island, dividing it into north, middle, and south districts, there were received, and united in church-fellowship in the north, 10; in the middle, 5; and in the south, 14. May the Shepherd and Bishop of souls watch over them, and keep them from going astray!

I earnestly hope the Committee will kindly consider the importance of sending us an additional labourer, that so these out-islands that are dependant upon us, may be visited once a year. Brother Quant is thinking of going to reside at Turk's Islands, because it is much more easy to supply Rum Key from Nassau than it is to supply Turk's Islands. I have been rather urgent with both my esteemed brethren in the opinion, that, until another arrive, *both* of them should not leave Nassau to be settled, because such an arrangement would leave several of the islands destitute, without the possibility of supplying them.

Again, April 23:

Since I wrote to you my last letter, I have been visiting Eleuthera. I staid a short time at Tarpum Bay, and at Governor's Harbour, where we have churches, and received a few at each place, and then proceeded to a settlement called the Cove, where I formed a small church. In almost every place I found the people very thankful to hear the word, and exceedingly thankful to know more of that dear Redeemer, through whose death we live. I was much interested with the few at the Cove. As soon as we had concluded the ordinance of the Lord's Supper, one of the men stood up with tears in his eyes, and lifted up his hands, and said, "My

Jesus, I tank you for dis. Me no worthy, and you so good to come down and die for we, and make we know de right way. My Jesus, I tank you, I tank you." I thank Him too. Oh for more grace to serve Him with less sin, less and less, till reaching heaven where there is no sin!

In his last letter, dated June 4, Mr. B. observes:

God is prospering the efforts that are made for the conversion of sinners in almost every direction. The sabbath-school is receiving a blessing; some of the very young are giving themselves to the Lord. I think the church is growing in knowledge and in grace; and sinners are certainly being converted to God. Last month we received fifteen into the church, and this month twenty. Bless the Lord, O my soul, and all that is within me, bless his holy name. While I live, I will bless the Lord.

I wrote some time since of brother Quant's departure for Turk's Island. While he was away he visited St. Domingo, and spent rather more than a week at Cape Hayti. He says it is a town of about 30,000 inhabitants, without a single preacher of the gospel, though there is every facility for one being stationed there, or indeed in any other part of the island. There has been a Baptist Church at Hayti, and now, I believe, twenty or thirty of them meet together sometimes; but they complain much of their unsettled state for want of a teacher. Mr. B. preached every night while he was there, as well as through the day on the sabbaths, to those who understood English, but the French is chiefly spoken in all that part of the island. Thirty thousand inhabitants in one town without the gospel, and wishing to have it taken among them, is a wide door open. When Mr. Bourn went to the authorities to tell them who he was, and what he came for, they kindly told him he was at liberty to preach, and they wished him success. Please to pray for us all here; I know that the three whom God has stationed here are praying for one another; and I know, too, that we all greatly need all the help that can be obtained for us at the throne of grace.

HOME PROCEEDINGS.

EXTRA SUBSCRIPTIONS.

Our readers will perceive, from the list of donations under this head given at the end of our present number, that many additions have been kindly made, since the publication of our last number. Though not accurately informed of the amount subscribed, we have reason to believe that the prompt liberality of our Christian friends has not only supplied the deficiency which existed when the accounts of the Society for the last year were closed, but that a small surplus will remain towards meeting the loss which this extra effort will probably occasion in the receipts for the present year.

For this favourable result of our appeal, we desire to bless God, and to thank the numerous friends who so cheerfully responded to it. The conductors of the Society will now be enabled, with somewhat less anxiety, to carry forward its varied operations; trusting that He who has furnished them with the means of discharging those obligations which they were, most reluctantly, compelled to contract, will dispose the hearts of his people to supply adequate means for upholding the undertakings in which they are embarked. Nor can they stop here: the sphere of their present exertions, though not a narrow one, is small compared with that on which they might enter. At the risk of being accused of repetition, they must remind their readers, that, from every quarter of the missionary field, the calls for more help are loud and incessant. Men of zeal and piety are not wanting, who would gladly respond to these calls, were they encouraged to do so; but without an enlargement of its funds the Society dare not engage them. No other society, as far as we are aware, either in England or America, stands in the same position with ourselves. *They* have funds, but cannot obtain the desired number of qualified agents; *we*, on the other hand, have been compelled to decline the offers of suitable agents, because we have not the means of supporting them. When it is remembered how greatly God has honoured the exertions of our missionaries, it may and ought seriously to be considered, whether such a state of things can be pleasing in his sight? whether we may not apprehend the suspension of

his blessing on our efforts, unless they be conducted in a manner and spirit more accordant with our professed subjection to his authority, and attachment to his cause?

It may, indeed, be well worth consideration, whether the whole financial system of our Christian benevolent institutions does not call for revision. If the object in view be really the execution of our Saviour's express command—the publication of that gospel which, as a mirror, reflects his glories, and, as the sceptre of his strength, is the predestined and effectual means of subduing the heathen to himself—ought it to be necessary to persuade, to urge, to stimulate, to implore those to concur in that object who call themselves his disciples and his friends? Certainly, no such necessity existed in the earliest days of the Christian church. Then, there was entreaty, "much entreaty," employed, but not in the same direction as now. It was used, not by those who *received* the bounty of the churches, but by those who *bestowed* it; and by those, too, whose temporal circumstances were not affluent, but the very reverse. Churches in "deep poverty" were so deeply imbued with the noble, self-denying spirit of Christian love, that "to their power, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." We bless God that such a spirit is not altogether banished from the church now. There are those, we believe, who, realizing the sense of their infinite obligations to redeeming love, have calmly resolved, that while the cause of Christ is poor, they will never be rich. But why should this be the feeling of individuals only? Why does it not pervade the church at large? Why should so much of the time and labour of those who conduct our various societies be consumed in arrangements to draw forth into the service of the Redeemer the meanest talent, as our revered friend Broadley Wilson used to term it, which he has intrusted to the care of his people? We can give no answer to these inquiries which does not confirm the oft repeated sentiment, that the professed church of Christ needs to be brought much more fully under the operation of holy principle, before much impression is made on a world lying in darkness, guilt, and woe.

Does any reader blame these remarks as inappropriate to the present occasion? The writer is not conscious that they are so. He would be fearfully wanting in all right and generous feeling, could he be insensible to the proof of regard to the interests of the Society, and of confidence in its conductors, afforded by the subscription it is now his happiness to acknowledge. But, it is presumed, no single contributor will allege that he has rendered to the Redeemer *more* than He could justly claim; while the great majority would not have presented their gifts but for the specific appeal made to them on account of the Society's embarrassments. Is that the measure of Christian liberality with which we ought to be satisfied, which requires stimulants of this order to call it into active operation?

Some of our kind friends have suggested that it would be preferable to state beforehand, the specific measures which may be contemplated, and invite the requisite supplies, rather than carry those measures into effect, and then ask to be reimbursed for the cost attending them. Such a plan has, in its general principle, been always acted upon, for we believe it would be difficult to find a Report of the Society, in which appeals are not made for increased help on the ground of new efforts most desirable to be made. It is obvious that nothing could be more satisfactory to the Committee than to receive, in this best of all modes, the sanction of their friends to their operations previous to carrying them into effect. We shall take the liberty, therefore, of concluding this article by specifying two or three objects which the Committee are anxious to secure, but which will require a primary outlay of probably £2000, besides forming a considerable addition to the regular annual expenditure of the Society.

1. One additional labourer is greatly needed in Bengal, especially as the providence of God has seen fit to visit Mr. Anderson with such severe

indisposition as not only made his return to England necessary, but renders it almost certain that he never can reside in an Indian climate.

2. A coadjutor for Mr. Daniel, who is our only English missionary in Ceylon, and has been labouring, amidst severe afflictions, with much zeal and success, in that interesting field. Mr. D. is upwards of fifty years of age, and his exertions are enough to wear down the strongest constitution. All must perceive, therefore, how desirable it is that assistance should be sent him, without delay. A kind friend has already sent £20 towards this specific object.

3. A fourth missionary for the Bahamas has been solicited with such affecting earnestness by our dear friends in that quarter that we can do no better than refer our readers to that statement, as given in our Herald for June last. Towards the expense of sending one, the sum of £50 has been very kindly promised by a pious friend of the Established Church, to whose anonymous liberality our various societies have been often indebted.

4. In Jamaica, several of our brethren are greatly tried by the difficulties attending the building of their chapels; and, such is the strength of prejudice, in one quarter in particular, that a very valuable missionary can get no house to reside in, although several are going to ruin for want of inhabitants. To purchase will require £1000 sterling. Could this sum be devoted to such a purpose, there would be a considerable reduction in annual expenditure from rents and travelling; and, without it, there appears no other prospect but that two or three promising stations must be abandoned.

We go no further with our list of *desiderata* at present. We trust the mention of these objects will not be in vain. It is not impossible that the list may be perused by some valued friends, warmly attached to the cause, but who have not united in the present effort for its assistance. Should any reader of this class *devise liberal things*, by taking on himself, for instance, to supply the poor Bahamians with a minister, who can calculate the blessing which might ensue?

CORNWALL AUXILIARY SOCIETY.

The Sixteenth Anniversary of this Auxiliary was held at Falmouth, July 27, 1836, Rev. W. F. Burchell in the chair. From the report it was found that £200 6*s*. 2*d*. had been remitted to the Parent Society during the last year.

The Rev. B. Godwin, of Bradford, and the Rev. J. Statham, of Amersham, kindly attended as a deputation, and the various meetings throughout the county, held in connexion with this anniversary, were unusually interesting and profitable. On some occasions the pleasing impressions made on the minds of the congregations led to the appointing of meetings at six o'clock the following mornings; and holy sensations appeared to be produced, which it is hoped will lead to sound conversions to God. Foreign and home interests never appeared to be more delightfully associated among us than during our late Missionary festivals. After the public meetings appeals were made to the various friends to raise an extra subscription towards liquidating the debt on the Society. The zealous friends at St. Austle set the example by collecting £20 towards the object, and at other places similar efforts were made, and above £60 were raised. "The silver is mine, and the gold is mine, saith the Lord of Hosts." May He who has the hearts of all men in his hand so visit his churches with the influence of his Spirit, as to induce them to offer willingly and liberally to the Lord!

JOSEPH SPASSHATT.

P. S.—I am disposed to think that the time is very near when the church of Christ will see the necessity of doing very much more for the cause of their Lord. The shilling must give place to the sovereign; and the man of fortune and wealth, who has been accustomed to give his £5 or £10, will see it his duty to multiply his donations a hundred fold. Christians must begin to practise *self-denial*. To how limited an extent does this prevail! but prevail it must, and extend itself it will, ere long. A part of the price has been withheld long enough. Pardon me, my dear bro-

ther, but I am just returned from the Missionary meeting, and I write under a solemn impression of the truth of the sentiments I have penned.

WORCESTERSHIRE.

A new Auxiliary has lately been formed for this District, which has lately been visited by our esteemed brethren, Dr. Cox, of Hackney, and Mr. Eustace Carey. The following remarks, from the worthy Secretary, are so appropriate, that we take the liberty of inserting them.

From Dr. Cox and Mr. Carey you have no doubt heard the result of our new Auxiliary. We had public meetings every day in the week, except Saturday. Visited twenty churches in sixteen days, and have had thirty-seven collections, which amount to about £350, being £150 more than was collected in this neighbourhood last year. Nor is this all; there are still other churches which have done but little, if any thing, for the Mission, who, I hope, will be connected with us another year; and, if it were not absolutely necessary for us to confine ourselves within a limited space of time, we could enlarge our Auxiliary considerably, and that without interfering with others. Pardon me the liberty I take, if I give it as my opinion that much, very much, more might be done by our denomination, if the different Auxiliaries were so framed as to take in all the churches throughout the kingdom. When making our arrangements, there were several that we thought would hardly pay the expenses of going to; but, acting upon the principle of excluding none, they were visited, and I am happy to say the result has been most gratifying. On comparing the list of churches published by the Baptist Union with the contributions that appear in the Annual Report you have just sent me, I was much surprised at the number that do little or *nothing* for the Mission. A few subscriptions by some benevolent friend is all that is done; they have no annual collections; and, though an occasional one may be made, it is not a regular thing with them—they do not expect it. How desirable would it be if some plan could be matured that would embrace all our churches! It would be of lasting benefit to them, as well as of great service to the Mission, if they all belonged to our different auxiliaries, were annually visited by a deputation, and led to feel a deep interest in the success of the Mission. And, if we may take the newly-formed auxiliary here as a specimen of what may be done in other places, it is impossible to say to what extent the funds may be increased.

AMERICA.

Our readers may have observed that, in our last number, we acknowledged a kind donation of Five Pounds to the Translation Fund, from our esteemed friend and brother the Rev. S. H. Cone, pastor of the Baptist church meeting in Oliver Street, New York. We have since been favoured with a communication from the same quarter, referring to a liberal donation from the newly formed "American and Foreign Bible Society," of which Mr. Cone is the president, towards the Bengalee version of the New Testament, executed in Calcutta by our missionary brother Mr. Yates.

The following extract from Mr. Cone's letter will show the friendly spirit in which this, the first appropriation from the funds of their infant Society, was made.

New York, July 9, 1836.

The board of managers of the American and Foreign Bible Society, at their monthly meeting on the 6th inst., passed unanimously the following resolution:

The Calcutta and the British and Foreign Societies in 1832 and 1833, and the American Bible Society in 1836, having successively refused to aid in the publication of the Improved Version of the Bengalee New Testament, by brethren Pearce and Yates, Baptist Missionaries; and being satisfied that the version in question is the most faithful that can be procured in that language; and more over, being desirous of showing our readiness to co-operate with our Baptist brethren in India, in their work of faith and labour of love; therefore,

Resolved—That the sum of 2,500 dollars be appropriated and paid to the Baptist Missionary Society, London, for the printing and distribution of the Bengalee New Testament, under the direction of brethren Pearce and Yates, of Calcutta.

Mr. Wm. Colgate, Treasurer, was directed to remit this amount, which he has done by purchasing a bill on London for £523. 5s. 1d. sterling, made payable to your order, and forwarding it by the Liverpool packet of July 18.

I now send you duplicates of these bills of exchange, by the London packet, of July 10, hoping that one or both of our communications may reach you early in August, and that you may experience as much pleasure in receiving these first-fruits of our American Baptist Bible effort, as we do in imparting them.

Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1836, not including individual subscriptions.

Church-street Auxiliary Society, by Mr. Hunt	35	15	9
Maze Pond do., by Mr. Beddome	46	7	5
Rotterdam, Collected by Messrs. J. & C. Hoskins	4	0	0
Kent Auxiliary Society, by Rev. W. Groser	15	11	1
East Kent do., Eythorne, by Rev. J. M. Cramp	6	0	3
Derby, Friends by Miss Bridgett, for Mr. Burchell's school	8	0	0
Langham, Collection and Subscriptions, by the Secretary	26	12	4
Coventry, Subscriptions and Collections, by Mr. Booth	71	9	0
Ipswich, &c., Collections, by Mr. Ridley	42	7	0
Plymouth, on account, by Rev. Sam. Nicholson	30	16	8
Leighton Buzzard, Friends, by Mr. Matthews	3	12	6
North England Auxiliary, by Rev. R. Pengilly	7	10	0
Birmingham Auxiliary, on account, by Mr. J. W. Showell	300	0	0
Newtown, Montgomeryshire, by Rev. B. Price	55	14	0
Cambridge, Collections, &c., by Edward Randall, Esq.	67	16	4
Devonport, Morrice Square, by Rev. T. Horton	32	15	8
Blandford-street, Collections, Aug. 21, by Rev. W. B. Bowes	21	0	0
Cornwall Auxiliary, on account, by Rev. Joseph Spasshatt	25	0	0

TRANSLATIONS.

American and Foreign Bible Society, for the Rev. W. Yates's Translation of the New Testament into Bengalee, by William Colgate, Esq., New York, Treasurer	523	5	1

DONATIONS.

Martin Ware, Esq.	10	10	0
Old Friend	10	0	0
L. M.	5	0	0
Thomas Bickham, Esq., for Chitpore Second year	5	0	0
Author of "Catechism on Baptism," for *West Indies*, from profits of that work	3	0	0
Charles Troward, Esq., *Paington*	2	2	0
Friend, by Miss H. Ivory	1	1	0
G. B.	1	0	0
Mrs. White, *Deal*, by Mrs. Cox	0	10	0

EXTRA SUBSCRIPTIONS.

Mr. Isaac Braithwaite, jun.	2	0	0
Mrs. W. Bousfield	5	5	0
John Poynder, Esq.	5	0	0
Rev. Dr. Steinkopff	5	0	0
Mr. Potter, Brixton	5	0	0
George Hammond, Esq.	20	0	0
Collection at Bow, by Rev. W. Norton	13	19	10
Geo. Stevenson, Esq., Taunton	10	0	0
Mr. W. Blackmore, Wandsworth	10	0	0
T. T.	10	0	0
Collection at Clapham, by Rev. J. Edwards	10	0	0
Mrs. Nokes	5	0	0
Mrs. T. Rippon	5	0	0
Friend, by the Treasurer	10	0	0
P., by the Secretary	5	0	0
Mr. John Turner	1	1	0
Mr. R. Cartwright	5	0	0
Mr. J. Dudden	10	0	0
Collection at Henrietta-street, by Rev. W. A. Salter	12	4	4
Do. Sunday-school, by do.	3	0	0
Mr. C. Tosswill	10	0	0
Friends at Reading, by Rev. J. H. Hinton	3	2	6
R. B. Beddome, Esq.	10	0	0
Samuel Rixon, Esq.	0	10	0
Mr. Marlborough	5	5	0
Norwich, collection at St. Mary's, by Rev. W. Brock	70	4	6
Joseph Trueman, jun., Esq.	10	0	0
Mrs. Trueman	10	0	0
Glasgow, Friends, by Rev. James Paterson	11	9	6
T. B. N.	100	0	0
George Hoby, Esq.	10	0	0
Rev. J. B. Burt, Beaulieu	10	0	0
Mr. Castle	5	0	0
Lynn, Friends, by Mr. Reed	2	7	6
Beaconsfield, Friends, by Mr. Russell	1	10	0
Widow's Mite	2	0	0
Andover, Friends, by Mrs. Chappell	5	0	0
John Wood, Esq., Totteridge	6	0	0
Friends, by Mr. Warmington	6	9	0
Friends at Boxmoor, by Rev. F. Gotch	2	0	0
Mr. C. Vines	5	0	0
Miss S. Vines	5	0	0
Mr. R. G. Marten and Family	3	15	10
R. Foster, jun., Esq., Cambridge	20	0	0
Coventry, Friends, by Mr. Booth	6	11	0
J. L. Phillips, Esq., Melksham	10	0	0
Henry Kelsall, Esq., Rochdale	50	0	0
Church-street, Friends, by Mr. Hunt	25	0	0
James Taylor, Esq.	5	0	0
Mrs. Stevenson, Clapham	10	0	0
W. M. and John Christy and Co.	10	0	0
Annesley Voysey, Esq.	1	1	0
Regent-street, Lambeth, collection, by Rev. Eliel Davis	10	0	6
J. B. Bacon, Esq.	2	2	0
Rev. T. S. Crisp, Bristol	5	0	0
Banister Flight, Esq.	10	0	0
William Burls, Esq.	10	0	0
Plymouth, by Rev. S. Nicholson	34	12	0
Rev. Reynold Hogg	10	0	0
Lady, by Rev. C. Larom, Sheffield	5	0	0
J. B. H., by Mr. C. B. Robinson, Leicester	5	0	0
A. B.	20	0	0
Mr. Thomas Thompson, Cheadle	10	0	0
Bruton, Friends, by Mr. Moody	3	0	0
Mr. John Benham	5	0	0
Mr. A. Booth, Mansfield	10	0	0
J. B. White, Esq.	10	10	0
Mr. Rust, Greenwich	5	0	0
Mrs. Boso, Camberwell	1	0	0
Henry Cattley, Esq.	5	0	0
Samuel Hoare, Esq.	5	5	0
Mr. John Walkden, jun.	5	0	0

William Bousfield, Esq	2	2	0
W. Tite, Esq	1	1	0
W. Curling, Esq	2	0	0
Mr. Prosser	1	1	0
Mr. H. Paynter	1	1	0
Mr. Walton	1	1	0
Penknap, collected by Rev. T. Applegate	1	6	0
Westbury Leigh, by do	2	2	7
Thomas Gribbie, Esq., jun	10	10	0
Joseph Procter, Esq	10	0	0
John Jones, Esq., Liverpool	10	0	0
New Park-street, Friends by Mr. Low	57	6	0
W. Wigney, Esq., Brighton	100	0	0
Samuel Salter, Esq., Trowbridge	10	0	0
Mrs. Salter, do	10	0	0
Tewkesbury, Second Baptist Church	3	14	0
Mr. D. Rawlings, Chippenham	10	0	0
Friend at Watford	10	0	0
Friend, by Rev. W. Turquand	2	10	0
Thomas Gribble, Esq	5	0	0
Mrs. Hall, Biggleswade	5	0	0
Blyth Foster, Esq., do	5	0	0
Mr. Samuel Ridley	10	0	0
Martin Ware, Esq	5	5	0
Mr. W. Morten, Amersham	10	0	0
Walworth, Friends, by Rev. S. Green	10	4	6
Mr. Freeman Roe, by do	2	10	0
Isaac Leonard, Esq., Bristol	10	0	0
Mr. H. Dunn	5	0	0
Friend at C	10	0	0
Friend, by Thomas Bickham, Esq., Tottenham	50	0	0
Joseph Laundy, Esq., do	5	0	0
Mr. Swinscow, do	1	0	0
Mr. Jas. Warmington, do	1	0	0
Miss Gozzard, do	1	0	0
Sums under 20s. do	2	11	6
Cornwall, Friends at Truro	12	1	0
Redruth	15	3	5
St. Austle	20	0	0
Falmouth	15	0	6
John Heard, Esq., Nottingham	20	0	0
Mr. Frearson, do	10	0	0
Mr. Vickers, do	10	0	0
Mr. Rogers, do	10	0	0
Mr. Hallam, do	5	0	0
Camberwell, Mr. Rogers	10	0	0
Thomas Bliss, Esq	10	0	0
W. Jameson, Esq	5	5	0
Mr. Appleton	5	0	0
Mr. J. Price	5	0	0
Jonathan Carey, Esq	5	0	0
Mr. W. B. Dyer	5	0	0
Mrs. W. B. Dyer	2	0	0
Mr. Dupree	2	0	0
Mr. Fearn	2	0	0
Mr. and Mrs. S. Jackson, jun	2	2	0
Mrs. E. Gurney	2	2	0
Mr. Rawlings	2	2	0
Mr. Boyes	1	1	0
Misses Gale	1	0	0
Friend, by Mr. Saunders	1	0	0
Mr. Jones	1	0	0
Mr. S. Beddome	1	0	0
Mr. Jackson, Herne Hill	1	0	0
Mrs. Oldham	1	0	0
Sums under 20s.	9	7	6

Some other sums have been advised of, but not yet paid. The cards from Ashford and Camberwell, with the sums obtained by them, have been thankfully received: we hope to publish the receipts by this mode all together next month.

TO CORRESPONDENTS.

The thanks of the Committee are returned to Rev. D. Clark, of Dronfield, for a parcel of books; to Miss Lydia Norris, Sutton Mills, for school rewards, intended for Mr. Knibb's school; to Rev. Thomas Hunt, for a package of maps of Palestine, with accompanying books, as compiled by his deceased son; and to Mr. Harris, of Fetter-lane, for two copies of his recent work on "British Geography," presented to Messrs. Burchell and Knibb.

A large parcel of pamphlets, &c., has also been received, for transmission to India, from Rev. James Peggs, of Bourn. We think our kind friend who sends them need not fear that any one suspects he has forgotten what he justly terms "great Indian objects." He will allow us to add that the Secretary of the Baptist Mission is not an editor of the magazine, to whom, *eo nomine*, communications for that work should be addressed.

A small parcel of surplus Reports, Heralds, and Quarterly Papers, has been received from Glasgow, the carriage of which cost 4s. 6d. It is not desirable that such articles should be returned, unless by some gratuitous mode of conveyance.

The author of a "Catechism on Baptism," is respectfully thanked for a copy of that work, as well as for three sovereigns, being the first-fruits arising from its sale. His suggestion as to Antigua is important; but while it is impossible to keep pace with the demands of our existing missions, and we are in imminent danger of being compelled to contract our present limits in Jamaica, for want of the necessary funds, it is clear that no new field can be entered upon.

A considerable quantity of magazines and other pamphlets, with a number of other books, have been received from S. B.

A case is received from Plymouth for Mr. Burchell, which will be forwarded by the first ship. It is necessary that information should be sent to Fen Court of what boxes or cases sent thither contain, and also a statement of the estimated value, in order that entry may be made at the Custom House.

By the end of August, it is expected that the parcels of Annual Reports will have been sent to all the places entitled to receive them. Should any instance occur in which they fail to reach their destination, it is requested that application be made to Fen Court.

J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

OCTOBER, 1836.

EDITORIAL REMARKS.

From contributions to this department, five papers have been selected, which, though they relate to important subjects, may perhaps involve a little diversity of opinion. Readers will of course remember that the sentiments of each writer only, are expressed in his own paper. Englishmen are bound to hear with patience, because they have full liberty to judge for themselves. But the exhortation of "An aged country minister" has a higher claim, if not for his age, certainly for his object: for union is strength, and the gospel gains nothing by any act performed in a discordant spirit. But those who labour to unite should make the ground of union free from all exception. This is scarcely done when he assumes so confidently that no English church would hold communion with a slave-holder, or a slave-holding church. It is not long since some who stand high in the Christian church here were holders of slaves; and they are holders of apprentices now. Many members of Baptist churches in Jamaica are in this position. In changing their slaves from slaves to apprentices, they did not do it with confession of sin, and tears of repentance, but they accepted compensation as for legal property, and they still hold the apprentice till the time of his legal service is expired. Yet with these brethren we hold fellowship, and the ministry of those churches is daily supported by our subscriptions, and this has been done for years without any public remonstrance. This is done and was done by the very men who now demand the excommunication of American churches. If the excommunication of American churches be just, where is the justice of holding fellowship with slave-holding Christians in Jamaica? If fellowship with slave-holding Christians in Jamaica be a sin, that sin has yet to be confessed, and the proof of repentance will not be complete until the apprentices now held by their Christian brethren are free. If the sacrifice of property be pleaded as an apology, the answer is plain: no sacrifice can justify a violation of Christian principle in a Christian church! *If time must be given to rectify the evil*, it is asked, how those who gave time in Jamaica without admonition, could excommunicate America without remonstrance? The law in both cases is defined by the Redeemer: "If thy brother sin, reprove him; if he hear thee, well; if not, let him be unto thee as an heathen man, and as a publican." This law is broken in both cases: first, by not remonstrating in Jamaica; and secondly, by excommunicating America without remonstrance. The Union therefore was not wrong in sending a deputation. That society has only to take care how its present and future measures are conducted: in regulating and advancing these, all the past should be forgotten, that the future may be enriched with fruits of united devotedness.

The paper relating to Wales will show that we have some cause for humiliation and diligence at home: for, whatever the explanation that may come to soften the statements, it is plain that both there and in Scotland, the culture and support of a Christian ministry have been greatly neglected.

It is probable that in the second paper on Scotland, a little too much importance is attached to an objection brought against associations. That they are scriptural, has been shown in a recent publication;* but many in

* Stovel's "Hints on the Regulation of Christian Churches."

the south as well as in the north seem jealous of their influence. Perhaps a reason for this will be found in the numerous evils which result from episcopal authority in one country, and presbyterian in the other. Our jealousies are the most bitter fruits of our political grievances.

The paper on consistency derives its importance from this fact, for the cause of dissent will never triumph until its advocates learn to regard it as a religious interest, involving the honour of their Lord, and the spiritual blessings of their fellow-men; and, consequently, claiming the charitable, but conscientious employment of all their energies.

EDITOR.

IMPORTANCE OF UNION.

To the Editor of the Baptist Magazine.

As a member of the Baptist denomination, and a constant reader of its common organ, the Baptist Magazine, from its first publication, I ever wish to cherish a lively interest in the prosperity of the former, and the respectability and circulation of the latter. As a friend of concord, I am grieved on account of the unhappy dissension which has arisen in the denomination relative to the question of American Slavery, and equally sorry that the "Review of Baptists in America" ever found its way into the pages of the Magazine! For I assure the worthy reviewer, whoever he may be, that though, as to my views in regard to the conduct of the deputation in reference to the subject of slavery, I am not "one of those discontented spirits who never feel so happy as when in a storm, nor would I take any pains to raise one;"—on the contrary, I would most gladly use all the means in my power to hush the contending elements of strife and discord to a peaceful calm;—I certainly believe the above review, though not the original cause of the storm, has been the means of keeping the clashing elements in angry motion. However, be that as it may, my chief object, Sir, in writing and sending you these few lines for insertion in the magazine, is an earnest desire to arrest the further progress of the storm, and to bring about a reconciliation between the contending parties. I cannot forbear to express my deep sorrow that any deputies were sent to America for the purpose of forming an alliance with the slave-holding ministers and churches of that country. Why court an union "with the unfruitful works" and workers "of darkness?" This, I think, was a very unguarded step, the painful consequences of which are now seen and felt! If any of the members of our churches were to fall into the black and monstrous crime of making merchandise of their fellow-creatures, or holding them in bondage; if, after due remonstrance, they continued incorrigible, would they not be separated from our communion with just indignation? Where is the church which would allow them to continue their membership? I think not in England. Suppose certain individuals from the American churches were to emigrate to this country, and seek admission into any of our churches, would they be received, if it were known that they were the holders of slaves in a foreign land? I think no church in the kingdom would be found willing

to throw open their doors to such characters. Now if the former persons would not be suffered to remain in our societies, and the latter would be rejected with disdain; how can the English Baptists, with any consistency, form a fraternal connexion with those numerous ministers and churches in America who are so deeply implicated in the guilt of injustice, oppression, and cruelty? To form such an union would be in direct violation of our own rules of church discipline, would discover a cold-hearted indifference to the glory of God, the authority of Scripture, and the welfare of our deeply injured fellow-creatures, and sink the denomination into just and general reproach! Though I cannot approve of the silence of our deputies in America upon the subject of slavery, yet, having read their defence in the magazine for July, I feel more satisfied with them, am willing to admit the policy of their conduct, and to give them full credit for the purity of their motives; while I still think they acted under the influence of a misguided judgment, were swayed by too much prudence and caution; and to this cause I attribute their improper silence, rather than to any forfeiture of principle or want of zeal in the cause of the oppressed slaves.

And now, though two false steps have been taken,—one in sending the deputation to America, the other in that silent course which they thought proper to pursue, as this is done and cannot be recalled; as an aged minister, who feels deeply interested in the harmony and prosperity of the denomination, I would most affectionately and earnestly exhort my dear brethren in the ministry to give up all further controversy upon the subject, and instead of employing their time and talents in the work of censure and mutual accusation, oh, let us one and all "*follow after the things that make for peace,* and things whereby we may edify one another." Let not the servants of the meek and lowly Jesus, by their mutual jealousies and reciprocal accusations, gratify the powers of darkness, strengthen the hands of the wicked, and grieve the peaceful Spirit of God, whereby they are sealed unto the day of redemption. Let all *bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you,* with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you;" and thus endeavour to "keep the *unity of the spirit in the bond of peace.*" I would affectionately entreat the deputies, their approvers, and those who disapprove, to bury in eternal oblivion all further difference and discord upon the subject. Let those holy precepts delivered by an aged apostle have their due weight and influence upon the minds of all contending parties: if there must be strife and contentions amongst us, oh, let it be an holy emulation to excel each other in promoting the cause of the adorable Redeemer! If there must be wars and fightings among us, let us turn the weapons of our warfare against the common enemies of our Lord and Saviour—sin, Satan, and the world; but let there be no *sinful strife between us,* "*for we are brethren.*" I would urge upon all parties the vast importance of peace, by reminding them of the relation in which they stand

to each other as children of one family: and shall brethren fall out by the way? let them rather "*love one another with a pure heart, fervently.*" Remember your relation to the Lord Jesus, who is "*the Prince of peace.*" Seeing you are his disciples, endeavour to imbibe a large share of his lovely, affectionate, and peaceful spirit, and cultivate *peace and good will in the denomination to which you belong.* Consider you are soldiers of the cross; and if ministers, you are officers in the army of the King of kings, enlisted under the banner of our common captain: and is it consistent that fellow-warriors should waste their strength and endanger their cause by dissension and a want of co-operation, and thus give their common enemy great advantage? Let us rather, my brethren, rally round the peaceful standard of the glorious Captain of our salvation, and like Christian heroes, wage war against the foes of Zion. The vast operations connected with our denomination, in relation to missionary enterprise, claim and demand our united energies; we have important stations in the east, in the west, and in Ireland: and have not these stations powerful claims upon our zealous benevolence, concentrated energies, and combined exertions? But how are these large missionary fields to be cultivated, maintained, and extended, without an union of heart, and a combination of diligent and well-directed effort? The redress of our numerous grievances, and the attainment of our rights and privileges as dissenters, loudly call for the united zeal and determined efforts of the *whole denomination.* We have a high Tory party to contend with, who will grant us no relief, but what is actually wrung from their reluctant hands.

Those excellent ministers at Plymouth, whom I know and love in the Lord, whose protest appears in the last magazine, having honestly published their sentiments, will, I sincerely hope, for the sake of peace, suffer the unhappy subject now to die a *peaceful death*, and bury it in a grave too deep ever to be raised to life again.

And now, dear brethren, in closing up my short address, which I humbly hope you will receive in love, I will take my affectionate leave of you, in the language of the great apostle: "Finally, brethren, farewell; be perfect, be of good comfort, *be of one mind, live in peace, and the God of love and peace shall be with you.*"

AN AGED COUNTRY MINISTER.

Essex, Aug. 16, 1836.

RELIGION IN WALES.

To the Editor of the Baptist Magazine.

[It is sincerely hoped that the explanation referred to in the following paper will not only appear, but prove, satisfactorily, that the representations of its author are incorrect. But, whatever the result in reference to Wales, it is very desirable that everything relating to the support of ministers should be *mildly stated;* for the paper which follows in reference to Scotland, shows that there is some little concern on that subject there: and, perhaps, if the discussion go too far, some of our English churches will be ready to complain, that "in saying these things thou condemnest us also."—EDITOR.]

Some months since a communication appeared in the magazine on the state of religion in Wales, containing some condemnatory strictures, and seriously impugning the Christian character of the Welsh professors. From the spirit of fervent devotion which has been described as characteristic of their religious exercises, and the very extensive "revivals" which are stated to be of frequent occurrence amongst them, very considerable importance attaches to the subject. I have looked with some anxiety for the explanation and defence which we were informed, through an official notice from Glamorganshire, [in the number for December last,] should be forwarded for insertion to the Baptist Magazine; but I have looked in vain. I felt the more anxious, as I was credibly informed, before that notice appeared, that, in the very county whence it emanated, the social intercourse on what are called "Monthly Sundays" is not in perfect accordance with the solemnities of the day, or the propriety of the Christian profession. I must confess that I participate in the feelings of condemnation which your correspondent discovered; and hold it a paramount consideration, that the attention of our Welsh friends should be called to the unfavourable position in which they appear to others. They are numerous, and possess capabilities for great usefulness.

Whether the discipline is lax in matters of moral conduct, the list of exclusions unusually disproportionate, or the religious principles weak and unsound in a large portion of the Christian community, is a subject of legitimate inquiry; but on these I shall not now enter further than to say that, when conversions are produced amidst excitement, they are of a questionable character: this is a fact in the history of religious movements. I may add, that in my visits to Wales—and at different times I have traversed it from north to south—I have not observed many features of private character correspondent with the impassioned, and somewhat noisy, zeal and devotion in public worship.

There is one fact, however, which has often received public attention; and as it pertains to principles and feelings which, together or apart, must be recognized as the standard of real Christian character, it demands critical investigation: I refer to the contributions which are raised in Wales for religious purposes. It is notorious that few indeed and scanty have been the supplies which the professors of that country have yielded to our religious institutions; and our agents have always described the amazing disproportion between the congregations to whom they appealed, and the sums which they collected. At a Welsh association, which it is well known numbers thousands, I have known two or three pounds produced; and in chapels crowded with apparently excited and zealous Christians, similar sums were gathered, and these have been declared, with much complacency, to be good collections. But connected with this, and involving a deeply interesting point, is their contribution towards the support of ministers. The salaries of ministers in Wales average not more than from thirty to fifty pounds annually. In my visits to the Principality, I have met

with very talented men, presiding over large and flourishing congregations, who are thus remunerated, exhibiting, either in their application to other pursuits, or in their poverty and privations, the debasing effects of this miserable policy. But it is said, the Welsh are poor; indeed, this is their own declaration: it is, however, a mistake. Agriculture and manufactures are as productive there as in other parts; and no one, I believe, has passed through Wales who will not testify that the population present a comfortable and thriving aspect. The truth is, they are a thrifty and industrious people, evincing a strong desire to obtain money, and as strong a determination to part with as little as possible. My impression is, that in this respect there is a pitiful and withering selfishness predominant, and which, as it always appears unlovely, in this case seems odious, as it stands in striking contrast with the ardent and active piety of which the Welsh boast.

Mr. Editor, religion, in its genuine influences, must give a fair consistency to moral character, and inspire an expansive charity in the Christian bosom, or it does little; nor can its place be supplied by what may be exciting in public movements, but is infinitely less beneficial and enduring.

S. N. N.

BAPTISTS IN SCOTLAND.

To the Editor of the Baptist Magazine.

Will you allow me to offer a few remarks on the letter of "Scotus" in your June number, on the state of the Baptist denomination in Scotland. I had expected that he might continue his subject in your next; but as he has not done so, probably the following observations, in case you shall be pleased to assign them a place in your columns, may not be unreasonable in the mean time.

Whether your correspondent belongs to the "English" or to the "Scotch" Baptists, does not immediately appear from his letters; but as I happen to be connected with the latter body, my observations shall be limited to so much of his communication as relates to them; my object being simply to point out wherein I humbly think he has gone wrong, and wherein I most cordially and sincerely go along with him. First, then, I must inform your English readers, that there have been for many years, and still are, two parties of Scotch Baptists; the cause of this division having been, the difference of opinion betwixt them regarding the lawfulness of eating the Lord's Supper without the presence of a presiding elder, the one insisting on the necessity of this in every case where the ordinance is observed, the other pleading, that in certain circumstances of destitution, it may be dispensed by a deacon or private member selected by the church for that purpose; or at all events, that the circumstance of any church seeing it to be their duty to do so, and acting upon this conviction, should not be held to be a valid reason for excluding that church from the connexion,

but that this should be held as a matter of forbearance. Until about eighteen months ago, the exclusive principle was in the ascendency, the majority of our body continuing to adhere, nominally at least, to the principle of non-forbearance as to this matter. At that time, however, circumstances in the course of divine Providence occurred, which necessarily brought the subject to a full and fair discussion, when the principle of "forbearance" was adopted by a decided majority of both churches and individuals; those who adhered to the principle of "non-forbearance" seceding from their brethren, and still, unhappily, maintaining this position. With these, so long as they continue to hold their present opinions, a union is impossible; but with respect to the great body of the Scotch Baptists, who have adopted the principle of forbearance to a considerable extent, I would fondly hope, that "Scotus" is mistaken in representing them as so very destitute of Christian union. There is at present amongst this section of the profession, I rejoice to say, the most cordial and uninterrupted union; nor do we refuse any opportunity of co-operating with others in the extension of that cause, the interests of which ought to be so near the heart of every sincere disciple of the Lord Jesus Christ, to whatever denomination of his followers he may belong; neither do we the less rejoice in the success of the efforts of any, because they "follow not with us." Had your correspondent's remarks alluded merely to the disconnected state of the different parties of Baptists in Scotland, they would then have been but too consistent with the fact; but he also calls our attention to the "disjointed state of *each* party." "There is no such thing as *cordial* union amongst either class." "It has become quite proverbial in Scotland, 'The Baptists are a mere rope of sand,'" and so on. He then proceeds to declare his own concurrence in this opinion: "I shall not attempt to deny the justice of these remarks, nor will any one, I am convinced, at all acquainted with the state of the denomination." I suspect, from these remarks, that the writer is not a member of a *Scotch* Baptist church, as he himself does not seem to be "acquainted with the (present) state of the denomination." I am far from saying, that we have not still much to learn in the school of Christ; all I mean to say is, that we are not destitute of the *principle* of union, nor yet so miserably deficient in its exhibition as the incautious expressions of your correspondent might lead your readers to suppose. It is true we cannot unite as churches with some of those to whom he alludes, because this would be at once to adopt the principle of "free communion," a step, which he must admit would at least require mature and deliberate consideration. If, however, he only means to plead for the exercise of private judgment in individuals coming occasionally in contact with Christian churches, not in immediate connexion with their own, then I am prepared to go along with him, the individual, of course, making the same allowance to his church which the church makes to him; that is, not requiring them, either as a body, or as individuals, to depart from their former practice

until they shall see cause to do so. This has long appeared to me to be a principle of great importance; indeed I am more and more convinced that the peace of our churches can never be settled upon a firm foundation, till the unwarrantable practice to which "Scotus" alludes, of excluding such members as may have followed the dictates of their consciences on the circumstances mentioned above, shall be given up once and for ever. To his question, therefore, "Is there any *occasion* for this? any *scriptural* authority enforcing it?" I unhesitatingly, but not rashly or unadvisedly, answer, there is *none*. Granting that we may disapprove of the thing, this is no reason surely for such a serious and awfully responsible step, as either separating from our fellowship our (as we may conceive) erring brother, or separating ourselves from communion with a church which admits of such practice. There may thus indeed arise an occasion for friendly and Christian admonition and instruction, but there can be no justifiable ground for this Romish-like and tyrannical usurpation over the consciences of our brethren.

"Scotus" will perceive that I write this, partly with a view to correct any false or exaggerated impressions on the minds of your readers, from his remarks on the state of the Baptist denomination in this part of our country; and partly to add my feeble testimony to the soundness and scriptural nature of the sentiments he expresses; and I do now express my most earnest wish—it is a "prayer of earnest heart"—that the principle of forbearance upon which we have begun to act, were carried out to the utmost length of which it is capable, consistently with what we consider an uncompromising adherence to the revealed will of the great Head of the church, as developed in his commandments and institutions. Into the remaining contents of his letter I have not space now to enter, further than to express my hearty concurrence in his wish for a more general harmonious co-operation amongst our churches, even although not walking in immediate fellowship together, in the common object of the advancement of the kingdom of our Lord Jesus Christ, whether these efforts be directed to the task of "converting the world," or to the more limited one of "bringing the heathen in Scotland under the sound of the gospel;" although I cannot but think "Scotus" is rather severe on his brethren, when he asks, "how long, at the *present rate* of exertion made by the body, would they be in accomplishing it?" as, independently of the blessing of Jehovah, and the assistance of his Holy Spirit, of which he omits to make mention, the comparative number and strength of our body ought also to be taken into account. This remark, however, is rather intended as a caution to him, than as a deficiency of zeal or exertion in this great cause.

I had almost forgotten to take notice, as I intended to do, of one of your correspondent's statements, in detailing some of the principles of the Scotch Baptists, in the first paragraph of his letter. He says, they "contend for a plurality of elders, mutual exhortation by the brethren on the Lord's-day, and disapprove of pastoral support." The first peculiarity here stated may possibly

be held by many of us as a principle, but being so often departed from in practice, the assertion requires to be qualified with a grain of salt; a plurality of elders being rather looked upon as desirable, than as absolutely indispensable. The exhortation of the brethren is generally practised, although not, I hope, in every possible case, dogmatically insisted upon; but the third statement in the above quoted sentence, that we disapprove of pastoral support, I positively deny without any qualification at all. I admit indeed, and deeply regret, that the duty of pastoral support has been so little exemplified amongst us; but if it has been, or now is, at all attended to, this is sufficient to show, that there is no *principle* of ours hostile to it. All who are acquainted with our denomination know that there are instances to prove this; while to those who are ignorant of it, little information would be conveyed by a more particular statement of details. This scriptural principle was never, I believe, more generally acknowledged amongst us than it is at present, neither was there ever a greater desire to act upon it. Meanwhile we can only say, "Our poverty, but not our will, consents" to continue the present more general practice, certainly of gratuitous service in the pastoral office, in the hope that, ere long, means will be provided for a more general observation of what, I trust, is amongst us, a generally acknowledged law of the divine Legislator of his church.

Z.

E——, 13th July, 1836.

STATE OF THE BAPTIST DENOMINATION IN SCOTLAND.—No. II.

To the Editor of the Baptist Magazine.

In my last communication on the state of our denomination in this quarter, I had occasion to regret the want of union in our body, and the apathy manifested by some towards the Scottish Baptist Association, formed with the view of supplying the desideratum so long and so loudly complained of. Since then, the annual meeting of the association has been held, and I am happy to say, the results were of the most cheering and animating description, such as every way justified the most sanguine expectations of its warmest adherents. Brethren from a distance of upwards of 100 miles were present, and the meeting exhibited the lovely picture, of those who differ in minor points, but agree in the essentials of religion, uniting heart and hand in the furtherance of a great and good work. The meeting and its results augur well for the future prosperity of the denomination in Scotland, and is by many hailed as the dawning of better days.

In addition to the Scottish Baptist Association, we have also a missionary society, denominated the Baptist Home Missionary Society, chiefly for the Highlands and Islands. A great part, if not the greater part, of the funds of this society, are derived from the generosity of the English public; and it must be gratifying for our

friends in the south, to reflect upon the amount of good yearly effected through means of this society, and detailed in its annual report. But it will sound strange in their ears, that the existence of this society should be supposed by any to be a sufficient reason for the *non-existence* of an association; or that any should take alarm at the formation of an association, and refuse to give it their support, lest it should interfere with the *prosperity* of the society already referred to; or that any of those supporting this and other kindred societies, should allege as an excuse for not co-operating in an association, that for such things there is no *scriptural precedent!* Such, however, is actually the case! As to the objection, that the scriptures afford us no precedent for associations, it is quite sufficient to remind those who make the objection, that they *are* connected with *other* religious societies, and to ask the reason *why?* With regard to the fear which has been expressed, that an association would interfere with the prosperity of the Highland society, it needs only to be stated, that such a thing was never contemplated by the promoters of the association; that the constitution upon which it is based gives no countenance to such an insinuation, but on the contrary that it guards against it. One of the objects of the association, as printed and circulated among the churches, is the following: "the promotion of united exertion, in whatever may advance the cause of Christ in general, and the interests of the Baptist denomination in particular;" so that those who make the objection under consideration, ay themselves open to one or other of the following alternatives: either, that they are doubtful of the utility of the Highland society, or that they have never read the circular of the association, or that they have no confidence in the veracity of those by whom the association was formed, and the circular drawn up. If they do not admit the *last*, it will be difficult to free them from the *first;* for it consists with fact, that they had the circular, containing the above extract, in their possession, when the objections were made. How then are they to escape? Charity suggests one palliative, viz. to suppose that, although they had the circular, they did not give it a *careful* perusal. If this palliation is not accepted, we are forced to the conclusion, that they have no confidence in their brethren; or that they question the utility of the Highland society in "promoting the cause of Christ in general, and the interests of the Baptist denomination in particular." And yet, were they making the latter admission, or even were they convicting the promoters of the association with *supposing* that such is the case, it would be manifestly unjust, on this account, to conclude that the society would sustain injury; for while the association binds itself to "promote whatever may advance the cause of Christ," &c. it does *not* bind itself to wage war with *any* society which does not come up to *its* ideas of usefulness. And with regard to the objection, that the existence of the Highland society is a sufficient reason for the non-existence of an association, I think all except the objectors will admit that it has its origin in souls contracted by ignorance. In England our denomination, in addi-

tion to their other societies, have a Home Missionary society, but what would they think of the man, who should presume to tell them, that the existence of their Home Missionary society precluded the necessity of the churches forming themselves into associations; or that their existing associations were only so many hinderances to the prosperity of their society? Why, they would at once conclude, that the man was a stranger amongst them, and totally ignorant of what had been the results of their associations; or they would set him down as one of those narrow-minded beings, whose soul has never expanded under the genial influences of Christian fellowship, and who takes but little interest in the prosperity and happiness of the church.

But it may be thought that I am dwelling too long on this subject, and giving these objections more importance than they deserve. Certainly it will be thought so on your side the Tweed. And were it not that the association is a new thing in Scotland, and did I not regard it as likely to have a powerful and salutary effect upon our body in this quarter, they would have been dealt with in the summary manner which they deserve. Conceiving, however, that with the blessing of God, the association will contribute to the best and happiest results, and as the subject is exciting considerable interest in our churches at the present moment, I am anxious to obviate, as far as possible, objections founded in misconception, or arising from worse motives.

Having already occupied so much of your valuable miscellany, I shall reserve further particulars till another opportunity.

Meantime, I remain, yours, &c.

SCOTUS.

G—k, Aug. 1836.

CONSISTENCY.

To the Editor of the Baptist Magazine.

PERMIT me to solicit a corner of your valuable miscellany for the insertion of a few remarks (and they shall be few) on a subject which, in my opinion, deserves the reprobation of all real consistent dissenters. I was much chagrined at reading the following, which are extracts from a paragraph that appeared in the Morning Chronicle of July 5th ult; and for the sake of consistency, I fully hope it is incorrect. "On Friday about 100 gentlemen, residing at Hounslow and its neighbourhood, dined together, to commemorate the laying of the first stone of Hounslow new church. After the usual toasts, the chairman (H. Pownal, Esq.) gave, 'The Archbishop of Canterbury;' after which, 'The Bishop of London,' observing that, since his translation to that see, he had been the means of thirty-five new churches being built, and that his lordship had a project in hand, by which he hoped to have fifty more built. Within fourteen days after the plan had been mentioned, he received voluntary subscriptions to the amount of £20,000. One individual had anonymously sent the

munificent sum of £5000; ***and a dissenter, in a letter complimenting his lordship on his exertions, had inclosed*** £500 ***for the above laudable object.*** The company did not break up till a late hour." Now allow me to call the attention of yourself and your readers to the latter part of the above paragraph. I was much struck with the liberality of this ***complimentary dissenter***, and very much question whether, ***as a dissenter***, this was a consistent act, even had he previously given, like the above munificent though anonymous subscriber, £5000 for promoting the cause (which, as a consistent and conscientious dissenter, was his duty, if he had the power) of the spread of divine truth in his own connexion. I rejoice, for the sake of consistency, that his name does not appear, and, for his sake, hope it will not; yet my curiosity is not a little excited to know it, and that the friends of dissent might know it also. I hope he was not present at this convivial meeting till the "late hour" above named: if he was, did he go home in a proper state to perform his family duties as a ***consistent*** dissenter? Much as I wish for the success of every effort for the spread of divine truth, I could not, after such a meeting, consistent with my duty, as a dissenter, go home and ask a blessing on what I had been doing, neither do I think this would-be dissenter could. I would ask him, whether he ever gave a like sum, or even a moiety of it, to the denomination to which he belongs? Admit, for argument's sake, that he has, is there not abundant scope for his liberality among the different efforts which are now making, both at home and abroad, for the dissemination of divine truth, and plucking sinners as brands from the burning? Even ***should*** the gospel be preached in this new church, (and I believe that is very doubtful), is not the church, the Parliament church, able to support itself, without the ***voluntary*** assistance of dissenters? Here is £20,000 raised in fourteen days for the object, and a dissenter must give his £500—for what? Why, perhaps in assisting to promote that ***very form*** of religion, or at least that nominal form of it, which may ultimately prove the bane of our highly-favoured land. I should rejoice if there were 100 churches instead of 50 more in the diocese, providing Christ was preached in them; but yet let dissenters be ***consistent***—charity begins at home. How many of ***our*** churches are at this time labouring under pecuniary burdens, borne down with difficulties, for want of a little aid! How many of our societies are at this moment cramped for want of funds! Now if this £500 had been divided into fifties, how would the heart of many a Christian have been made glad! How would the cause of our blessed Redeemer have been prospered! O brethren, what a blessing is ***consistency***, what an adornment of the Christian character! May God enable all who have enlisted under the banner of Christ to walk worthy of their profession, and act out their characters as ***consistent*** Christians, and not thus wink at what they cannot, or at least ought not, to be so ***in***consistent in! The worthy chairman of the party I fully believe would not countenance a wrong act; but this is no pledge against what may follow. Is there not an increase of

patronage likely to grow out of these things? And can any one tell who or what the next patron may be, or by whom these pulpits may be filled? Let the state church support herself; but let dissenters be *consistent*, and employ the talents, whether five, or ten, or even five hundred, intrusted to their care, in advancing the cause of Him to whom they must hereafter give an account of their stewardship.

Y.

POETRY.

THE VOICE OF MERCY.

'Tis mercy speaks, when every scene
Around our path is all serene;
When every little spot displays
The footsteps of a God of grace;
When health, and peace, and joys
abound;—
These are her voice of sweetest sound.
But mercy speaks when storms arise,
And darken all the Christian's skies;
When all his verdant spots are dead,
And health, and peace, and joys are
fled.
'Tis mercy speaks, and seems to say,
Rest not on earth—but bend your way
To lovelier scenes, for ever fair;
They are thy home—for God is there.

Y.

REVIEWS.

Brief Records of the Church of Christ of the Independent Denomination, at Southampton. Accompanied with Observations, argumentative and explanatory, respecting the principles on which it is formed. By T. Adkins, Pastor.

This is a very interesting and well-timed volume; it contains a candid, judicious, and luminous statement of the leading arguments for non-conformity. We hope it will obtain an extensive circulation, as it is eminently calculated to promote the great cause of truth and righteousness.

In the commencement of the present year, the congregation under the care of the author met together to pay off a considerable debt which was on their place of worship. This was happily effected; and the pastor was requested to preach a sermon which should include in it a grateful review of the history of the community committed to his charge. Such was the origin of the present publication.

The church at Southampton was formed by Mark Robinson, one of the ejected ministers in that town. This circumstance naturally led the writer to state the grounds on which these truly noble and illustrious men quitted the opulent Establishment, and exposed themselves for conscience' sake to scorn, poverty, and imprisonment; to bitter and even deadly persecution, in all its forms. If any five persons, more than a family, were at worship, they were each subject by the conventicle act, for the first offence, to a fine of five pounds, and three months' imprisonment; for the second, the punishment was to be doubled; for the third, they were to be banished to the American plantations, from whence if they returned without permission, they were to suffer death: the oath of any common in-

former was sufficient for their conviction. It is but justice to say, that the author has performed the important task of stating the views of these great and good men, not only with correctness, but with the hand of a master.

Did our limits permit, we could readily quote many passages which would gratify our readers. The following remarks, on the rights of conscience and of private judgment, are excellent.

"The idea of moral responsibility is necessarily associated with the exercise of the rights of conscience and of private judgment; and as our accountableness to God can never be annihilated, so these rights can never be resigned. Conscience dwells in her own sanctuary; a retreat so holy, that into it no unhallowed step should dare to intrude; she utters her mandates in low but awful accents, and they do but echo the commands of heaven. If, therefore, the civil magistrate presume to interfere with her decisions, he steps beyond his sphere; foregoing his proper character as an earthly ruler, he invades the prerogative of God. Between an entire prostration of the intellect to an earthly tribunal, and nonconformity, there appears to be no intermediate defensible position."

It is well-known, that the church of England affirms, that such men as Calvin, Beza, Owen, Charnock, Doddridge, Watts, Robert Hall, and Jay, with all who resemble them, have no right to discharge the duties of the Christian ministry; are robbers who have climbed unlawfully into the Christian fold; because the hands (it may be, for it has often been) of an heretical or wicked prelate has not been laid upon their heads. But, says our author, should "a priest of the church of Rome, that church which is pourtrayed in the homilies of the church of England, as 'being, not only a harlot, as the scripture calleth her, but also a foul, filthy, old, withered harlot; as the foulest and filthiest harlot that ever was seen' (Homily III.);—should one of this community, even though ordained by an ungodly heretical catholic bishop, conform to the Establishment, he would, without any subsequent act of ordination, be received as one of her ministers." Well does our author add, "Surely, if anything could expose ordination itself to ridicule, in the estimation of reflecting men, it must be such assumptions as these."

The father of Dr. Watts was a deacon of the church, a part of whose records are published in this volume. On account of his honest zeal for the truth, he had rendered himself so obnoxious to the high-church bigots, that, for several years he was obliged to conceal himself in London, to prevent his being the victim of their malice. There is a most interesting and instructive letter in this volume, which he addressed to his afflicted family, when in these painful circumstances. Did our limits permit, we should gladly extract the whole of it.

In a second edition, which we hope will be speedily called for, we would recommend the author to add to his able exposition of the grounds of non-conformity, a statement of the important facts, that the ejected ministers were required by their ecclesiastical tyrants, to read the book of sports from their pulpits, authorizing the people, in impious contempt of the command of God which they had been just repeating, to profane the day of God in any way they thought proper; and to take an oath, vowing obedience to the oppressive powers that then were, with an *et cætera* at the end of it; which would have been base beyond measure; since it would have been tantamount to saying, We call God to witness that we have made up our minds to be your most abject slaves; and to sacrifice conscience, the truth of God, the civil and religious rights of the human race, and all which ought to be dear to man, at the shrine of your authority and ambition. Surely, could they have conformed in such circumstances, they would as much have deserved abiding infamy, as they now amply merit the esteem of all the wise and good, and to be held as the benefactors of mankind, "in everlasting remembrance."

THE MASTERPIECES OF ENGLISH PROSE LITERATURE.

Select Prose Works of Milton, Vol. 2; with Introductory Remarks and Notes. By J. A. St. JOHN.

Some thoughts on Education, By JOHN LOCKE, ESQ. *With Notes, and an Historical Account of the progress of Education in Egypt, Persia, Crete, Sparta, Athens, Rome, among the Early Chrstians, and in the Middle Ages.* By J. A. St. JOHN.—London: J. Hatchard and Son. 1836.

In fulfilment of our promise (page 154) we now announce these volumes as a continuation of the design to republish "a series of the noblest productions of English Prose Literature." The first of them contains Eikonoclastes, Divisions of the Commonwealth, Delineations of a Commonwealth, Mode of establishing a Commonwealth, and Familiar Letters. We again heartily commend the judgment which determined, and the spirit which is carrying into effect, this literary undertaking. In the selections from Milton it would have gratified us to have met with his treatise "Of Prelatical Episcopacy," and his two books entitled, "The Reason of Church Government urged against Prelaty." But we are thorough noncons; and what on such subjects would suit our taste and principles, would still we fear to a great extent be considered—like some other truths, which must nevertheless at length prevail, and perhaps much sooner than either their friends or their adversaries think—sour, crude, and intolerable dogmas. We console ourselves with the reflection, that it has often been the predicament of truth to be most hated when its triumph was nearest.

Locke's tractate on Education is preceded by a rapid and masterly sketch of the principles and practice which on this important branch of political science prevailed among the ancients, the early Christians, and in the middle ages. We have read it with some degree of careful attention. It contains much that we approve, and there are passages we could select from it of great excellence and beauty. The able and classical author must, however, bear with us, while we express our total dissent from his estimate of the moral value of Homer. The spirit of the Iliad and the spirit of the Sermon on the Mount, though he conceives them to be so akin to each other that the poet might almost seem to have imbibed his feelings from Him "who spake as never man spake," we must maintain to be altogether diverse in their origin, their manifestations, and their results. What is Achilles, the hero of the poem, but the personification of revenge? and what are all the other heroes, whether human or divine, but the bodying forth of all the dark and malevolent passions of depraved humanity? If we thought this stricture might meet the eye of Mr. St. John, we would, with much respect, earnestly recommend to his notice, and to that of our readers generally, the admirable remarks of Mr. Foster on the subject in his essay "On the Causes by which Evangelical Religion has been rendered unacceptable to Persons of Cultivated Taste." It would be a consequence no way discreditable to him, either as a scholar, or as a Christian philosopher, if the perusal of the 5th and 6th letters in that essay should entirely alter his judgment of the nature of the influence likely to be exerted by the study of the great claim writers have upon the formation of character in youth, and upon the moral sentiments of men. Of Locke's work we need say nothing. It is worthy of the second place in this series of volumes, which we again commend to public support.

The Tenets of the Baptists vindicated; or Six Letters containing a Reply to "Baptism Discussed, by John Bull." By W. Yates, pp. 62.—Wightman, London.

The controversy in which this tract originated has been referred to in a former number of this work. The nature of the opponents with whom our brethren have to contend may be inferred from the dignified titles behind which they hide themselves. If some political scribbler had assumed the title of "John

Bull," though it would not have raised the expectation of very great urbanity, it could not have excited much disgust; but that "Bull" must have something of an Irish breed, who resigns the honourable distinction of a Christian minister to run his head blindly against a divine sacrament under such a disguise. The very disposition is ominous. "Foenum habet in cornu."

Mr. Yates has taken the Bull by his horns with very great kindness, and will, it is hoped, cure him of his goreing propensities.

It is desirable, however, when the brethren are diverted from their more pleasing duties by such assaults, that they would not pay too much attention to the words of the assailant. Some reference must of course be made to them, that the reader may feel the justness of the reply; but Christian candour does not require that we should be always reprinting and re-refuting statements which men are ashamed to make without concealing their names. Clear and short expositions of positive truth are the best weapons of our warfare.

Temperance Penny Magazine. Nos. 8 *&* 9. Aldine Chambers, Paternoster Row.

The tendency to multiply our periodicals, is a disease to which the present age is more liable than any which have preceded it. It is also very doubtful what effect they will eventually produce on the public mind. Some departments of knowledge are endangered by the multiplication of superficial readers, but others may be benefited by a constant and cheerful supply of facts. This kind of writing therefore is more adapted to regulate the customs and habits of mankind, where diffusion and veracity are of vital importance, than to the enlargement of science, which demands a more deliberate and abstract investigation. The habit of temperance not only claims attention from its own intrinsic merits as a virtue, but from its connexion with all other virtues and interests whatever. Without it man is brutalized: and it is pleasing to find that this periodical takes the enlarged and radical view of this great subject, which is absolutely necessary to its success. Every gratification must be reduced to a healthful moderation; or, from the point where the plague-spot of excessive indulgence becomes visible, the disease will spread through the whole human constitution. In the use of exciting drinks there is nothing healthful; the moderate use of them produces nothing but disease. This doctrine is supported in the Temperance Penny Magazine with good taste, and considerable ability; it therefore deserves a wide circulation; and we hope that the society by which it is patronized will eventually succeed in expelling every distilled or fermented poison from the society of mankind.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Syria, the Holy Land, Asia Minor, &c.; Illustrated in a Series of Views drawn from Nature. By W. H. Bartlett, W. Purser, &c. With Descriptions of the Plates, by J. Carne, Esq. London: Fisher, Son & Co. Parts 1, 2, 3.—We have seen many pictorial illustrations of scenes famous in history, and celebrated for their natural beauty, or their acquired interest; but none surpassing these. The execution of the plates is admirable, and their local accuracy, we suppose, may be depended upon, as the drawings were made on the spot, by artists sent out for the purpose. The spirited publishers are entitled to commendation; and if the work proceeds as it has commenced, we have no doubt they will receive it in that form which of all others must be most acceptable to them—its rapid and extensive sale.

History of Revivals of Religion in the British Isles, especially in Scotland. By the Author of the Memoir of the Rev. M. Bruen. Edinburgh: W. Oliphant & Son, 12*mo. pp.* 402.—The design of this excellent little work is to show that Revivals are not peculiar to the Ameri-

can churches. It accordingly records some of the most remarkable which have taken place in our native land; and accompanies the narrative with many sensible and pious reflections. The conception of the work is happy, and its execution displays judgment and ability; we trust it will do much good.

1. *The Mute Christian under the Smarting Rod. By the Rev. Thomas Brooks. London: Religious Tract Society.*

2. *A Present for the Afflicted. By Thomas Griffiths, A.M. London: Religious Tract Society.*

3. *The Mourner's Friend. Edited by John Brown, D.D. Edinburgh: W. Oliphant & Son.*—The design of these volumes is the same, and each is excellent in its way. They form manuals of consolation and instruction suited to seasons of personal affliction or family bereavement.

The Return to Faith; Exemplified in the Life of W. Koellner, a German Protestant Divine. Written by himself. From the German. By Samuel Jackson. London: Jackson and Walford. pp. 304. —To the pen of Mr. Jackson the public are indebted for several works, translated from the German; and if our commendation have weight with him, he will lay us under still further obligation. The present volume of autobiography is replete with sentiments of evangelical piety, and simple-hearted devotion. It exhibits many remarkable interpositions of Divine Providence in the personal and family history of a faithful and much tried minister of Christ, and, in contrast with the Neology which has prevailed to so great and fatal an extent among the German Protestant clergy, affords the edifying example of one who, by divine grace, was rescued from its pernicious influence, and afterwards preserved to the end of his course a stedfast adherence to the doctrine of the cross.

The Pocket Commentary; Consisting of Critical Notes on the Old and New Testaments; Original and Selected from the most celebrated Critics and Commentators. By David Davidson. 3 vols. Edinburgh: Waugh and Innes.—The large demand lately made for commentaries on the Word of God, we would wish to understand as indicating an increased attention to the lively oracles. It will, however, be a matter of deep regret, if the comment should divert the reader's mind from the text, or lead him implicitly to accept the interpretation or the sense of the commentator, instead of examining for himself into the meaning of the inspired writer, and studying divine revelation in its own light, with the aid of humble and fervent prayer. The present work is "an attempt to give an abstract of the most interesting notes contained in works appropriated to the illustration of individual books or the Holy Scriptures, with a selection of smaller notes from tracts, discourses, of commentaries, irrespective of the literary or religious character of their author." In a few instances, the compiler states his own opinion.

Christian Responsibility; or the Duty of Individual Effort for the Conversion of Sinners. By John Thornton. London: T. Ward and Co. pp. 71.—The duty which this little book is designed to enforce is, we fear, much neglected. The disposition seriously to enter upon its performance, requires no ordinary degree of piety, first, to produce it, and then to preserve it in vigorous exercise. Christians need to have its cultivation urged upon them with reiterated importunity, and every faithful monitor is well engaged, who shows its obligation and practical importance.

The Great Teacher; Characteristics of our Lord's Ministry. By the Rev. John Harris, Author of Mammon. 2nd Thousand. London: T. Ward & Co. pp. 427. —It is unnecessary that we should do more than announce the present volume. On its first publication, it obtained our favourable notice. In this second edition the author has introduced a few alterations, which are certainly improvements. The Christian church is much indebted to him, both for this, and his other popular work; and we shall consider ourselves as performing a commendable service, if by thus speaking of them, we can increase the number of their readers.

The Rambler in Mexico, 1834. *By Charles Joseph Latrobe. London: Seeley and Burnside. pp.* 309.—The vast continent of South America, with its numerous republics and commonwealths, has of late years attracted, in a greatly increased degree, the attention of politicians, philanthropists, and travellers. Mighty experiments are there in process; vast results will there be evolved. Mexico is associated in every body's mind with mountains of the loftiest elevation, valleys of the noblest sweep, birds of the most splendid plumage, and mines of inexhaustible wealth. Every thing in nature is rich, beautiful, magnificent; but in her political and religious condition there is nothing but what may excite a Briton's commiseration for her miseries, and gratitude for

his mercies. Mr. Latrobe's rambles made him extensively acquainted with the country, and he describes what he saw with liveliness and spirit.

The Love of the Spirit traced in his Work; a Companion to the "Experimental Guides." By Robert Philip. London: T. Ward & Co. pp. 239.—On the nature of the Holy Spirit, his personality and divinity, and on his various offices, operations, and gifts, much has been written; but on his love, Mr. Philip remarks, we have not a single treatise. The present publication is designed in some sort to supply this deficiency. It makes, however, no critical or theological pretensions, but is chiefly experimental; treating the subject in connexion with the views, and feelings, and spiritual perceptions of the renewed mind. On such views of divine truth, the author has already shown himself well qualified to write, and his reputation will not suffer from his present work.

A Letter, written by request, on the Mode and Subject of Christian Baptism. By Abraham Wayland. London: G. Wightman. pp. 17.

Conversations on Baptism. By George Crook. 2nd Edition. Wigan: Brown. London: G. Wightman. pp. 50.

Hymns on Baptism. Rickmansworth. pp. 47.—It is, we have no doubt, very necessary, and we trust as useful as it is necessary, to prepare and publish short and popular works on this controverted subject, in different parts of the country; to exhibit the ordinance in a scriptural light, and to defend it from its pædobaptist assailants. On this particular branch of Christian duty, our brethren are preeminently set for the defence of the truth; and to their commendation be it spoken, they generally show themselves admirably qualified for their post. The first two of these little works are written in a style of argument, clear and conclusive, and with a temper which does no violence to brotherly love. The Hymns are also scriptural in their views of the ordinance, but we cannot commend their poetry.

An Essay on the Spirit and Influence of the Reformation of Luther. By C. Villiers, Esq., Translated by James Mill, Esq., and Abridged by the Rev. W. Marsh, M.A. London: S. Holdsworth.—In the year 1802, when the storm of the French Revolution had a little subsided, the National Institute proposed a prize to be given for the best essay on the above subject. This prize was awarded to the present work. It is now republished in an abridged form, by an excellent clergyman of the Established Church. We concur with him most sincerely, when he says, "In this day of general inquiry, a sketch of the essence of Reformation in general, of that of Luther in particular, and of the political, religious, and literary state of Europe at that period, must be interesting." And we add our strong conviction, that the work of Reformation will become 'ncreasingly the absorbing subject of the public mind,' until political abuses are rectified, and ecclesiastical hierarchies are abolished.

Life and Remains of the late Rev. W. Hamilton, D.D., Minister of Strathblane. 2 vols. pp. 308, 338. Glasgow: Ogle & Son. London: Hamilton, Adams & Co.—The biographies of devoted, faithful, and useful ministers of Christ, are amongst the most interesting and instructive books for general reading, which issue from the press. Sometimes the partial judgment of nearly-related friends occasions an indiscreet publication; but the instances are comparatively rare in which much valuable matter is not to be found in volumes of this kind. Dr. Hamilton was a zealous, intelligent, and evangelical minister of the Established Church of Scotland. His memory deserves to be honourably cherished; and an infinite blessing it would prove to all parishes, if they were as diligently and affectionately served in their spiritual interests, as was the parish of Strathblane. Dr. H., though otherwise liberal in his views, was a Churchman; we are Dissenters. It is consequently to be supposed, that we do not coincide in all the sentiments we have met with in these memorials of his life and labours; but making exception on this ground, we can admire and commend his sincere piety, and entire devotedness to the cause of that Master whom he loved and served.

Journeyings and Encampments of the Israelites from Egypt to Canaan. Sunday School Union.—This is a valuable and interesting addition to the maps already published by this excellent Institution. Frequent reference to it will greatly facilitate the endeavours of young biblical students, in attaining correct information on the subject to which it relates; and to whose attention, therefore, we would especially recommend it.

Scripture Natural History; or a Descriptive account of the Zoology, Botany, and Geology of the Bible, Illustrated by Thirty-six Engravings. By William Carpenter, Author of the "Biblical Com-

panion," &c. pp. 494. *Book Society for Promoting Religious Knowledge. Sixth Edition.*—We are most happy in having another opportunity of repeating our former commendations of a work which we think well adapted to promote and assist inquiry in the study of the Scripture, and the pursuit of science.

On Prayer. By the Rev. J. H. Hinton, M.A. Ball, Paternoster Row, pp. 48. —The object of this tract is to show that prayer is not the way to be saved, and to reconcile sinners "to relinquish their hold of prayer." It is full of startling positions, and statements apparently opposed to the clear commands of God. Most of these novelties consist, however, rather in the choice of expressions than in the advancement of any new sentiment; and, consequently, it is hard to conceive that any other end can be answered by their publication than that of creating the necessity for another book to prove that the author believes what all his brethren believe, and wishes to enforce, by difficult expressions, what they daily enforce in plain language which cannot be misunderstood. If the author had employed his pen in showing how sinners might seek for mercy with success, he would have conferred a benefit on all; and, by imitating our Lord, he would have avoided a method of teaching, which, wherever adopted, must involve in obscurity a privilege and duty which belongs to all mankind. The work is liable to other objections, which will, it is hoped, meet with a more extended consideration than the limits of this periodical, at present, allow.

RELIGIOUS INTELLIGENCE.

FOREIGN.

AMERICAN AND FOREIGN BIBLE SOCIETY.

In our Number for July, we briefly stated that an account of the formation of a new Bible Society, by friends of our denomination, under the above designation, had just reached us, respecting which further notice should be taken. That pledge we now redeem.

In the month of August, 1835, an application was made to the Board of Managers of the American Bible Society located in New York, for pecuniary aid in printing the version of the New Testament into Bengalee, recently made by Messrs. Yates and Pearce, in Calcutta.

As it was known that in this version the Greek word *βαπτιζω*, and its cognates, were translated by words signifying *to immerse*, &c., some objections were made by a part of the Committee to a compliance with this request. The matter was referred to a Sub-committee; and, after repeated discussions, the following preamble and resolutions were, by a majority, agreed to on the 19th of November last.

1. By the Constitution of the American Bible Society, its Managers are, in the circulating of the Holy Scriptures, restricted to such copies as are "without note or comment;" and, in the English language, to "the version in common use." The design of these restrictions clearly seems to have been to simplify and mark out the duties of the Society, so that all the religious denominations of which it is composed might harmoniously unite in performing these duties.
2. As the Managers are now called to aid extensively in circulating the sacred Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolutions as the rule of their conduct in making appropriations for the circulation of the Scriptures in all foreign tongues.

RESOLVED, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities.

RESOLVED, That a copy of the above preamble and resolution be sent to each of the missionary boards ac-

customed to receive pecuniary grants from this Society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation, and also that the said several missionary boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolutions.

These resolutions were submitted to the Board of Managers on the 17th of February, 1836; and finally passed, by a majority of sixteen; thirty voting for, and fourteen against their adoption. The general meeting of the Society was held on May 12; when the proceedings of the Board of Managers in this case having been approved, and the Board of Managers of the Baptist General Convention of the United States for Foreign Missions having unanimously declared that they cannot consistently and conscientiously comply with the conditions so prescribed, a meeting was held the same evening in the Oliver Street Baptist Meeting-house, in which the formation of a distinct Society was resolved on. The next morning, at another meeting, the Society was regularly constituted:—the Rev. Spencer H. Cone being appointed president; twelve other ministers, vice-presidents; Wm. Colgate, Esq., treasurer; the Rev. Charles G. Sommers, corresponding secretary; and Mr. John West, recording secretary and accountant: together with a board of thirty-six managers. An appropriate address was immediately issued to the Baptist Churches, and Friends of the Bible throughout the United States; and, at the date of the last accounts, contributions had been received, or announced, to the amount of upwards of 6000 dollars; and it was expected that the Society's income for the first year would not be less than 25,000 dollars; a sum considerably more than had ever been previously raised by the denomination for the same noble object. An appropriation has already been made of 2,500 dollars—upwards of £500 sterling—in aid of the Calcutta version; and ample provision will be made for the distribution of the Burmese Scriptures, as translated by Dr. Judson, together with the preparation of other versions, not in these regions only, but wherever it may be found necessary and practicable.

The fundamental rule of the Society must, we should think, commend itself, by its simplicity and justice, to every Christian heart. Its single object is declared to be "to promote a wider circulation of the Holy Scriptures, *in the most faithful versions that can be procured.* It is, on some accounts, to be regretted, that the maintenance of such a principle should compel our brethren to separate from other Christian friends, with whom they had long been associated in the work of the Lord. But, when the interests of truth are at stake, they must be paramount to all other considerations. We have often admired the sentiment of that great master in our British Israel, Dr. Owen, who expresses himself to the following effect. "There is no man in England who values peace more than I do, or who would do more to maintain it; but this must never be attempted by sacrificing *the least apex* of gospel truth."*

CANADA.

A few Baptist Churches, acquainted with each other by occasional intercourse, convinced that union is strength, formed themselves last February into an Association, designated "THE OTTAWA BAPTIST ASSOCIATION." Affected deeply with the spiritual destitution around them, as also with that which individuals of their number have witnessed in other parts of the Colony, they felt it an urgent and indispensable duty, to increase their efforts to supply such pressing wants. Knowing the farewell command of Christ is no less binding on his disciples now than in primitive times, "Go ye into all the world, and preach the gospel to every creature," they are desirous of adding to the number of effectual labourers in CANADA. An avowed object of the Association is, "the promotion of united exertion in whatever may best advance the cause of Christ in general, especially Home Missionary operations."

Groups of our countrymen, located in this land, though favoured with the means of grace at home, are here left entirely destitute; with tears in their eyes they cry, "Come over and help us;" but to this touching cry we are often obliged to lend a deaf ear, for want of labourers and support. They are unable as yet to sustain the regular ministrations of the gospel among them; though we can bear witness, that in

* Preface to "Vindicæ Evangelicæ."

many places they evince a readiness and liberality, not only to the extent of, but beyond their abilities, and therefore require aid but for a season.

Early recollections carry the most of us to the father land. To it rather than any other would we be indebted, and to it we naturally turn our eye in the time of need. Were our Christian brethren at home acquainted with the extent of our spiritual wants, and how much we look to them for assistance, we feel persuaded that our appeal on this occasion would not be made in vain.

About half a million in the Colony use the English language, the other half the French. These, compared with the teeming millions of the East, offer, it is true, an inferior claim on Christian effort and benevolence; yet it should be borne in mind, that this million will soon become millions, and employ the influence of millions in promoting or retarding the spread of the gospel. Were these now brought under the influence of religious truth, reckoning on one interesting fact in the history of North America, how much might it tell on the world's population! The fact to which we allude occurs in the case of the first settlers in New England—twenty-one thousand were delivered from the mother land, their posterity now numbers three millions; and who does not know, who has travelled in the United States of Canada, how much these descendants of the Pilgrim Fathers contribute to the promotion of education and religion, wherever they go? They are not long in any settlement without a school-house and place of worship. Now, had these three millions grown up under the influence of irreligion, in consequence of neglecting their spiritual wants whilst they were yet few in number, what a loss would the Christian church now have sustained! Is not the argument good, then? Attend to our Colony whilst we are yet few in number, and facilities of operation offer; and instead of having to meet our *ungodly* millions at some future period, you will have them join with you in the great and glorious enterprise of evangelizing the world.

Connected with the above fact, is another, calling for prompt measures, viz.: the rapid increase of our population by constant emigration. The State of Pennsylvania has doubled its population in thirty years, but Upper Canada has doubled its population in the short space of six years; nor should it be forgotten, that our people are located in entirely new settlements, and spread over an extensive surface of country. Their scattered condition makes it very difficult to meet their spiritual necessities. Pastoral duties are much more easily performed among two thousand when they are thickly settled, than among five hundred in such a scattered state—and taking the most favourable view we possibly can of our agency among the Protestant population, we have not a minister to two thousand. It follows, that thousands must be entirely destitute of a preached gospel, and this we know to be the case. Brethren, with these facts before you, we ask with earnestness, not altogether free from despondency, "Will you not come and help us?"

We are not ignorant of the many inconveniences to which an old country minister may find himself exposed in this forest land, and therefore we feel somewhat reluctant in urging them to come hither; yet we respectfully invite them to consider the case; we need a few self-denying men very much—under God they would prove to us a great blessing. We dare not indulge sanguine expectation from this quarter, but cast our eyes on our own youth accustomed to hardship, and desire earnestly to favour them with a limited education. To this, as an association and denomination, our thoughts might not have been so emphatically turned, had it not been for the pleasing fact, that within these two years God has in a remarkable manner poured out his Spirit on our young men. Ten or twelve of deep piety, desirous of the work of a bishop, and apt to teach, we could soon find ready to commence a course of study. We have commenced our seminary on an economical scale; at an average we shall be able to educate young men at £16 sterling per annum. Two have already commenced; seven, before the establishment of our seminary, went to the States to enjoy the benefit of education there; we fear they are now lost to Canada, and if we are not promptly aided with our Institution, we fear others will follow the steps of our beloved brethren who have gone before; and then, by whom shall our Jacob arise?

Now, brethren, we put the question with emphasis, "Will you not help us in this department? Will you not afford us a supply of books for our library, philosophical instruments, and a little pecuniary aid? or must we disheartened, retire from the toil, and leave our churches to languish on, as heretofore?"

No, as this appeal is made by children to parents, our despondency is prevented, our confidence awakened,—disappoint us not.

Our Missionary labours are conducted on the same scale of economy. The readiness with which many are disposed to do what they can in the respective settlements whither we send them, render partial supply only necessary, and that but for a short season. Under the blessing of God, these little churches will soon be able to support Pastors; £16 sterling will support our Missionaries at an average;—but we forbear. Our agent, brother Gilmore, will explain these things to you. At our earnest request and expense, he has undertaken this arduous duty. We commend him, brethren, to your attention, and pray that the Lord may show him favour in the eyes of the people.

Executive Committee:
Rev. NEWTON BOSWORTH, *Secretary.*
JAMES MILNE, *Treasurer.*
JAMES THOMPSON.
ROBERT DRAKE.
MORICE HAY.
JAMES CONNELL, Jun.
Rev. JOHN GILMORE.

Montreal, June 21, 1836.

To the Editor of the Baptist Magazine.

Sir,

I should feel obliged, were you to state in the Magazine, my arrival in Britain; and I beg the favour of your inserting in your columns the preceding circular, as explanatory of the object of my visit to this country at this time. I must, if possible, leave this country in January for Canada. I hope our present appeal to Christian friends in Britain will not be in vain. I inclose a letter to you from Mr. N. Bosworth, for though I was to deliver it into your hand, the circumstance of being at such a distance will be an apology to my brother Bosworth. The letter bears on the subject of my visit to this country, and therefore I forward it in this way.

It would be obliging also, were you to state that books, &c., handed to the following friends will be forwarded to me. Mr. Kettle, Glasgow; Mr. M'Ilvain, Greenock; Rev. Mr. Innes, Edinburgh; Rev. G. Sample, Newcastle; Rev. Dr. Steadman, Bradford; Rev. W. Fraser, Bolton.

JOHN GILMORE.

Edinburgh, Sept. 17, 1836.

DOMESTIC.

SECESSION OF THE UNITARIAN DEPUTIES.

In our May number, pp. 203—207, we gave an account of the secession of the Unitarian Ministers from "THE GENERAL BODY OF PROTESTANT DISSENTING MINISTERS OF THE THREE DENOMINATIONS IN AND ABOUT LONDON," and of the proceedings arising out of it. This secession of the Ministers was immediately followed, as we have already stated, by a similar movement of the Unitarian Deputies. We now lay before our readers their resolutions on the subject, and the resolutions of THE GENERAL BODY OF DEPUTIES passed in consequence at their half-yearly meeting.

"At a Meeting of the Deputies of Congregations of the Presbyterian Denomination, (appointed in January last to form part of the general Body of Deputies of the Protestant Dissenters of the Three Denominations in and about London,) held the 5th day of March, 1836, James Gibson, Esq., in the Chair; Resolved,

1. "That the Union of the Body of London Ministers, and that also of the Deputies of the Three Denominations of Protestant Dissenters, were formed more than a hundred years ago, and have, till lately, been uniformly considered to be based and conducted on the footing of the perfect independence and equality of each denomination,—to have for their object the promotion of the broad and acknowledged principle of non-conformity,—and to have no reference whatever to doctrinal opinions, distinctions, or qualifications.

2. "That before and at the time of the formation of these voluntary associations, the English Dissenters of the Presbyterian Denomination had publicly asserted, and have ever since maintained, the principle of perfect freedom of investigation in matters of religion, and of resistance to every species of restraint upon or interference with a complete liberty of action upon the results of such investigation.

3. "That, in the earliest period of these associations, and down to the present time, the result of this principle of action among the Presbyterians has been, that many of their Ministers and Laymen have, from time to time, adopted

doctrinal opinions differing more or less widely from the Calvinistic standard.

4. "That notwithstanding such known diversity of opinion, and the departure of the English Presbyterians in many particulars from those forms of church discipline in which their name originated, the identity and succession of their ministers and congregations have been, on all occasions, formally and officially recognized by the other constituent parts of the bodies with which they have been connected.

5. "That this Meeting laments to have witnessed, within a short period (and particularly since the establishment of the civil and social rights of Protestant Dissenters by the repeal of the Corporation and Test Acts), a continued and obvious disposition on the part of many members of the other denomination to act upon exclusive distinctions,—subversive of the equality and independence of such portions of the aggregate Dissenting Societies as do not coincide with the doctrinal creed of the majority,—hostile to the principles on which they have combined their efforts and contributions,—and constantly tending to the depression and degradation of the Presbyterian denomination in particular.

6. "That open challenge has of late been repeatedly and publicly made of the title and identity of the ministers and congregrations hitherto invariably recognized as composing the Presbyterian Denomination; and that legal proceedings have been successfully instituted by Dissenters, founded on the denial of such title and identity, and seeking to inflict the forfeiture and transfer of the endowments now held by Presbyterians, as the penalty for the exercise of their conscientious privileges as Christians and Protestant Dissenters.

7. "That this adoption of proceedings, operating as restraints upon the Christian liberty of congregations of another denomination, is, in the opinion of this Meeting, wholly at variance with the principles which occasioned and justified the separation of Nonconformists from an established church;—that such proceedings are mainly founded on inferences drawn from penal laws long since repealed, and which it is the duty of every consistent Dissenter to condemn and disregard;—that the consequences of their successful prosecution are personally vexatious and oppressive, in the highest degree, to those who have, for a long course of years, peaceably occupied the foundations of their ancestors;—and that the injury is deeply aggravated by the attempt thus made to fix upon those ancestors exclusive intents, repugnant to their known principles of action, and opposed to the honest and consistent tenor of their lives and characters.

8. "That the establishment of the legal principles thus invoked against Dissenters by their brethren, strikes at the root of that Protestant liberty for the attainment of which their forefathers made their noblest sacrifices to conscience; and tends to convert every chapel, though founded for free and independent worship, into a petty establishment; more objectionable than one connected with the State,—both in *principle*, because it is the work of men who profess to be free,—and in *practice*, because the State possesses the power and means of improvement in its institutions, while, on the other hand, the Dissenting Trusts are to be doomed to continue perpetual and invariable.

9. "That the community of feeling and principles which has been formerly assumed to characterize the associations of Protestant Dissenters being thus disturbed;— the freedom for which the Presbyterians have sought protection in such associations being attacked by those with whom they associated for mutual protection;—and it being plainly necessary that they should direct their energies and resources towards their own defence, not provided for elsewhere;—this Meeting cannot but consider it useless and undesirable that the body to which they belong, should continue outwardly to maintain a connexion which has ceased to have a common or consistent object, and which tends rather to strengthen an influence that experience shows may not improbably be directed against themselves.

10. "That the Deputies present, therefore, while they respect the characters and principles of many of those with whom they have so long co-operated, and while they greatly lament the necessity for the present proceeding, feel themselves imperatively called upon,—in conformity with the example of their respected Ministers, and with the prevalent feelings of their Country Brethren,—to withdraw from the Deputies of the other two denominations, and, in so doing, to co-operate in the formation of a new union, founded on enlarged and consistent views, and directed to the maintenance of the great essential principles of Protestantism.

11. "That this determination be forth-

with communicated to the Chairman of the General Body of Deputies, and to the Aggregate Meeting of English Presbyterian Dissenters now about to be held."

At the Half-Yearly Meeting of the "Deputies from the several Congregations of Protestant Dissenters of the Three Denominations — Presbyterian, Independent, and Baptist—in and within 12 miles of London, appointed to protect their Civil Rights," held at the King's Head Tavern, in the Poultry, London, on Wednesday, the 25th day of May, 1836;

Henry Waymouth, Esq., in the chair;

It was resolved,

1. That the withdrawment of their Deputies by the following eight congregations from this Deputation be accepted and recorded—that is to say, of the congregations at Brentford, Carter-lane, Essex-street, Hackney, Hampstead, Jew-in-street, Newington-green, and Stamford-street.

The attention of the Meeting having been called to a series of Resolutions, passed at a Meeting of certain Presbyterian Deputies, held at Dr. Williams's Library, on the 5th of March last,

Resolved,

2. That this Deputation was established in 1736, for the purpose of procuring the repeal of the Test and Corporation Acts; and its attention was afterwards directed also to the protection of the Civil Rights of Protestant Dissenters generally.

3. That the Deputation was formed by each of the congregations whose ministers were associated with the general body of the three denominations of Dissenting Ministers in and about London and Westminster, returning two Deputies. That for many years after the formation of the Deputation, the Deputies from Presbyterian congregations constituted a very large proportion of the whole number, and had a preponderating influence in the Committee; but that of late years their number has undergone a great diminution, while that of the other denominations has increased, which has produced a corresponding alteration in the Committee. And that at the time of the secession, the Deputation consisted of Representatives from 14 Presbyterian, 53 Independent, and 36 Baptist congregations.

With reference to the fifth Resolution, declaring that they have witnessed "a continued and obvious disposition on the part of many members of other denominations to act upon exclusive distinctions, subversive of the equality and independence of such portions of the aggregate Dissenting societies as do not coincide with that doctrinal creed of the majority, hostile to the principles on which they have combined their efforts and contributions, and constantly tending to the comparative degradation and depression of the Presbyterian denomination in particular:"

Resolved,

4. That if this Resolution be intended to apply to this Deputation, the Deputation denies altogether any departure from the principles of union on which the Deputation was founded, upon which it has continued to act; and finds that in the Committee of the Deputation there has been, up to the present time, a number of the representatives of the Presbyterian congregations fully adequate to their proportion of the aggregate of congregations which are united in the Deputation. These statements are confirmed by the protest presented to the Resolutionists, by two of the Deputies who attended their meeting, of which the following is an extract:

"Dissentient—Because the Presbyterian Body is united with their Independent brethren as Deputies solely for the maintenance and advancement of the Civil Rights of Dissenters, of every denomination; and in the assertion and defence of those rights, each party has shown itself equally earnest, unwearied, and consistent.—Because, whilst it is asserted in the Resolution of the English Presbyterians and General Baptists, that the flagrant violation by the Independent Dissenters of the right of private judgment, is the main reason for the proposed separation, it appears to us that the course of proceeding now recommended by them is liable to the same censure; for to refuse longer to act with our Independent brethren as Dissenting Deputies, in which character our past exertions, our present interests, and our future prospects, have been and are identical, because our particular interests and opinions may differ from theirs upon subjects totally unconnected with the objects for which alone we were deputed, is of the essence of intolerance, and breathes the spirit of persecution."

5. That as this Deputation were no parties to the recent successful legal proceedings to which the Resolutionists refer, all their complaints upon that subject are wholly inapplicable to this Deputation.

6. That this Deputation will continue to maintain, with unabated fidelity and zeal, the great principles of civil and religious liberty, which it has hitherto professed; that it cordially rejoices at the growing practical influence of those principles on the public mind, and in the British Legislature; and that it relies on the avowed disposition and public pledges of His Majesty's ministers, to relieve Protestant Dissenters from the violations of the rights of conscience, the civil disabilities, and the ecclesiastical oppressions, of which they have still to complain.

7. That while this Deputation has no intention of claiming to represent the opinions and feelings of the congregations which have now withdrawn, yet, as several Presbyterian congregations continue their connexion with it as heretofore, this Meeting sees no occasion for making any alteration in the title under which it has been hitherto known.

HENRY WAYMOUTH, Chairman.

SUFFOLK BAPTIST BUILDING FUND.

The Old and New Suffolk and Norfolk Associations, at their last meetings, appointed the undermentioned friends, as a Committee, to arrange a plan for a Baptist Building Fund for the county of Suffolk.

Rev. G. WRIGHT, Beccles.
— S. COLLINS, Grundisburgh.
— J. NUNN, Ipswich.
— J. COOPER, Wattisham.
— J. EYRES, Otley.
— C. ELVEN, Bury.
— T. GOLDSMITH, Stradbrooke.
— J. SPRIGG, Ipswich.
Mr. MATTHEW, Lindsey.
— THOMPSON, Culpho.
— SPRATT, Fressingfield.
— PLOWMAN, Little Stonham.
— COOPER, Drinkstone.
— POLLARD, Ipswich.
— LACEY, Ditto.
— WALKER, Pettistre.
— WRIGHT, Bury.
— PECK, Cretingham.

The Committee met at Stowmarket, July 5th, and adopted the following rules.

I. That a Society be now formed, to be denominated, "THE SUFFOLK BAPTIST BUILDING FUND."

II. That the objects of this Society be—1. To ascertain the amount of debts resting on the several Baptist Meeting-houses in the county. 2. To adopt the most efficient means for raising a fund to liquidate those demands. 3. To afford assistance in future cases of building, enlarging, or altering Meeting-houses, provided that all plans for such buildings and alterations be submitted to the Committee, and obtain their sanction, before the work is commenced, or any binding agreement entered into.

III. That all the Baptist Churches in the county be earnestly requested to contribute to the fund, both by public collections and private subscriptions.

IV. That in all applications for assistance, a statement be given of the whole amount expended, the time when the erection or alteration took place, the number of members and hearers, the amount already paid, and the prospect of raising any and what part of the remaining debt within the church or congregation seeking assistance.

V. That no assistance be granted to any case, unless a distinct pledge be given that no other application shall be made for the same case to the Baptist Denomination within the county.

VI. That no grant be made in any case, until the Committee have examined and approved the Trust deeds.

VII. That no case be received from any other county unless it be sanctioned by the Building Fund, or Association of the county from which it comes.

VIII. That this Society be managed by a Committee, consisting of eighteen individuals, to be appointed annually by the Associations; an equal number to be chosen by each Association.

IX. That a Treasurer and two Secretaries be annually elected by the Committee from its own body.

X. That the Committee annually appoint a Sub-Committee, to consist of the Treasurer, Secretaries, and three other members of the general Committee, to transact any business which may require immediate attention, and to report the same at the next meeting of the General Committee.

XI. That all applications for assistance be made to the Secretaries, who shall lay the same before the Committee; and that all applications shall be considered, replied to, and, if approved, relieved in regular rotation.

XII. That this Committee co-operate with the Committee of the Baptist Building Fund in London, and transmit annually, or more frequently if desira-

ble, a statement of their transactions to the Secretaries of that Society.

XIII. That the General Committee, seven of whom shall form a quorum, meet at Dairy Lane Meeting-house, Ipswich, at ten o'clock in the morning, on the first Tuesday in July, October, January, and April.

XIV. That the expenses of the Committee be paid out of the general fund.

Resolved:—

That R. Lacey, Esq., be Treasurer for the ensuing year; and the Rev. Messrs. Nunn and Sprigg, Secretaries.

That the Sub-Committee for the ensuing year consist of the Treasurer, Secretaries, the Rev. S. Collins, and Messrs. Pollard and Thompson.

That the Secretaries be requested to print the rules, and send them to all the Baptist Churches in the county, and also to procure their insertion in the Baptist Magazine and the Gospel Herald.

BEDFORDSHIRE AND HUNTINGDONSHIRE PROVIDENT AND BENEVOLENT SOCIETY, FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF DISSENTING MINISTERS.

Copy of the Circular to the Members.

Dear Sir,

We beg to inform you that the Annual Meeting of the Provident Society will be held at the Old Meeting, Bedford, on Tuesday, the twenty-fifth of October, 1836.

The business will commence at eleven o'clock precisely; at which time the members are requested to be present. As much inconvenience has arisen from the neglect of Rule 11, respecting collections, and as the welfare of the Society so materially depends upon their being regularly made, we beg respectfully to request that it may receive your immediate attention.

A sermon will be preached on behalf of the society, at the above place, in the evening, by the Rev. John Frost, of Cotton End. Service to commence at six o'clock.

We remain, dear Sir,
Yours sincerely,
C. J. METCALFE, } Secretaries.
H. BURGESS, }

N. B. At this meeting the propriety of altering Rule 10, respecting the admission of members, will be discussed; and also the desirableness of a new arrangement of the Rules in general; it will therefore be desirable to have as large a number of members present as possible.

ASSOCIATIONS.

WEST HANTS.

The meeting of this Association was held at Milford, near Lymington, Sept. 14th, brother Turquand read a portion of the Scriptures, and prayed, brother J. B. Burt, of Bewley, prayed, and spoke on Encouragements to Prayer; brother Jones, of Sway, prayed, and gave an exhortation on Giving Diligence to be found accepted at the Coming of the Lord Jesus; brother Rutter, of Ashley, prayed, and illustrated the inquiry, "What manner of persons ought we to be in all holy conversation and godliness?" Brother Adams, of East End, prayed, and addressed the people, on expecting great things in answer to prayer; brother Draper, of Southampton, spoke on the infinite loss of the man, who, though he might gain the whole world, should lose his own soul; and closed these interesting and profitable services by prayer. The next meeting to be held at Salem meeting-house, Beaulieu, the middle of April, 1837.

HERTS. AND SOUTH BEDS. BAPTIST UNION.

The half-yearly meeting of this union of Baptist churches will be held on Wednesday, October the 19th, 1836, at the Rev. E. Adley's meeting-house, Leighton Buzzard; the Rev. W. Upton, of St. Alban's, will preach in the morning; service to begin at eleven o'clock.

In the afternoon, letters from the churches will be read; service will begin at three o'clock. In the evening, at six o'clock, a meeting will be held, intended to promote the increase and extension of piety in the churches.

N. B. At the last meeting of the union, it was resolved, that this Association form part of the General Baptist Union, and that £2 per annum be subscribed to its funds.

ORDINATIONS.

BOROUGHBRIDGE.

On Wednesday, July 6th, Mr. F. Johnston, of Horton college, Bradford, was ordained pastor of the Particular Baptist church, meeting at Boroughbridge and Dishforth. The services were conducted by the Rev. J. Johnston, of Edinburgh; P. Scott, of Shipley; Mr. Fawcett, of Ewood Hall; Dr. Steadman, of Bradford; Geo. Cragg, of Aldborough (Indep.); R. Holgate, of Dacre (Indep.); and G. Buck, of Bedale.

POTTER'S BAR.

On Wednesday, July 27th, 1836, Mr. Richard Ware was publicly recognized as the pastor of the Baptist church at Potter's Bar, Middlesex; when the Rev. J. Castleden, of Hampstead, commenced by reading the Scriptures and prayer; the Rev. C. Carpenter, of Somers Town, described the nature of a gospel church; text, part of Acts ii. 47. The Rev. J. Gundry, of Hendon, asked the questions of the church and minister; when the Rev. J. George, of Shouldham-street, Paddington, offered the ordination-prayer with imposition of hands. In the afternoon, the Rev. J. Gundry delivered the charge to the pastor, founded on Colossians iv. 4. In the evening, the newly-ordained minister commenced by reading the Scriptures and prayer; and the Rev. J. Castleden preached to the people from Deut. i.

FRAMSDEN, SUFFOLK.

On Thursday, July 28th, the Rev. James Ling was publicly recognized as the pastor of the Baptist church at Framsden, Suffolk. Long before the time of commencement had arrived, the chapel was filled to excess; and in consequence of great numbers of persons not being able to gain admittance, the ordination took place in a field that was near. Much solemnity seemed to pervade the whole assembly, and many had occasion to say, "This is none other but the house of God, and this is the gate of heaven."

After reading and prayer by the Rev. T. James (Indep.), of Debenham, the Rev. John Eyres, of Otley, described the nature of a gospel church, and proposed the usual questions; the Rev. Mr. Middleditch, of Ipswich, offered up the ordination-prayer; and the Rev. T. Goldsmith, of Stradbrooke, delivered the charge from Matt. xxviii. 20. In the afternoon, the Rev. James Sprigg, of Ipswich, preached to the church, from 1 Thess. v. 13. And in the evening, the Rev. Mr. De Frane preached in the chapel from Prov. xviii. 10.

WELSH-POOL, MONTGOMERYSHIRE.

On Wednesday and Thursday, July 20th and 21st, the Rev. Abraham Jones, late of Bristol College, having previously accepted an unanimous invitation, was publicly recognized as pastor of the Baptist church and congregation at Welsh-pool, Montgomeryshire. On Wednesday evening, at 7 o'clock, the Rev. Edward Owen commenced the service by reading and prayer; the Rev. Robert Roff, of Swansea, preached from 1 Corinthians xiii. 13. On Thursday morning, at 6 o'clock, the Rev. Thomas Williams, of Hanfar, and the Rev. Daniel Davies, of Swansea, preached in Welsh from Matthew xxv. 21, Hebrews xii. 15—17. At 10 o'clock, the Rev. Benjamin Price, of Newtown, read the Scriptures and prayed; the Rev. George Thomas, of Newtown, delivered the introductory discourse; the Rev. Benjamin Price asked the questions, and received the confession of faith; the Rev. Daniel Davies, of Swansea, offered the ordination prayer; the Rev. Robert Roff, of Swansea, gave a most affectionate and faithful charge from 1 Peter v. 2—4; the Rev. Manoah Kent, of Shrewsbury, preached to the church and congregation from Psalm xlv. 11. In the evening, at 6 o'clock, the Rev. Manoah Kent commenced the service by reading and prayer; the Rev. Benjamin Price, and the Rev. Daniel Davies, preached from Isaiah xi. 6—9, Zechariah iv. 7. Mr. Booth (the Wesleyan minister) concluded by prayer. The prospects of Mr. Jones are encouraging. The attendance was numerous.

BRADFORD.

The Rev. B. Godwin has resigned the pastoral charge of the church and congregation worshipping in Sion chapel.

CHAPEL OPENED.

WEST GATE, ROTHERHAM, YORKSHIRE.

On the 27th of April last, the foundation-stone of a neat chapel, for the use of the Particular Baptist denomination, was laid in West Gate, Rotherham, Yorkshire, by the Rev. D. Clark, of Dronfield. Mr. Clark offered on the occasion interesting remarks to a large assemblage. The Rev. C. Larom, of Sheffield, delivered an address explanatory of the occasion and design of the erection; hymns were announced by Mr. Matthews, of Catcliffe: Mr. James Hudson, of Rotherham, concluded the engagement with prayer. The vigour of the voluntary principle among dissenters is particularly exemplified in respect to this erection; since £226

have been given towards the expense of it by ten gentlemen residing in other towns, and £50 have been in like manner contributed by three gentlemen not connected with the denomination for whose use the chapel is building. There is to be behind the chapel a good school-room; and it is believed that the whole will be of eminent service to the town and neighbourhood. The building will cost near £1100, but will be left on its completion with, it is hoped, but a small amount of debt.

RECENT DEATHS.

MR. JAMES BUTT.

Died on the 12th of June, 1836, at Anstey, Wilts, Mr. James Butt, a worthy member of the Baptist church, Berwick St. John. The church of Christ has lost a warm-hearted friend in the death of this truly pious man. His heart, his house, and his purse, were all open to the cause and ministers of Jesus Christ. During a long and painful illness he manifested great resignation to the divine will, and experienced that composure of mind which the consolations of the gospel are alone adapted to minister at that trying season. His end was peace.

MRS. HANNAH MUNDY.

Died at Hammersmith, on Saturday, August 6th, 1837, Mrs. Hannah Mundy, aged 74, widow of the late Mr. Stephen Mundy, of that place. For the past five years and a half of her life, she had been the subject of paralysis, but steadily persevered, through this long affliction, in her atendance on the means of grace, until the last thirteen weeks of her life, when it pleased Almighty God to visit her with a second attack of her disorder, which gently broke up the earthly tabernacle, and introduced her to the temple above, to worship her God and Saviour, and to rejoin her beloved husband, whose loss she has never ceased to feel, and a family of ten children, who had died happy in Jesus. May those who remain follow them who now through faith and patience inherit the promises! The Rev. T. Uppadine, her pastor, improved her removal on Sunday evening, August 14th, from words she had many years past chosen for the occasion. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

NOTICES.

The New Baptist Chapel, Highgate, will be opened for divine worship on Thursday, October 6, 1836; when three sermons will be preached; in the morning by the Rev. F. A. Cox, D. D., LL.D., of Hackney; in the afternoon by the Rev. R. W. Overbury, of Eagle-street; and in the evening by the Rev. John Blackburn, of Claremont Chapel. Collections will be made in aid of the building expenses. Services to commence at eleven, three, and half-past six o'clock. Dinner and tea will be provided.

*** Subscriptions will be thankfully received by the Rev. E. Lewis, Upper Holloway; Mr. J. Newman, Grocer, Highgate; and the Rev. John Dyer, Mission House, Fen-court, Fenchurch-street, London.

The new meeting-house erected at Waltham Abbey will be opened for public worship on Thursday, the 20th of October, 1836; when three sermons will be preached; in the morning at half-past ten, by the Rev. J. J. Davis, of Tottenham; in the afternoon at half past two, by the Rev. ——— ———; and in the evening, at half-past six, by the Rev. Dr. Cox, of Hackney. A dinner will be provided at 1s. 6d. each, and tea at 6d.

Three sermons will be preached in the same place on Lord's-day, October 23; in the morning, by the Rev. John Dyer, Secretary to the Baptist Mission; in the afternoon, by the Rev. J. K. Foster, President of Cheshunt college; and in the evening, by J. Hargreaves, the minister of the place.

Collections will be made after each service.

The Quarterly Meeting of the London Baptist Association will be held on Thursday, the 20th of October, at Cotton Street, Poplar. The Rev. C. Room, of Park Street, will preach the Sermon in the evening. Service to commence at half-past six o'clock.

LITERARY NOTICE.

Just Published,

Divine Inspiration; or the Supernatural Influence exerted in the communication of Divine Truth, and its special bearing on the Composition of the Sacred Scriptures, with Notes and Illustrations. By the Rev. Dr. HENDERSON; being the Fourth Series of the Congregational Lecture.

IRISH CHRONICLE.

OCTOBER, 1836.

From JOHN MONAGHAN, *Teacher of a School, and Sabbath-reader, to* Mr. BATES.

Ballinaglough, June 30, 1836.

Rev. Sir,

I feel happy to have another opportunity of giving you information of the interesting effects resulting from the reading of the word of God in this neighbourhood.

The first instance to which I advert, relates to William Wood, a descended Protestant, who, in consequence of his connexion with a Roman Catholic family, conformed to that religion himself. Shortly after my first acquaintance with this man, in the winter of 1829, I presented him a Bible, which I obtained for that purpose from a religious friend, the blank leaves of which I prefaced with references, exposing some of the principal errors of Popery. From this time I endeavoured to embrace every opportunity to impress upon his mind the necessity of seeking an acquaintance with the Holy Scriptures, as the only medium through which he could see the awful delusion he was under. But how frail are the puny efforts of man, when unaided by divine power! Nothing but divine grace could remove the veil that blinded his understanding.

Seeing him still persevere in his Popish career—having his children baptized by the priest, as usual, I declined any further intercourse with him, until the 5th of April last, when he sent his son to inform me that he was confined to his bed, in a low state, and that he wished to see me. On entering the house, accompanied by another friend, his first words were, by way of a friendly reproof, "You should not forsake me now, in time of my sore affliction." He then proceeded to tell me, that he sincerely repented for having so long withstood the truth. I strove to enforce upon him that his former conduct now appeared to him in its true light; his sins stared him full in the face; and that he now sent for me to hear more of that book he so often rejected. In compliance with his request I read Isaiah lv., and the history of the returning prodigal; and then in my feeble way proceeded to make such observations as applied to his case, showing and pointing to the true way of salvation through a crucified Redeemer. Never did I feel myself more interestingly employed, whilst talking to any upon a similar subject. His very countenance indicated that he felt the passages read, and the observations made, to be amply adapted to his need as a sinner. In his dying state he expressed a wish that I would repeat my visits as frequently as possible—a wish with which I strictly complied during the following fortnight, being the time which he was spared to tabernacle in the flesh. His sickness having greatly increased, his friends became very anxious to send for the priest, to anoint him. And as his circumstances rendered him in a great measure dependant on them for the common necessaries of life, they threatened to withdraw their aid, and leave him to starve, if he did comply with their request. But he met all their solicitations with a direct negative, strongly affirming that his great High-priest was gone before him, and that to him alone he looked for the salvation of his soul. And as to the starving of his body, that he feared it not; but he feared him rather who was able to starve both soul and body in hell. In this good confession he joyfully persevered till death, strongly rejoicing in Christ Jesus, and having no confidence in the flesh.

On the morning of his interment, although he had not one of those friends who would assist to bear his corpse to the grave, till an only resident Protestant in the neighbourhood provided a horse and cart for the purpose; there were many of them that gathered in groups on the way to prevent him from being interred in a neighbouring churchyard.

But in vain does this world exert its influence, or the prince of the power of the air employ stratagem to retain his captives in subjection; the "word is gone forth, and shall not return void."

Another similar instance of which I have taken a note for this quarter, is the case of James Irwin, a boy who received his education in the Baptist school at Deaheamede occasionally, from its commencement, in the year 1828. About the middle of May last, it pleased the Lord to visit this youth with a chastening hand. His parents, seeing their son confined to his bed dangerously ill, imagining that nothing but the glance of some malicious eye, or a blast from the gentry, could be the cause of his son's affliction, applied immediately to a person whose name had been much extolled for curing such dire accidents, from whom they obtained a bottle, extracted from the juice of herbs, sacred to the gentry, which he engaged would have the desired effect. But how great was their disappointment, when the successful attempt was made known to the patient, who reproved them sharply for their misconduct; telling them he would have no recourse to such lying refuges, and that he depended on the Lord Jesus only for life; and if death should be the issue, that he felt reconciled, knowing that his Redeemer liveth.

Having heard of his illness on the very evening this occurrence took place, I went to see him. On entering the house he seemed much rejoiced, and requested I would read Rom. v. I complied, and read to ver. 11, making some observations as I proceeded. Here his agony seemed to increase exceedingly for a considerable time, from which I inferred that his end was apparently at hand. I then asked him what was his hope for eternity? To which he replied, "O, Jesus! Jesus!" Seeing him now inclined to slumber, I prepared to depart, intending at his request to visit him early next morning. But ere that morning's light, his spirit took its flight, whilst in the very act of repeating the first verse of the chapter he requested to hear read in the evening. I trust to join the followers of the Lamb, in singing hallelujahs to him who liveth for ever and ever.

The remainder of my leisure hours have been, I trust, as usefully employed as possible, in striving to bring fellow-sinners to an acquaintance with that word which is able to make wise unto salvation.

From Hugh Hogg, *a School-teacher and Sabbath-reader, to the* Rev. J. Bates.

Boyle, June 30, 1836.

Rev. Sir,

April 3. Being Easter-day, I read in the house of Thomas M., of Eton's Lane, for four persons, Coloss. iii., "If ye be risen with Christ," &c., directed their attention to the subject of man's redemption, which was finally accomplished by the resurrection of Christ from the dead. While engaged in making a few suitable observations on the passage, a young man present asked the meaning of some controverted texts of Scripture, to whom I replied, when he appeared greatly satisfied. This family heard with much serious attention, and I hope with profit.

Lord's day 24th. As I was discoursing in the house of Darley, M'M., of Easky, on the many crying sins which distinguish this unhappy, although highly favoured country, I asked him how he would account for this? He said he did not know; when I referred to the scriptural account of man as a sinner, in thought, word, and deed, and consequently exposed to the wrath of God; and then pointed to him who is the "way, the truth, and the life," and only Mediator with the Father, I concluded by urging the necessity of reading the inspired volume, which is "able to make wise unto salvation." This man and his son listened most anxiously to what was spoken.

May 11. I was visited by John O'N., of Elphin Street, who came to reside in this town about twelve months ago. Having four sons, he was desirous of having them scripturally educated, and accordingly sent them to the Society's school, and witnessed their rapid improvement in the elements of learning, particularly in committing the Testament. He became concerned about the salvation of his own soul, during the above period. I have had repeated opportunities of conversing with him, and of teaching him the way of acceptance through a crucified Saviour; and this evening I read and explained the most of the Epistle to the Galatians, in which are contained many of the essentials of Christianity. I am rejoiced to be able to say that I have been made the instrument of good to this man's soul, which he has repeatedly acknowledged, but would say, to God be the glory! He often prays for the prosperity of the Baptist Irish Society.

Tuesday, 24th. At the request of

Mr. F., of Grange, two miles from this, I went to see Ann H., an aged servant, who had been unwell, and, on entering the sick chamber, was introduced to a female, whose appearance forcibly reminded me of Solomon's description of man in his near approach "to his narrow house." This individual's parents had been Protestants; but on her marriage she made a profession of the Romish religion. I commenced by showing the total insufficiency of all professions, however specious, that differed, in whole or part, from the Bible, which was the word of God; that man was a rebel against God, and unable to save himself from that wrath his sins deserved; the freeness and fulness of the gospel, and the means of its attainment. I then asked if she had any desire to have the priest, which is generally considered a necessary preparation for death; she said she had not, but wished to see the Protestant curate of the parish, in order to be more fully instructed in the things belonging to her peace and salvation. May her future life prove the sincerity of her resolutions.

Lord's-day, June 5. Yesterday I walked to French Park, a village about seven miles from Boyle, having been invited to spend the day with a few religious friends. Not wishing to allow so good an opportunity to pass unimproved, I began by reading and remarking on John xvii.; and as there was a child to be christened, I discussed the absurd and unscriptural practice of infant sprinkling, from the commission in Matthew's gospel and the Acts of the Apostles, pointed out the nature, use, subject, and mode of this holy ordinance—refuted the inconsistency of the Church of England from the Book of Common Prayer—and in the course of the evening was called on to state, for the information of all present, the doctrines held by us as a religious body. This I did to the best of my ability, and would hope to the satisfaction of the company, who expressed their entire approbation. And I would most cheerfully travel the same distance every week for such an opportunity of stating the truths of the gospel, as I am positive there were impressions made which will not be soon eradicated. I intend to visit this place again, if the Lord permit.

Lord's-day, 26th. In company with a friend, I went to Gurtein, seven miles distance, and held a prayer-meeting. The neighbours assembled, to whom I read Romans x.; described the righteousness of the law, which said, "Do this, and live;" and that of faith, "Believe in the Lord Jesus Christ, and be saved." I laid before this people simply and faithfully the only foundation of our hope. They heard most eagerly, and I trust the bread thus cast on the waters will be found after many days.

From Adam Johnson, *an Evening-school Teacher and Sabbath-reader, to* Mr. Bates.

Drumahan, July 1, 1836.

Rev. Sir,

Since my last I have had many blessed opportunities of reading to my poor ignorant neighbours that word which alone giveth understanding to the simple. Indeed I have met and conversed with many Protestants that are as ignorant as any Roman Catholics. Some of them told me that their salvation depended on their own good works: then I read the following passages: "Not by works of righteousness which we have done, but according to His mercy he saved us;" and that it is "by grace we are saved, through faith in the Lord Jesus Christ; and that not of ourselves, it is the gift of God; not of works, lest any should boast." I also showed them from the word of God, what we are by nature, and how it is impossible for them to do anything to please God in an unconverted state. And I have reason to believe that my labour has not been in vain in the Lord; for wherever I go, the people pay great attention to my reading, particularly when I visit the lonely cabins, and read for them the word of God in their own native language.

May 15. Being Lord's-day, I went to the house of one James M'Hugh, when I read for eight persons John i., ii., iii., in both English and Irish, to the no small comfort of all present, save one, who said it was not fit for any one to read the Scriptures but priests and college-bred men. I asked them, Did they believe that the apostles of our Lord were all college-bred men? I was answered by a Roman Catholic, who said they were not, but that they were poor and unlearned for the most part. And I was greatly rejoiced when he took the Testament out of my hand, and read 2 Tim. iii. 16, 17. "And," continued he, "it is the want of reading the Scriptures that leaves us Roman Catholics in ignorance as we are. For my part," said he, "I would not give up the read-

ing of the Testament for all the world, for it is the power of God unto salvation to all that believe in the Lord Jesus Christ." He made many other interesting remarks.

June 19. Being Lord's-day, I went to the house of one Pat M'Sharry, where I read for twelve persons Matt. xxvi., xxvii., xxviii. And I was rejoiced to see an old man shedding tears, when he heard of the sufferings of the Saviour, "for," said he, "it was our sins that caused his sufferings." They requested me to read several other chapters, and paid the greatest attention to what was read, and requested that I should come to them as often as I could. I gave them a few tracts, which they received thankfully, promising to read them attentively. I conversed with a Roman Catholic a few days ago. He totally denies that the priest has any power to forgive sins; "for," says he, "they do nothing for their flock without payment. And the Scripture tells us that the gift of God cannot be purchased with money, and," continued he, "we never heard of our Saviour or any of his apostles extorting money from those on whom they performed cures." Thus, Sir, reading the word of life has proved a blessing to many, and I trust the time will soon come when many will cast their idols to the moles and to the bats.

CONTRIBUTIONS.

From August 19 to September 20.

Church Street Auxiliary, by Mr. Elmore.....on account	12	0	0
Mr. R. Overbury.....annual	1	1	0
Cork, collected by Mr. Davies.....	15	9	8
Waterford.....Do.....	5	10	9
Clonmel.....Do.....	8	0	6
Dublin.....Do.....	13	10	0
Northampton, collected by Mr. Watts	11	15	1
Kingston, part of collection.....	3	1	2
Friend, by Mr. Turquand.....	2	10	0
Bedford, by Mrs. J. Gale:—			
Friend.....	0	10	0
Friend, by T. Kilpin..	1	0	0
Mrs. Gale.....	0	10	0
Mrs. Gamby.....	0	10	0
Mr. J. Kilpin.....	0	10	0
Rev. J. King.....	1	1	0
Miss Langley.....	0	10	0
Small sums.....	1	9	0
		6	0	0
Mr. Moyle, Damerham, by Mr. Rowe		1	0	0
Mrs. Rose, per Rev. G. Pritchard...		5	0	0
Collected at Rev. Mr. Wright's, Beccles.....		9	0	2

ERRATUM.—In the August Chronicle, and in the Annual Report, £2 is acknowledged as received from Mr. Parkes, Dublin, by the Rev. J. Ford. It should have been as follows:—

By the Rev. J. Ford:

Judge Johnson.....	1	0	0
H. Hamilton, Esq.....	1	0	0

Subscriptions received by Rev. S. Green, jun., 61, Queen's Row, Walworth Road, Secretary; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

MISSIONARY HERALD.

CCXIV. OCTOBER, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

BEERBHOOM.

From Mr. Williamson to the Secretary, dated Sewry, March 14, 1836.

Your letter of the 14th September, I had the pleasure of receiving some time ago, and now beg leave in reply to send you the following brief account of this station.

Including children, there are at present residing in this district, under the Christian name, about one hundred persons. The church consists of nearly forty members, the greater number of whom, I trust, are genuine Christians. Since the church came under my charge, about ten years ago, its numbers have nearly doubled; and through the blessing of God upon my labours among them, I trust I can also say, that they have, with few exceptions, steadily progressed in knowledge, grace, and consistency of conduct. Before I came, there had been no resident pastor among them for some time, nor had there ever been any school for the education of their children. The natural and almost unavoidable consequence of this was, that the church was scattered, and in considerable disorder, and the whole of the children were growing up in ignorance and vice. Some of these youths are now among our best instructed and steadiest members. Those who are employed in the mission as itinerants, are for the most part, elderly persons, and apparently sober, good men. They possess a pretty good fund of Christian knowledge, and are able to exhibit to their fellow-countrymen a clear view of divine truth; and also to defend it with considerable ability. I have always considered it a thing of very great importance to pay particular attention to their instruction, and have all along bestowed considerable attention on them. But I have not found them so apt to learn, as those young men, who have been brought up in our schools. These latter, if truly pious, will doubtless, in future, make our best native preachers. In regard to the native church, though I have met with many discouragements, of which you have heard; still, if the above concise account be correct, I have reason, notwithstanding, to thank God and take courage.

Our schools still continue reduced in numbers compared with what they were; but if they are fewer in number, they are concentrated, better superintended, and more likely to be eventually productive of greater good. They lately underwent a thorough examination by Mr. W. Adam, who is at present employed by government, in ascertaining the state of education in Bengal; with the view, I believe, of establishing government schools wherever they may be found most needed.

The season for distant excursions among the heathen has now closed, and we shall be obliged for some time to confine our operations within more circumscribed bounds. Nearly the same ground as on former years has been again gone over. Many have once more heard the gospel, and many tracts have been given away, to those anxious to obtain them. But I have not been able to perceive any greater disposition actually to embrace the gospel, than I mentioned having observed last season. We must still continue, in faith and hope, to sow with no sparing hand, the precious seed; assured that, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud; so shall the word of the Lord be; it shall not return unto him void; but shall accomplish that which he pleaseth, and shall prosper in the thing whereunto he sends it." That this most desirable end may be speedily accomplished, let us abound yet more and more, in earnest persevering prayer, for a more abundant outpouring of the Holy Spirit, both upon ourselves and upon those whose salvation we professedly seek. Those clouds that are hanging over America and the West Indies, and pouring down their copious showers upon the western world, will doubtless reach us also in due time. Let us prepare for them. India shall also be converted to God. The kingdom is the Lord's, and he shall reign from the rising to the setting sun. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

PATNA.

From Mr. Beddy to the Secretary, dated Patna, Jan. 3, 1836.

Since I last had the pleasure of writing to you, I have been permitted to see what I have long wished to see accomplished here, namely, a house exclusively dedicated to the praise of Jehovah, opened in this part of benighted India. The chapel was opened on the 13th of September last, and my services are as follows—every morning in the week, service which consists of singing an hymn, reading a chapter, generally with a short explanation, and conclude in prayer. Lord's-day I preach twice; and on Thursday afternoon preach also. On Monday afternoon, the members of the Church, with a few others, meet to read the Scriptures, and to pray for the spread of the Gospel—all these services are purely Hindoostanee. I have left off preaching in English, not finding an attendance to justify my allotting the time necessary for preparing a discourse in English. I have also the pleasure to inform you that the three females of whom I wrote to you have joined the church, and have been baptized, and are now a part of my family, as they live with us; and Mrs. B. is instructing them in needlework, knitting, &c. in order to their being able to work for their own support. The attendance at the chapel is fluctuating; sometimes we have a good congregation, especially on the Lord's day morning and evening; and almost every morning, we have some persons who drop in, as owing to the public situation of the chapel, the people on the roads to the right and left hear every word as they are passing. I am sorry I cannot add that "many are seeking the Lord." I have sometimes witnessed great attention, and have been elated by overhearing expressions of great approbation; but alas, here it seems to rest.

Brother Thompson has just passed down here, on his way from Delhi to Serampore. Twenty-four years ago he occupied this station (Patna) and remained here for six years. Things are now, I hope, through the grace of God much changed—the Society have now a station here, and a chapel built, and a church formed consisting of eleven members—five Europeans, and six natives; and I am not without hopes (may the Lord realize them!) that we may soon increase.

JAMAICA.

In resuming our notices of the progress of the Mission in this important Colony, we have to announce that one of our devoted brethren, who has long and zealously laboured there, has been recently called to his eternal rest. We refer to Mr. Coultart, who expired at his residence at Tydenham, in the parish of St. Ann, on Tuesday, July 12th, the same day on which our friend Mr. Nichols departed in peace, as stated in our August number. Of the particulars of Mr. Coultart's removal, no account has reached us as yet from the scene of bereavement; but we hear from Mr. Phillippo, that the immediate occasion was the rupture of a blood-vessel, consequent on spasmodic affection. Mr. Clarke, of Jericho, whose station was the near-

est to Tydenham, hastened thither to attend and conduct the funeral services of his deceased and much-lamented friend and brother; and the solemn event was noticed and improved, on the next Sabbath, by our surviving Missionaries generally throughout the island.

Mr. Coultart had resided in Jamaica longer, by several years, than any of his brethren, having entered upon his labours at Kingston early in 1817. His personal and domestic afflictions have been great, and for many years he had to endure much opposition; but the hand of the Lord was with him, and few ministers, probably, have been more successful in awakening and converting sinners from the error of their way. In two or three years after he settled at Kingston, he was under the necessity of providing increased accommodation for his numerous hearers; and the spacious premises in East Queen Street, including a chapel capable of seating two thousand persons, a dwelling-house for the minister, and a school for the daily instruction of poor children, were built under his personal superintendance. Since Mr. Coultart's last return to Jamaica, he has been stationed at St. Ann's; and the pleasing accounts of his progress and extending labours in that very needy district must be fresh in the recollection of our readers. But the simple piety, transparent integrity, and warm benevolence of our deceased friend, were all insufficient to overcome the rooted prejudices still cherished, in some quarters, against the Missionary name and character. It was to him that we referred, when stating in our last number, that one of our brethren could procure no house to reside in, though several were going to ruin for want of being occupied. Little did the writer think, when penning that paragraph, that his much-respected brother had obtained elsewhere what was denied him on earth, and been welcomed into a house *not made with hands, eternal in the heavens.* It has now become an important question, how these important stations, thus suddenly bereaved of their senior pastor, are to be supplied. Our only resource is in the power, and faithfulness, and love of the Great Head of the church. Amidst all the ceaseless fluctuations which agitate and perplex us here, He is *the same yesterday, to-day, and for ever!*

We have already stated that the first meeting of the Jamaica Baptist Association took place at Kingston in the month of March last. It occupied three days; the services were well attended, and appear to have produced a very pleasing effect on the minds of the assembled brethren. "All were present," says Mr. Tinson, "but brother Abbott, who was unable to travel so far; nevertheless, as he assured us in his letters, he was with us in spirit; and never do I remember any previous meeting so entirely harmonious and interesting. There was no idling away of time—various matters were discussed, all, of course, connected with the Mission; and though on some points we differed, we differed in a spirit of kindness and forbearance, as though we had learned something of the temper of our Master. There was an evident disposition to listen to any suggestions for the benefit of the churches, and improvement of our plans; and if a more excellent method could be pointed out, to try it. O my dear friend, do help us to praise. I know not how to be thankful enough, and I believe it is the feeling of all. Such uninterrupted harmony and kind Christian feeling have prevailed throughout, as to convince us that God has heard prayer, and been with us of a truth."

On this pleasing occasion, sermons were preached by Mr. Coultart, on the *Pre-requisites to Christian Baptism,* and by Mr. Dexter, on the *Practical Influence of Christianity.* Mr. Tinson read a circular letter on *Conversion,* and the following account of the state of the churches, &c., was presented. It is obviously defective, and we have waited in the hope that a more complete copy would have reached us; but as we have not yet received any, we insert it in the form in which it was given at the Association.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Station commenced.	Increase for 1835. Baptized.	Received.	Restored.	Decrease for 1835. Died.	Dismissed.	Excommunicated.	No. of members.	Average attendance.	Number of Scholars. Day.	Evening.	Sunday.	No. of Marriages.
SURREY COUNTY.														
Belle Castle, St. Thomas in the East	Mr. Kingdon	1831	14	1	4	2	5	19	77	190		12	20	1
Morant Bay.....ditto	....	1831	19		1	1		1	79	180				
Long Bay.....ditto	....	1835		4		1				70				
Hanover Street, Kingston	Mr. Tinson	1826	25	27	10	7	3	11	517					10
Yallahs, St. David	....	1830	79	7	2	4		5	292	500				4
East Queen Street, Kingston	Mr. Gardner	1816	126	3	67	35	11	31	2802		250		90	22
Port Royal, Port Royal	....	1822	1	1	8	4		3	165					6
Mount Charles, St. Andrew	Mr. Whitehorne	1824	2							200				7
Brandon Hill....ditto	....	1835								120				
Scott's Hall, St. Mary	....	1834								100				
MIDDLESEX COUNTY.													30	
Spanish Town, St. Catherine	Mr. Phillippo	1819	340	9	25	18	6	23	1462		205	67	349	
Passage Fort ....ditto	....	1821								1000				
Highgate .....ditto	....	1834												
Kitsondale	....	1834												
Jericho, St. Thomas in the Vale	Mr. Clarke	1830	418		13	7		26	827	1750	30	170	100	
Lucky Valley....ditto	....	1834	62		6			7	114	250	12	87	107	
Spring Field, St. John	....	1834	28						34	200	23	97	98	183
Moneague, St. Ann	....	1834	11						31	300				
Guy's Hill, St. Thomas in the Vale	....	1834								200				
Old Harbour, St. Dorothy	Mr. Taylor								445	900	50			
Ebony Chapel, Vere	....	1829							249	1000				30
Four Paths, Clarendon	....			4					196	1000				
Port Maria, St. Mary	Mr. Baylis	1827	52	5	3	11	2	5	521	700			50	
Oracabessa .....ditto	....		82		2	9		4	336	600			30	
Bagnal's Vale	....									400				
St. Ann's Bay, St. Ann	Messrs. Coultart and Clark								25	650	8			
Brown's Town....ditto	....									1000				
Ocho Rios.....ditto	....								60	700				
Tydenham.....ditto	....	1835								400	6			
CORNWALL COUNTY.														
Falmouth, Trelawney	Mr. Knibb		299	1	31	22	66	12	1196	1600			200	
Refuge .....ditto	....	1831								800			170	347
Dee Side .....ditto	....	1831											160	
Stewart Town....ditto	Mr. Dexter								296	800	18		120	
Rio Bueno .....ditto	....								298	800			80	100
Mahoe Hill	....									300				
Montego Bay, St. James	Mr. Burchell	1822	560			201	31		2014	2800	150		510	420
Gurney's Mount, Hanover	....	1829	59						243	900				
Mount Carey, St. James	....	1835								380			480	
Shortwood.....ditto	....	1830								800			160	6
Fletcher's Grove	....	1835								900			160	46
Bethel Hill, Westmoreland	....	1835								360			180	5
Salter's Hill, St. James	Mr. Dendy	1821	122	8		17	68		679	1500			167	130
Bethtephil	....	1835	99	181		3	1	6	270	700			147	89
Greenwich Hill, St. James	....	1834								500			40	
Maroon Town, Trelawney	....	1835								350				
Savanna la Mar, Westmoreland	Mr. Hutchins	1829	55		15	5	1	7	191	900				18
Fuller's Field.....ditto	....	1827				2			19	220				5
Negril.....ditto	....	1835								120				
Mountain Side....ditto	....	1836								400		40		
Lucea, Hanover	Mr. Abbott	1830	156	13	13	7	17	4	321	700			50	13
Green Island.....ditto	....	1831	41	4				1	59	500				4
Mount ..Zion....ditto	....	1835								850				1

Of his own station (Hanover-street, Kingston), Mr. Tinson observes, "It is prosperous, as far as I can judge. The congregation has increased so as to fill the chapel, and sometimes there are many outside; the average attendance is about 500. There are several waiting for baptism, but I am

not in haste to baptize, though I can conscientiously say that I never do receive a candidate without the strictest inquiry as to knowledge and character, and am often fearful in regard to some that I keep back, lest I should offend in so doing. That I have been sometimes deceived, I am quite ready to admit; and such is the case with ministers in other countries. What makes me additionally careful in admitting candidates, and somewhat slow to baptize, is the shameless manner in which the ordinance is administered to hundreds of poor ignorant creatures from the country, by eight or nine self-appointed black and coloured preachers in Kingston, some of whom cannot read at all, nor scarce utter a single sentence intelligibly; and what is still worse, several of them are dishonest, quarrelsome, and licentious. Yet these men travel into the country, and by calumniating the missionaries, and flattering the people, lead many astray."

Mr. Gardner has had a renewed attack of indisposition, but expresses his thankfulness that although occasionally prevented from occupying the pulpit himself, he has found friends able and willing, at such seasons, to render him assistance. Alluding, we presume, to the fact we have just quoted from Mr. Tinson, he speaks of his peculiar anxiety on behalf of his poor, but numerous flock, "since they are so much exposed to the evil influence of those who seek not them, but theirs."

Mr. Samuel Whitehorne continues to conduct the day-school connected with Mr. Gardner's congregation, so as to advance his own reputation, and the welfare of his pupils. He has lately opened a Sabbath-school at Port Royal, where about eighty persons, adults and children, receive instruction. "It is very pleasing," he observes, "to see a grey-headed father standing in the same class with a little child, and both striving to read the Book of God."

Mr. Phillippo, writing from Spanish Town, under date of 24th May, mentions his conviction that another enlargement of his chapel in Spanish Town is becoming absolutely necessary. "It is now as full every sabbath as it was before the late addition was made; but on those sabbaths when there is no preaching at Passage Fort, or Highgate, full five hundred persons may be said to be without accommodation. On a sacrament sabbath the entire chapel (gallery excepted), which is one hundred feet by forty-five, will scarcely seat the communicants, so that the teachers and children of the Sunday-school, often amounting in number to nearly five hundred, are obliged to remain in the metropolitan school, while numbers of the hearers are obliged to go away, or sit or stand outside the chapel walls. Thus God has, in answer to the prayers of his church, opened an effectual door, and the question is, Will the church prove her sincerity by entering into it or not? O that she would rise in her might, and take possession of the inheritance which here awaits her reception!"

On the 1st of July, a public meeting was held at the New Metropolitan school-room of the progress of the pupils under the instruction of Mr. Shotton, at which Mr. Philippo presided. Many of our readers have kindly contributed towards this useful institution, either by money, or by forwarding articles to be sold in its behalf, and they will feel especially interested in the following extract of a communication from "An Episcopalian," inserted in the Royal Gazette of a few days after:

"The scholars went through the forms prescribed in their daily course of instruction; the younger class, composed of children from two to five years of age, excited particular attention from the peculiar interest arising from their age, their discipline, and their acquirements. The scholars, at large, went through a short examination in the general principles of some of the sciences, in grammar, and the knowledge of the derivation and meaning of words. The master gave some short but clear explanations of his system, and especially that part of it which bore the appearance rather of the ludicrous than the serious (clearly proving the advantage of it), and that portion of the transactions of the morning was closed by a concise but very interesting address from Mr. Phillippo, explanatory of the system and principles of the institution.

"About twelve o'clock the other large

school-room was thrown open as a bazaar, in which, it is but justice to say, there was a display of curious, useful, and elegant articles, which would have done credit to a similar exhibition in England; many of them contributed by the charitable industry of an exacted benevolence, which the gratitude of the managers would fain have more particularly acknowledged, but for the restraints imposed by their respect. Mrs. Phillippo, assisted by several other ladies, performed the laborious duties of this establishment.

About four o'clock, an entertainment for the children was served in the school-room yard, and a number, nearly about six hundred, sat down to an excellent and abundant meal. The little performers here again acted their parts to admiration, and the sun went down upon a day of gratification, which from its rare combination of novelty, utility, and unmixed rational enjoyment, will, it may be hoped, be remembered, not only in the annals of the metropolis of Jamaica, but in the imperishable records of the good deeds of mankind.

During the performances in the school several affecting hymns were sung by the children, accompanied by the Rev. Mr. Taylor on the seraphine, with a very fine effect, and that gentleman was good enough to indulge the visitors of the bazaar, who were extremely numerous and respectable, with occasional performances on that delightful instrument.

The absent friends of the school and of education will be pleased to hear that, in every respect, did the occurrences of of the day, including the profits of the bazaar, more than answer the expectations of those who had planned and those who had encouraged it; and to that part of the community, if any such there be, who lost its enjoyments from indifference, from attention to interests erroneously deemed superior, or unhappily from prejudice, it may, perhaps, be permitted to offer a respectful condolence.

(To be continued.)

LETTERS LATELY RECEIVED.

East Indies—Rev. W. H. Pearce, Calcutta, April 2. James Thomas, Sulkea, March 28. J. Williamson, Sewry, March 14. G. Bruckner, Samarang, Feb. 4.

West Indies.—Rev. F. Gardner, Kingston, May 31. J. Tinson, June 4, July 18. J. Phillippo, June 1. J. Coultart, June 14, and 21. B. B. Dexter, June 18. J. Kingdon, June 7, and 26, July 1. J. Hutchins, June 7. J. Clarke, June 22. H. C. Taylor, June 14. W. Knibb, June 24, and 28. T. Burchell, July 3, and Messrs. Burchell, Knibb, Abbott, Dexter, and Hutchins, June 1.

Rev. E. F. Quant, Turk's Islands, July 12. J. Bourn, June 9.

HOME PROCEEDINGS.

SUSSEX AUXILIARY.

The services connected with the second anniversary of this society commenced on Lord's-day, Aug. 14, when sermons were preached at Hailsham, by Rev. H. Burgess; at Lewes, by Rev. W. Davies; at Brighton, by Rev. T. Shirley, and G. Pritchard; and at Barcombe, Newick, and Uckfield, by Rev. J. M. Soule.

The annual meeting of the Auxiliary was held on the evening of the 16th, at the Town Hall, Brighton, which was kindly granted by the Commissioners for the occasion. The chair was taken by W. H. Puget, Esq. The several resolutions were proposed and seconded by Messrs. Shirley, Burgess, Edwards, Pritchard, Savory, Packer, Carr, and Saunders. The meeting excited considerable interest, and was both numerously and respectably attended. Public meetings were also held at Lewes, on the Monday evening, and at Uckfield on Wednesday. At the latter place a branch society was formed which is zealously conducted. It is devoutly hoped that the growing interest which the churches in Sussex manifest in the mission, and their determination to afford it their support, will so operate, as under the divine blessing, to promote their own prosperity while they are aiding in the spread of the gospel in heathen lands. J. M. S.

Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1836, not including individual subscriptions.

Gloucestershire Auxiliary, by Mr. P. King, Treasurer:

Chalford	2	12	0
Coleford	10	0	0
Eastcombes	1	5	2
Hampton	10	0	0
Kingstanley	13	3	4
Nupend	1	0	0
Painswick	0	13	0
Shortwood	39	5	8
Sodbury	6	0	0
Stroud	25	0	0
Thornbury	6	0	3
Woodchester	2	0	0
Wootton-under-Edge	10	1	3
			127 0 8

Ravensthorpe and Lamport, by Rev. W. Gray — 3 13 6

Perth, North United Associate Congregation Juvenile Society — 6 13 0

Worcestershire Auxiliary, by Mr. J. Ricketts, Treasurer:

Astwood	5	1	0
Alcester	13	11	7
Bromsgrove	6	10	0
Cheltenham	31	10	1
Evesham	23	5	7
Hereford	14	3	0
Kingston	6	19	4
Kidderminster	10	0	0
Ledbury	6	3	3
Lench	2	11	0
Pershore	16	15	7
Ross	13	2	6
Ryeford	4	4	1
Tewkesbury	50	4	6
Upton	9	10	0
Winchcombe	8	2	9
Westmancote	4	0	0
Worcester	61	16	6
			287 10 9

Upottery collection, by the Rev. S. Hatch — 1 10 0

Manchester, George Street, &c., by Rev. John Aldis — 94 19 2

Ashton-under Line, by the Rev. D. Marsh — 6 14 0

Alie Street collection, by the Rev. P. Dickerson — 3 10 6

Sussex Auxiliary, by Rev. J. M. Sowle:

Brighton	43	7	6
Lewes	25	3	0
Uckfield	6	0	6
Newick	2	15	1
Barcombe	1	5	0
			78 11 1

South Devon, &c., by Rev. J. Nicholson:

Brixham	2	16	0
Dartmouth	3	0	8
Calstock, 1834, & 1835	43	19	4
			49 16 0

P. S. Two remittances have been received from South Wales, which will be duly acknowledged when the journey is completed.

DONATIONS.

Joseph Gurney, Esq., for *Chitpore*.....2d donation	100	0	0
Mrs. Masters, for *Chitpore*	20	0	0
Peckham, by Miss Dudley, for Rev. J. M. Phillippo, *Spanish Town*	39	15	0
Friend, towards sending a missionary to Ceylon	10	0	0
Friend, by Treasurer	10	0	0
Friend, by the Secretary	10	0	0
D. E. T., for *Jamaica*	5	0	0
T. G.	2	2	0
Sir Thomas Bloomfield, Bart., by Rev. W. Savory, *Brighton*	1	0	0
Mr. John Maun, *Cottenham*	1	0	0

LEGACY.

Miss Sarah Bwye, late of Tottenham — 19 0 0

P.S. The following Contributions from West Kent, by Rev. William Groser, were by an oversight omitted in the last Annual Report.

Borough Green:

Mr. W. Fremlin, 2 years	2	0	0

Eynsford:

Attwood, Mr.	1	1	0
Rogers, Rev. J.	1	0	0
Turner, Mr. J. *Brasted*	1	1	0
Collection at the Annual Meeting	10	0	0
			13 2 0

Malling:

Collected by Mrs. Collings	1	16	8
Collected by Mr. J. Diplock, jun.	2	0	0
			3 16 8

Maidstone:

Beeching, Mr.	0	10	0
Bentlif, Mrs.	1	0	0
Bentlif, Mr. G. A.	1	0	0
Bentlif, Misses	0	13	0
Clarke, Mrs.	0	10	6
Clever, Mr. & Family	1	4	4
Craig, Mrs.	2	2	0
Edmett, Mrs.	0	12	0
Golding, Mr.	0	10	6
Johnson, Mrs.	0	10	6
Laker, Mr. & Mrs.	1	5	4
Marchant, Mrs.	0	10	0
Prance, Miss	2	2	0
Two Friends by Miss Prance	1	0	0
Stanger, Mr. & Family	1	6	0
Stephens, Mr. & Mrs.	1	0	0
Syckelmoore, Mr. W's box	0	12	0
Sums under 10s.	4	10	7
			20 18 9

Staplehurst:

Ballard, Mr. W.	1	0	0
Ballard, Mr. E.	0	5	0
Jennings, Mr.	0	10	0
Jull, Mr. and Mrs.	2	0	0
			3 15 0

Tenterden:

Friends, by the Rev. G. W. Moulton	3	13	0

EXTRA SUBSCRIPTIONS.

D. Curling, Esq.	2	0	0
W. Sellon, Esq.	1	0	0
Mr. Samuel Holdsworth	1	1	0
Mr. Joel Mann	1	1	0
Rev. Mr. Stewart, Sawbridgeworth.	2	0	0
Pontesbury, and vicinity, by Rev. J. Francis	3	15	0
Shortwood, Friends, by Mr. P. King	4	0	0
Mr. John Foulger	5	0	0
W. P. Bartlett, Esq.	20	0	0
Moses Poole, Esq.	5	5	0
Thomas Caddick, Esq. Tewkesbury.	50	0	0
L. Winterbotham, Esq. ....do.	10	0	0
J. B. Lewis, Esq. ....do.	5	0	0
George Freeman, Esq. ....do.	5	0	0
J. Hartland, Esq. ....do.	2	0	0
Mrs. Caddick ....do.	1	0	0
Mrs. How ....do.	1	0	0
Miss Jones ....do.	1	0	0
Four Friends ....do.	1	2	0
Rev. W. H. Murch	5	0	6
Friends at Frome, by W. C.	4	0	0
Mr. Toswill, Budleigh	0	10	0
Mrs. Page, Trowbridge	10	0	0
A. B.	0	10	0
G. Birnie, Esq.	2	2	0
Y. Z.	2	0	0
Mr. S. Marshall	1	1	0
Mrs. Satchell	1	0	0
G. B. Hart, Esq.	2	2	0
Mrs. Silver	1	1	0
David Wire, Esq.	2	2	0
Mr. J. Dunt, jun.	1	1	0

Olney, Mr. D. & Friends				20	0 0
Friend, by Rev. J. Summers, *Bristol*				5	0 0
Amicus, *Liverpool*				5	0 0
Ipswich, Friends, by Mr. Pollard				37	17 6
Royston, by Mr. John Pendered:					
X. Y. Z.	5	5	0		
W. H. Nash, Esq.	5	0	0		
Mrs. V. Beldam	1	0	0		
Rev. J. Medway	1	1	0		
Collected by Mrs. Pigot	1	4	6		
Collected by Miss Wedd	0	9	0		
Sums under 20s	4	5	6		
				18	5 0
Hackney:					
Dr. Cox	5	0	0		
Mr. Dupree	5	0	0		
Mr. Luntley	5	0	0		
Mr. Smith	10	0	0		
Mr. W. Collins	5	0	0		
Mr. Gouldsmith	5	0	0		
Mrs. Gouldsmith	5	0	0		
Mrs. Waters	2	0	0		
Mr. Cotton	2	0	0		
Mr. Allan	2	0	0		
Mrs. Hoby	1	0	0		
Mr. Lacey	1	0	0		
Sums under 20s	2	9	6		
Collected by Mrs Cox	1	12	6		
Do. per M. A. Newport	1	5	0		
				55	7 0

CARDS.

Camberwell:			
Miss Beeby	1	10	0
M. B. J.	7	0	0
Asbford:			
Mrs. Payne	3	18	0
St. Albans:			
Miss Avis	1	6	2
Miss Lewis	1	2	8
Miss J. W. Young	2	16	0
Misses Upton	0	11	8
Miss Wells	1	3	6
Shrewsbury:			
Miss Hilditch	2	2	6
Northampton:			
Master J. Brown	0	10	6
Milton:			
Miss Dent	5	0	0
Canterbury:			
Miss Philpot	4	0	6

Mrs. Shrubsole	1	0	0
Mrs. West	3	12	6
Mrs. Woodhams	2	2	6
London:			
G. O. Stanger	0	16	11
Woodstock:			
Miss Farrell	0	14	6
Mrs. Reedy	0	7	0
Miss L. Rooke	1	8	6
Astwood:			
Miss——	0	5	0
Towcester:			
Miss Gallard	2	5	2
Exeter:			
Mrs. Lillycrop	3	10	0
Miss Culverwell	0	10	0
Miss Cockran	0	5	1

Our readers will perceive that various kind additions have been made to our Extra Subscription list during the past month. It is requested that whatever sums may have been subscribed for this object, but not yet paid in, may be transmitted to Fen-court as soon as convenient to our friends; as it is desirable to bring this account to a close.

It will be observed that one kind friend has responded to the appeal in our last number, by sending Ten Pounds towards providing another missionary for Ceylon; and a donation to the same amount will be forthcoming from another quarter, towards that desirable object. Each of these sums are spontaneously presented by parties who have borne their full share in the Extra Subscription. We trust they will be followed up by others, so that the Committee may be enabled speedily to accomplish the several objects specified in our last number.

TO CORRESPONDENTS.

A large case, from Birmingham, for Mr. Burchell, of Montego Bay; a box from Mrs. Overbury, for Mr. Kingdon; two parcels of books, for Mr. Phillippo, from Miss Dudley; and a parcel of children's clothing, for Mr. Quant, from Mrs. Risdon, are thankfully acknowledged, and shall be forwarded the first convenient opportunity.

The committee return their thanks, also, to friends at Harlow, for a box of baby-linen, &c.; and to Mr. Sloan, for a parcel of Evangelical Magazines. Our friend at Oxford is informed that the watch, chain, and seal, kindly presented by P. K. has been valued at Five Pounds.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1836.

EDITORIAL REMARKS.

FROM papers forwarded by correspondents to the Essay department, we have selected the most appropriate as introducing subjects of practical utility. Several communications on the all-absorbing question of slavery, are referred, because they breathe a spirit of complaint against public measures, which it is not considered advisable to cherish or extend. The first article, signed, "A Warm Abolitionist," will place before the reader a problem which at present invites a serious, prayerful, and earnest investigation. Whether it be right to excommunicate a man, or a church, or any number of churches, simply because they possess property in slaves, or because they allow a Christian brother to hold a man in slavery, must be decided by an appeal to Scripture. This is the only authority to which we can submit; and, when the question is decided, the decision will apply to slavery, as such, all over the world; and every slave-holder in the church must in the same way, and on the same terms, be subject to the law of our Lord.

On this great and solemn subject, we have not, at present, stated our opinion; because we wish to reserve our pages for the unfettered use of our correspondents. But we premise, that whilst the trust reposed in us is continued—because it is our duty to seek the welfare and peace of the whole denomination—we cannot admit such papers as revive old aggrievances, and censure what nothing can change. If all the papers of this character that come to our hands were published, every other business must be suspended, and the number of our pages doubled to find room; and, when the spectacle had been exhibited, all mankind might weep over the weakness displayed on either side.

Temperance is a Christian virtue; and whilst it forms a proof of healthy principle, it is necessary to success in all affairs.

Perhaps we may be condemned for overstepping our province; but, nevertheless, as nothing on these subjects is furnished from more able pens, we will venture to state two points connected with the question submitted to our brethren; a careful regard to which seems essential to unity and peaceful co-operation. First, whatever the opinion to which they may arrive respecting the divine authority of excommunication in the case of slavery, the brethren ought to be very careful how they plead for a *premature* and *inconsistent* excommunication. If, without personal confession and repentance, one sinner withdraws from another on account of some crime which was common to both; the just reply of his fellow will be, "Physician, heal thyself." And if he has repented, and withdraws, without proper expostulation, he will violate the law of his Redeemer. Let this point be calmly and fully considered therefore, whenever our brethren come to the great and dreadful act of excommunication. But, secondly, and on the other side, whatever the opinion to which the brethren

may arrive respecting the Divine authority of excommunication in the case of slavery, there can be no doubt respecting their duty in all those cases wherein the existence of slavery is pleaded to justify a known violation of divine law. Thus, if a man commit adultery, and plead that the woman was his slave, he ought to be excommunicated notwithstanding. If he forcibly separate a husband from his wife, or a wife from her husband, though he plead that they were his slaves, he should be excommunicated, because our Lord hath said, "What God hath joined together, let no man put asunder." Or, generally, if any member of any church commit any injury against any other human being whatever, or withhold any just demand; though he plead that the sufferer was his slave, or that he was a man of colour, such wilful violence should be visited with excommunication; and its author should be made, through discipline, to feel, that he cannot despise the law of God with impunity, or plead the misfortune of his victim in justification of his crime. Fornication, covetousness, murder, and every other crime for which God has ordained the rebuke of excommunication, should be thus dealt with by his servants. It is not enough, as our present correspondent intimates, that a possibility of mistake be pleaded as an excuse: charity might lead us to hope for this in many cases; and the reality of its existence can only be known by the Searcher of hearts. All that a church should consider is, first, Whether the case be one against which the law of excommunication is written in Scripture? and, secondly, Whether the excommunication be properly administered? When such a case of rebellion is clearly proved against any communicant, his continuance in the church involves an unjust judgment in his favour: "But he who saith to the wicked, Thou art righteous, him shall the people curse, nations shall abhor him." And in every case, though we are bound to exercise charity towards the oppressor, we can never withhold compassion from the sufferer without guilt, for "whoso stoppeth his ear to the cry of the poor, he also shall cry himself, and shall not be heard."

The paper on the low state of our churches presents a solemn call for self-examination and humble prayer before God.

From the Northampton Mercury we learn, that a clergyman subscribing himself G. S. R., has honoured us by a very long quotation from the papers of two correspondents in our number for August last, under the titles of "Cautions to Nonconformists," and "The Use Believers should make of each other's Failings." His object is to show, that their sentiments are discordant, and to implicate the consistency of the Editor in admitting both. Our friends will deal with him as they think proper, but we entirely disclaim all right to his sympathy. It is our honour to be favoured with friends whose statements of truth are convincing, and can never be met by contradiction; while their exhortations to Christian charity are full of simplicity and force. In the use we make of our brother's failings, there is great room for self-examination and carefulness; but charity itself does not require us to leave those failings uncorrected, especially when they are so gross, and are retained with such tenacity as those which are cherished in the Church of England.

EDITORS.

ON COMMUNION WITH SLAVEHOLDERS.

To the Editor of the Baptist Magazine.

SIR,

THOUGH no one rejoices more than the writer, in the efforts now made on both sides of the Atlantic to awaken the dormant consciences of American Christians on the subject of slavery, it is yet deeply to be regretted

that on one point the zeal of some of our fellow-christians appears to be severed from charity. I allude to the resolutions passed at various meetings, renouncing all intercourse and communion with professing Christians who are slave-holders. But before I proceed to combat this (as it appears to me) serious error, lest I should incur, even for a moment, the suspicion of an intention to palliate the enormous evil of slavery, I will at once express my conviction, that it is a crime which, almost more than any other ever sanctioned by law in a Christian country, bears upon its unblushing front the very sign and seal of its great author, the prince of darkness.

In all the measures adopted by British Christians to aid the cause of abolition in America, I fully concur; and entirely sympathize in the conviction that, if intercourse with our fellow-christians there can be maintained only by silence respecting this great duty of humanity and religion, we must, however reluctantly, relinquish it, rather than disobey God by suffering "sin upon a brother" without reproof: but if we go beyond this, denounce instead of reason, and exclude instead of persuade, we shall, I conceive, violate charity through an excess of zeal, and materially injure the great cause we are so anxious to promote. The degree of forbearance we are required to manifest towards Christians who violate duties they owe to God or their neighbour, through ignorance and prejudice, is a subject that has not yet received the consideration its importance demands, though we all must admit that such forbearance is absolutely essential to the continuance of any union in a church yet so imperfect. To decide by a well-defined rule what omissions of duty *are* or *are not* consistent with a sincere conscience, would be impossible; because this will depend on the degree of illumination enjoyed by the individuals in question. If any one deny this, he must deny that Calvin, who through prejudice committed a legalized murder, and many other eminent Reformers in our own land, whose otherwise untarnished names are stained with the crime of persecution, could have been Christians. But it will, perhaps, be said, that there is no comparison between the means of knowledge enjoyed by these ancient persecutors, and by the American slaveholders: and we readily admit, that very far less excuse can be made for the latter than the former: yet we are entirely convinced, that there is a sufficient deprivation of light in their consciences on this point to render their sincerity *possible*, and our denial of their piety an uncharitable judgment. There are one or two cases of flagrant violation of the rights of others, practised in our own country, even by eminent Christians, whose consciences are obscured by long established legalized sins, and are assuredly committed by Christian soldiers, who go forth to settle national quarrels by the sword, and kill without remorse wherever and whosoever they are commanded to destroy; and who, if serving in the West Indies, would not have hesitated to shoot at an assembly of negroes if required to do so, and murder the slave who asked only that he might be free. Dissenters also, who have suffered distraint for church-rates or tithes, must

regard the individuals who inflicted this wrong as guilty of a gross violation of their rights, yet they would not refuse to meet the churchwarden or clergyman as a fellow-christian, notwithstanding he had committed this sin; and it cannot be said that equal means are not employed to enlighten *their* ignorance *here*, as to diffuse just views of mercy in the *southern states* of America. In estimating, indeed, the relative amount of sin in this respect, between the actual holders of slaves in the south, and their abettors or apologists in the north, perhaps the latter would be found the least excusable. We can, indeed, regard those only of our American brethren *entirely* consistent who are active members of abolition societies: otherwise, in our opinion, they neglect one of the most efficient means of destroying this great national crime. If, therefore, we require a *perfect* performance of *every* duty to the oppressed slaves as a title to communion, we must confine it to avowed abolitionists, and then we must *exclude* such men as Dr. Sharp, and Dr. Sprague (to mention only two distinguished individuals of different denominations); and whether they are likely to be converted to the abolition cause by such a proceeding, let charity and common sense judge. All unjust punishment will rivet, instead of loosing, the bonds of prejudice; and it is one of the most injurious effects of the uncharitable zeal we are endeavouring to combat, that it will prevent the intercourse with American Christians, so likely to enlighten their minds on this important topic. When that eminent advocate of the abolition cause in America, Dr. Cox, of Albany, visited this country, it was not by excluding him from British hospitality and Christian intercourse that such a happy change in his views on this great question was produced; and we shall assuredly find in future, that the sublime moral warfare in which English and American abolitionists are engaged, will be retarded or promoted, just in proportion as they employ the weapons of unhallowed passion or of holy zeal. It is undoubtedly a difficult exercise of candour for us to believe, that an American Christian can be *sincerely* ignorant regarding a duty of humanity and religion, which seems to us written as with a sunbeam in the "golden rule" of morals; yet if we consider how many Christians in every country habitually disregard, through the power of prejudice, other duties to God which appear to us equally clear, it will render us more tolerant respecting the great error in question. Let us only continue to entreat, exhort, and reprove in the spirit of Christian love; and before that period of general illumination arrives, in which slaveholding must become a violation of conscience, we need not fear that every slave in America and the British dominions will be free. The forbearance of the Divine Head of the church towards the national prejudices and sins existing in the first period of the gospel is strikingly apparent; and there is one example which bears directly on the point at issue, in the conduct pursued by the apostle towards Philemon and Onesimus: for while his entreaty on behalf of the latter, that his master would regard him no longer "as a servant," but as a "brother beloved," clearly im-

plies an expectation that he would be set free; yet there is no threat of exclusion from the church, if this request was not granted. The apostle, writing under the influence of inspired wisdom, used the means best adapted to influence Philemon to act rightly in the affair, in which his interest and his prejudices were likely to be opposed to the duty required of him. He appealed to his conscience through his affections, and urged him by every motive of gratitude to God and to himself, as well as by the inferior one of self-interest, to show kindness to his slave. Let this example be our model in our remonstrances and entreaties to the Christian slaveholders of America; and our efforts will soon be followed by the happiest consequences. The *system* of slavery, with all its horrible results of licentiousness and cruelty, which make us blush for human nature, cannot be denounced in language too strong; for what terms can adequately describe its atrocity? But it must be remembered, that the *character* of the *system* would be most unjustly applied to multitudes of those who are mixed up with it, and who deplore the evils they mistakenly suppose they can do nothing to remove. American Christians appear at present to be in that state of inquiry and irritation, which indicates a willingness to receive the truth, or the struggles of self-interest, pride, and prejudice, while reluctantly opening the eye to admit its entrance; and let us not by uncharitable violence erect a barrier against its progress. I do not, Sir, claim the insertion of these observations, from your candour, because I am ignorant of your own views on the subject; but I conclude you will consider it due to those who differ from their friends on this one point, to allow them an opportunity of stating their opinions in your pages, which are much and properly occupied by the absorbing topic to which they relate, and you will thus promote that free discussion which is the best means of removing error. If the writer has fallen into this latter evil, some of your readers will doubtless endeavour to afford illumination, which will be readily received by

Yours, &c.,

A Warm Abolitionist.

BENGALEE NEW TESTAMENT.

Strictures on a Pamphlet, entitled, "The Bible Society Vindicated, in its Decision respecting the Bengalee New Testament; being an Appeal to the Baptist Denomination from the Judgment of the General Meeting of the Baptist Union. By Elihu, Pastor of a Baptist Church, and Secretary of a Branch Bible Society." *Pp.* 52. *Wightman, Paternoster Row.*

It is most desirable, that, in the Christian church, unity and love should harmonize all parties, and consolidate all operations; for by this means the world will receive an irresistible proof of our Lord's divine authority and power. Knowing this, the enemy of souls has ever used his utmost strength to render that union as difficult as possible. As a denomination we have felt, through the last year or two, the baneful influence of this pernicious policy.

On every side the adversary seems to be saying, "Divide them, and destroy their operations." But, hitherto the Lord hath helped us; and though the firebrand is again thrown into our temples, I trust that it will be extinguished without any very considerable conflagration.

At the last annual meeting of the Baptist Union, the case of our Calcutta version of the New Testament, was laid before our brethren, when it was resolved to present a protest against its resolution, to the committee of the British and Foreign Bible Society, in order, if possible, by any means, to prevent a division amongst its friends. In the ordinary course of business, a copy of this protest was sent to the Rev. —— ——, of ——,* with a request that he would return it with his signature. Though a member of the union, he was not bound to sign the protest if he did not approve it; but, he was bound not to have published it without some previous correspondence with that society. Of this he seems to be conscious; but he has nevertheless given it to the public with an answer, under the signature of Elihu, having this for his motto, "I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth him understanding."

His precipitancy in publishing what was confidential, and his vehemence in dishonouring a body in which he was received as a brother, prove that 'there *is a spirit in the man*;' but the gross absurdities and contradictions with which his pamphlet abounds, show also that, at present, his "inspiration," whatever else it has imparted, has not given him much "understanding."

In the second chapter of these inspirations, Elihu states the question; but the artful way in which it is stated, will scarcely justify his assumption of divine authority. He does not state that this Calcutta version was the first introduced to India; but he endeavours to leave the impression, and argues on the hypothesis, that this was the first version introduced to the society in India. The committee appears, therefore, as in the act of dealing with a new case, for which, he says, there was no law. Whether the Bible Society has any law for the case or not, is scarcely worthy of consideration now. The case was not a new one. Versions in which *βαπτιζω*, with its derivatives, are translated, were circulated on the continent by the society, and continue to be so. In India, the Serampore versions, in which these words are all translated, received the Society's support. The Calcutta brethren prepared their version under the full confidence, that this support would still be obtained; if not from the auxiliary, yet certainly from the parent Society; but when they presented the copies of their work, which had already received the highest testimonials for accuracy, and which they conscientiously believe, contained the whole truth, and nothing but the truth; they were asked to give it up, that the auxiliary might print and circulate it, with the words in question modified in such a way, as the brethren opposed to baptism might suggest.

* The name of my brother is still retained a secret, in hope of his speedy repentance.

Some importance attaches to the causes which led to this proposal of the auxiliary. The reader will bear in mind, that when Dr. Carey went to India, he could neither go in an English ship, nor settle in the English territory; he had to find shelter in a colony of Denmark. There were no Pædobaptists there then; but afterwards, when the way was opened by his perseverance, they followed and formed their settlements. They, however, found this serious difficulty. When any Indian was converted, and introduced to their churches, as soon as he could read the Scripture, he discovered that the sprinkling he received on his admission to the church, was not that immersion in water which Christ commanded. In some instances the complaints which followed were met with indifference, the missionary replying, "that he would dip them all if they liked:" no one could help perceiving, however, that this lightness used by the minister of Christ, in reference to a positive ordinance, administered in the name of the Father, the Son, and the Holy Spirit, must lead to lightness in reference to every other commandment, and, eventually, to the whole system in which they are included. It was, therefore, necessary to conceal the truth by obtaining a version, in which the words were retained untranslated. Such a version was obtained: but, in other respects so inaccurate, that a learned independent minister in our metropolis, while the question was before the Parent Society in Earl-street, complained, that they were obliged to circulate a version of no more value than so much waste paper, in comparison with ours, simply because we would not give up these few words. Consequently, every energy was used to obtain the command of Mr. Yates's version. The Calcutta Auxiliary — in which, since the Bishopric of Calcutta has brought its energies into that work, the Pædobaptists have the majority—wrote to the Parent Society, requesting that no supplies might be granted here, whilst they have determined that no supplies shall be granted there, until the version be modified to their views; and with this resolution the Parent Society has finally agreed.

By these facts it is clearly demonstrated:—1. That the ceremony imposed by our Antibaptistical brethren can never be maintained, where free and unprejudiced inquirers possess a faithful translation of the word of God. —2. That the Bible Society has changed its former practice, and withheld its support from the Calcutta version, in order to secure for the Antibaptists the only shield under which their controversy can be maintained.

Where then was the "understanding" of "Elihu," when he wrote in capital letters. "The Bible Society is Catholic, and the Protest is Sectarian."

But Elihu has a critical friend, by whom he has been assisted to learn, that βαπτιζω does not simply mean to immerse. Nay, more, that "in applying the word *baptize* to the sprinkling a sincere Christian, at his putting on a public profession, the word is correct as to infinitely the greater part of the meaning, though, as we believe, incorrect as to the minute circumstances of the outward action." Whether this learned friend be inspired also, it is hard to tell; but, he seems to

have confounded the import of a Greek phrase, with the meaning of a Greek verb. *To baptize* is to immerse and nothing else; but *to baptize into* a dispensation, (say, for instance, into that of Moses), is to initiate by immersion. This, however, is a blunder into which the illiterate might easily fall, especially when inflated with the idea of "inspiration." But there is also another circumstance that might have misled them. When a word is transferred from its original language into another, it soon obtains a modified sense from the different circumstances under which it comes to be used. Hence, the word *baptize*, in English, has been used by some as synonymous with *initiate;* but this is not the meaning of the Greek word in Scripture. Suppose, however, that this were really the fact, and that immerse were not the real meaning of the word; why did not the Antibaptists propose another rendering? The answer is plain; they had proposed another rendering, and Mr. Greenfield had shown, in his tract on the Mahratta version, that no other meaning but that adopted by our brethren could be used without reducing the passages in which it occurs, to complete absurdity.

Respecting its original compact, Elihu states, that, "the Bible Society has, by common consent, hitherto been a Catholic institution, laying down no laws, and adopting no measures, which could connect it with any particular party. If it has now become sectarian, it must be by some new course of conduct, by which its neutrality is sacrificed." This is true; and the "new course of conduct, by which its neutrality is sacrificed," consists in the refusal of support to that version, which, as far as the disputed points are concerned, had formerly been assisted by the Society; and, in giving to one section of its members the power of sitting in judgment on the conscientious translations of the other. If the Antibaptists had produced a version in which a different rendering of the disputed words was adopted, they might with propriety have claimed assistance; but they had no right to demand the rejection of ours, until our consciences were subjected to their judgments. If, however, the predominating members of the Bible Society are determined to dissolve the union of all denominations, they ought to say so; and if they would refund the amount subscribed by Baptists, in aid of the Antibaptistical version of England, no occasion would remain for seeking any further help.

Elihu begs to express his belief, that, "with regard to both the *mode* and the *subject*, the people called Baptists are right." He "thinks" also, "that, *as far as a desire to discover the truth* is concerned; the grand doctrine of the atonement and baptism should occupy the same place." And "with modesty" !!! "That the settlement of this question must precede the conversion of the world." If such be really his sentiments, how will he justify the vulgar and sarcastical rebukes he has heaped upon his brethren, for faithfully adhering to what he himself believes to be true, and of so great importance? Was it "the inspiration of the Almighty" that gave him such an "understanding?"

If Elihu chose to treat the protest thus dishonourably, what reason had he for attacking the de-

putation," and the meeting of the union? It would be kind if some friend would remind him, that such conduct is beneath contempt; and, that it will find no apology, but such as may be supplied from his total ignorance of the proceedings he endeavours to depreciate.

With respect to the union, there is one substantial source of encouragement, supplied in the present state of its affairs, when compared with the life of our Lord. He chose his measures with the utmost care, and executed them with extreme tenderness; but their efficiency was seen in their effect. To the enemies of truth they were like caustic in a wound; those who would not forsake their errors, writhed under his discipline. By similar results the united brethren should be encouraged to hope, that they are following in the same track; for such efforts would not be made to divide our denomination, unless the enemy knew that the measures before us are of great importance.

Elihu will excuse the infirmity of one who has no claim to inspiration; but after a very careful reading of his tract, it does not appear as though it could have been the production of one mind. Precipitancy is there mingled with prudence in such a way as seems to indicate the operation of ripened policy in constructing the plan, whilst childish imbecility has failed in its execution. One might have supposed, that some friend advanced in years and experience, possessing sufficient influence over Elihu's confiding heart, had used that influence to make him the instrument of fixing the arena of this contest within the precincts of our own body, that he, with his new employers, retiring to some sheltered place, might watch the operation of his plan, and call the surrounding multitudes to observe our unity and brotherly affection. This suspicion may be entirely unfounded; and if so, so much the better: if not, that aged friend is not exalted by the movement, though Elihu is the more to be excused and pitied for having fallen into the snare.

But conjectures are of little use, and time will scarcely be well spent, in referring to measures which cannot be mended. The position of our whole body is obvious. We must not only support an inaccurate version of the Bible in our own language, —we must give up our right to confer an accurate translation on any other people whatever; or else we must raise funds ourselves to support this undertaking. The Bible Society has refused and continues to refuse its support, until the versions we originate are modified by the judgment of our opponents.

Whether the united brethren will feel that this great subject justly merits their indifference, or that it forms a proper ground for their separation from each other, remains to be determined. But being an eye-witness of the whole proceeding, I am able to bear an unqualified testimony to the following facts.

1. That the position in which our body now stands with respect to the Bible Society, was taken some years since by the serious advice of those, in whom the whole body has long confided most firmly, both in town and country.

2. That they are brought to that position by those measures

of the Bible Society against which the protest is directed.

3. That the protest was not concocted by London brethren, but advised and resolved by brethren from the country.

4. That no subterfuge was used to get it adopted, but that the whole was most prayerfully considered in a special meeting, where, if Elihu had been present, and had any thing of worth to say, he might have been heard with seriousness, and would have obtained all the advantage of his wisdom in its modification.

Whilst, therefore, this right is fully recognized, and its exercise is fervently sought by all in London, the country brethren ought not, and it is confidently hoped, that they will not, suffer the insinuations of Elihu to diminish their wonted vigour, in supporting a portion of divine truth which has long been committed to their faithful protection.

C. Stovel.

THE LAND OF MIDIAN.

To the Editor of the Baptist Magazine.

Sir,

I send a few remarks touching "the position," or at least the extent, of the land of Midian; and in the absence of others more to the point, you may, perhaps, be disposed to insert them in the Magazine.

It seems from Scripture testimony, that "Horeb" is not the name of a mountain only, but of a district of mountains, of which Sinai forms a prominent part. Rephidim is said to be in "Horeb;" Exod. xvii.; and to this day, according to Dr. Mair, the rock smitten by Moses is to be seen in the wilderness of Rephidim. This place, however, is one stage distant from the wilderness of Sinai, which is also "in Horeb;" Num. xxxiii. 15; Deut. v. 2; Ps. cvi. 19. According to Burckhardt, Sinai is a prodigious pile of mountains, comprehending many separate peaks, and extending thirty or forty miles in diameter. This view of Horeb, and supposing it to lie between the eastern, and western arms of the Red Sea, gives a different aspect to the language of Exod. iii. 1; it lessens the difficulty of placing "the Midian of Jethro" on the *eastern* side of the Elanitic gulf, and it renders it next to impossible that it should be on the *western* side.

Of Jethro, when at Horeb, it is said, "He went his way to his own land;" and Hobab, being asked to journey with the Israelites, used similar language. These words, uttered at Sinai, set forth Midian as being more remote than any *probable* point at which we may place it on the western side. And if by "the backside of the desert," mentioned in Exod. iii. we must, according to Gesenius, understand the western side of it, the route of Moses with his flock is as little favourable to the idea of his living on the western, as on the eastern side of the gulf of Elah.

Supposing Midian to be on the eastern side, the language of Scripture will not allow it to be far south; nor does any thing else *require* it. The map in the Youth's Magazine places it in 28° 50′ Lat. and it is placed in about the same relative position by Dr. Prideaux. In support of

this let the following things be taken:

I. The wife of Moses is called a Cushite, Num. xii. 1. "Bochart has shown clearly that there was a country called Cush, in Arabia Petræa, which extends itself principally on the eastern shore of the Red Sea, and at its *northern extremity*." In proof of this, he quotes the text concerning Zipporah; the testimony of Josephus, Ptolemy, and Jerome, and the language of Habakkuk, iii. 7. See Calmet and Brown's Dict. Art. *Cush*; also Buxtorf, and Gesenius.

II. Jethro is called "the Kenite;" Judg. i. 16. Septuagint. Calmet informs us, that the Kenites are a people who dwelt west of the Dead Sea, and extended themselves far into Arabia Petræa." Art. *Kenite.*

Brown calls them "an ancient tribe that resided somewhere in the desert of Arabia, between the Dead Sea and the gulf of Elah, if not further to the north-west." Art. *Kenite.*

The Midianites seem to be a distinct tribe, if not a distinct race, from the Kenites: the former sprang from Midian, the son of Abraham; Gen. xxv. 4; the latter existed before Midian was born, Gen. xv. 19. The Midianites dwelt *mostly* on the east of the Dead Sea; they tempted Israel at Baal-peor, and were routed by Eleazar; Num. xxxi.; and lastly by Gideon, Judg. viii. 28.

The Kenites dwelt on the south of Judea; 1 Sam. xxvii. 10; and were favourably regarded by Saul for the sake of Jethro; 1 Sam. xv. 6. They were carried captive with the Jews; Num. xxiv. 21, 22, and lived as proselytes among them afterwards under the name of Rechabites; 1 Chron. ii. 25. How or when the Midianites and the Kenites became united, so that Jethro was called after both names, it may be impossible to determine. See Bishop Newton, pp. 74 and 75.

III. Ibn Hankal, describing the Red Sea: says, "Leaving *Madyan* it comes to Ailah, which is under the 29th degree of latitude. From Ailah the sea bends southward as far as Altour, which is Mount Sinai, that by a very high cape, jutting out into the sea, divides it into two arms," &c. See Calmet, Art. *Ailah.*

"Midian is a country in Arabia Petræa, on the eastern coast of the Red Sea, not far from Mount Sinai. This place is still called by the Arabs the Midian of Jethro. *Abulfeda*, speaking of it, says, 'Madyan is a city in ruins, on the shore of the Red Sea, opposite to the Tabuc, from which it is distant about six days' journey. At Midian may be seen the famous well at which Moses watered the flocks of Jethro. This city was the capital of the tribe of Midian, in the days of the Israelites.'" Comp. Bible, note on Exod. iv. 19.

As the question, after all, may be thought more curious than useful, I here subscribe myself,

Yours truly,

DAVID WASSELL.

Fairford.

THE LOW STATE OF CHRISTIAN CHURCHES.

To the Editor of the Baptist Magazine.

SIR,

THE following sentence is taken from a sermon preached by Dr. Reed, before the Surrey Mission, &c., and published at their request: "My mature conviction,"

says the Doctor, "is, that neither here nor elsewhere are the churches, as a whole, in that healthful and prosperous state which is desirable for themselves, and so necessary to meet the claims of the times which are passing over us."

This remark will apply with equal force and propriety to the churches of our own denomination. In proof of this, let the following statement of facts be taken into consideration.

At the annual meeting of the Baptist Union, held in London, June, 1835, the secretary reported a clear increase, during the preceding year, of 2,275 members in 663 churches, making the average for each church *under four.*

The circular letter of the Notts. and Derby association, for 1836, reports a clear increase of twenty-seven, during the past year, in eleven churches, making the average for each church *under three.*

Thirty-seven churches connected with the western association, report a clear increase of 107 for the past year, leaving the average for each church *under three.*

In thirty-five churches belonging to the Bristol association, a clear increase of 195 is reported for the past year, making the average for each church *above five.*

Finally, at the annual meeting of the Baptist Union, held in London, June, 1836, a clear increase of 2,548 was reported from 660 churches, during the past year, making the average for each church *under four.*

The above reports state the *clear increase* of the churches, after making the necessary deductions for deaths, exclusions, dismissions, and other causes, which affect all religious communities.

My respected brethren in the ministry, are these returns satisfactory—equal to your expectations—or proportionate to the means employed?

Deacons and members of churches, is there no cause for "great searchings of heart?" for deep humiliation, united prayer, and revival meetings?

In order to form a right estimate of the preceding facts, the means employed by our ministers and churches for the spiritual interests of our countrymen should be taken under consideration. The generality of our ministers preach three times on the Lord's-day, attend several meetings in the week, and engage in many other services for the furtherance of the gospel. Sunday schools are established in all our places of worship, Bible classes are general, tracts are widely circulated, libraries are formed, and various other means are used for the diffusion of religious knowledge, and the conversion of sinners; and yet the close of the year brings to each church on an average, *a clear increase of four members!*

What, then, is the cause? To resolve it into the sovereignty of God in withholding divine influence from the labours of his servants, is indefensible; equally at variance with the dictates of reason, and the declarations of Scripture. Nor is the difficulty removed by saying, the salvation of *one soul* will be an ample recompence for a life of self-denial and laborious exertion; for whilst this is cheerfully admitted by all that are capable of forming a correct estimate of the capabilities and immortality of the soul, still from many causes we are justified in expecting more numerous con-

versions, larger accessions to the churches, and "times of refreshing from the presence of the Lord."

Still the question returns, what is the cause? Instead of attempting to answer it myself, I beg leave most respectfully and earnestly to solicit one, from some of your experienced and judicious correspondents. If my estimate of the state of religion in our churches is wrong, I am open to conviction; but if right, I am anxious to know the cause.

Yours, respectfully,
A COUNTRY MINISTER.

POETRY.

HYMN FOR A MISSIONARY PRAYER-MEETING.

Oh! thou, the ever living God!
Behold us, as we now surround
Thy throne, obedient to thy word,
Within thy gates on Zion's ground.

For Zion's sake, O God, we plead,
And long to see her praise extend,
Till men of ev'ry name and creed,
Shall all in one communion blend.

Till ev'ry stubborn knee shall bow
Submissive at Jehovah's feet,
And ev'ry human heart shall glow
With love, before thy mercy seat.

O Holy Spirit! now descend;
Enrich each heart with heav'nly grace;
Nor let our supplications end
Without some blessing on our race.

Y.

A MISSIONARY HYMN.

Night! thy course is nearly run,
Brighter shines the rising sun,
O'er China, shall the glory be,
And o'er the Islands of the sea.

For ocean hath full many a gem
Concealed in thy dark diadem,
And each shall kindle in the ray
That trembles o'er his liquid way.

Where the hurricane goes by,
Where the wild Bahama's lie,
Vanish, with the broken chain—
Emblem of thy cruel reign.

Tarry not on either pole,
Quickly from the mountains roll,
Glistening in the golden light,
Pour'd upon their sterile height.

Power of darkness, haste thee hence,
With thy train and ruling Prince;
Shine forth, O Sun of righteousness!
Thy beams shall all the nations bless.

E. P.

"LET THERE BE LIGHT."

"Let there be light," the Godhead spoke,
And through the realms of chaos broke
A bright and glorious ray:
The startled shades of darkness fled
As wide—and wider still it spread,
'Till all around was day.

"Let there be light," the Saviour said,
As from the mansions of the dead
He rose to yonder sky:
A sudden earthquake shook the ground,
Hell heard, and trembled at the sound
Which showed salvation nigh.

"Let there be light," the Spirit brings
The royal edict on his wings,
To each benighted land.
And soon the clouds of doubt and fear
Break up, and melt, and disappear,
At his august command.

"Let there be light," from pole to pole,
Still let the glorious message roll
Of grace and truth divine;
Till Hermon's dew, and Sharon's rose,
Refresh the soul 'midst Greenland's snows,
And cheer it at the Line.

"Let there be light," the strain sublime
Shall echo loud through every clime
Of this terrestrial ball;
Till strife be love, and war be peace,
And Satan's dark delusions cease,
And Christ be all in all.

J. J. BRIDGEND.

REVIEWS.

Covetousness. Its Prevalence, Evils, and Cure. By Esther Copley. Jackson and Walford. 12mo. pp. 127.

Christian Liberality in the Distribution of Property, Illustrated and Enforced. By J. G. Pike. 16mo. Tract Society. pp. 156.

Essay on Covetousness. By Richard Treffry, Jun. 16mo. Tract Society. pp. 238.

Mammon, or Covetousness the Sin of the Church. 12mo. Ward and Co. pp. 311.

The Mammon of Unrighteousness. A Discourse suggested by the Funeral of N. M. Rothschild, Esq. By the Rev. John Styles, D.D. 8vo. Ward and Co. pp. 32.

These works contain much valuable instruction. Approaching the subject from different points, they show how difficult it must be to make many individuals think alike, even when they all agree in sentiment, and are united in one design; for, though the whole are intended to expose one common error, the individuality of each mind is so brought out in its own production, that fresh interest is excited, and new views of truth imbibed by the perusal of every one.

Dr. Conquest has manifestly succeeded in awakening a very considerable ardour in the reprehension of covetousness. Mammon is chastised as though he were nothing but a slave; and, if he were permitted to speak for himself, perhaps the god of this world would say, that he had been injured; the authors in some instances having been led by inaccurate mental analysis and warmth of feeling, to charge him with consequences which are not due to him. Dr. Styles says, p. 8, that "Mammon allured Judas to the apostleship," &c. This may be so, but the proof is not very obvious.

When treating on a subject of so great importance, the application of which is sure to set almost every man on the defensive, peculiar care should be observed to take no ground which is not good, and to advance no statement that might seem doubtful to the reader when the work has been fairly studied. This rule has not been observed in every case; and, in some, a want of precision in the thought has rendered the path of duty rather obscure.

Mrs. Copley is chargeable on this ground in the greatest number of instances; but the want of distinctness in her plan is in some measure supplied by the practical character of the whole, for each section appeals to the conscience on some point of duty which cannot very well be evaded; and in a way which is more likely to enlighten and subdue some minds, than a more co-ordinate system of aggression.

Mr. Pike has taken the more pleasing view, which leads to the inculcation of liberality, but he has not spared the adversary. With more of system than the former work exhibits, he has united great fervency of pious feeling, and much freedom of composition. This book consists in six chapters on "The Nature and Extent of Christian Liberality, and the Motives by which we should be led to its Culture." One chapter being occupied with introductory, and another with concluding remarks. The typographical errors are very numerous, but the work is enriched with much valuable instruction.

Mr. Treffry has more accuracy both in thought and expression, and he has taken a more extensive and comprehensive view of the subject. In tracing the natural growth of covetousness, he has excelled the author of Mammon, and this is a point of no small importance; for there is more hope of a cure when conviction reveals the malady in an incipient state, than where it is not discovered until it has grown obdurate by age and indulgence.

Mr. Harris, in the Mammon, has

employed the energies of a clear and powerful mind. Encountering the subject with a serious determination to make his reasonings pungent and afflictive to such as are unwilling to resign their covetousness, he has pursued his course to the end with inflexible fidelity and firmness, denouncing the great transgression in every form in which it is brought before him.

Mr. Treffry and the author of Mammon have an advantage over their competitors, in being led to consider the great element of all sin as the primary and principal malady. Inordinate self-love is the cause of all corruption; by this, both angels and men were drawn into the posture of rebellion against the Most High. This will fix on any object by which a mind is able to gratify itself, and when that object is the possession of wealth, the rebellion is called covetousness. But selfishness has a twofold form, one in worldly, and another in spiritual affairs. This selfishness of the church is assailed by Mr. Harris with great courage.

The scene of the Saviour's betrayal for money was an affecting rehearsal, a prophetic warning of the treatment which his gospel might expect to the end of the world. And have events fulfilled the prediction? Let the history of the corruptions of Christianity testify. The spirit of gain deserted the Jewish temple only to take up its abode in the Christian church. Having sold the Saviour to the cross, it proceeded, in a sense, to sell the cross itself. We allude not to the venality of selling "the wood of the true cross." That was only a diminutive of that accursed lust of gain which "thought the gift of God might be purchased with money," and which literally placed the great blessings of the cross at sale. Gradually every thing became a source of gain; not a single innovation or rule was introduced, which had not a relation to gain. Nations were laid under tribute—every shrine had its gifts—every confession its cost—every prayer its charge, every benediction its price. Dispensations from duty, and indulgence in sin, were both attainable at the sum set down; liberations from hell, and admission to heaven, were both subject to money; and, not content with following its victims into the invisible state, for the purpose of assessing its tortured inhabitants, covetousness even there created a third world; a proverb for extortion and rapine; till the wealth which the church had drained from a thousand states, "turned to poison in its bosom," and mankind arose to cast it from them as a bloated corruption and a curse.—p. 76.

This heavy reproof of the Roman Catholic Church is fully deserved; for, even in the centre of our metropolis, a poor afflicted petitioner was, during the last year, refused admission to the mass with curses, because he had not the shilling demanded of him at the door. But it was hardly fair to conclude the individual reproof with that degraded community; selfishness and covetousness appear in other garbs, and in other departments of the church, continuing till this very hour their various depredations. The covetousness of our Establishment, and the particular forms in which it has appeared amongst Dissenters, ought to have been marked with more distinctness.

Justice demands the acknowledgment that there are many general rebukes under which these and all other forms of covetousness must fall condemned; but this is not enough; if severity and exposure be used at all, those occasions that call for them which are nearest to ourselves should be seized first; and when we have taken the beam out of our own eyes, we shall see more clearly how to remove the mote from our brother's eye.

When persons forming a church agree to support a religious teacher, the transaction is not one of charity, but of justice; the instruction they receive is infinitely more valuable than any sum of money that could be raised by any people. The amount of a minister's income is not, therefore, a proof of covetousness, this charge must be sustained by other considerations; by the manner in which it is obtained, and the use to which it is appropriated. But when, for some destitute district one undertakes to be a teacher, and others engage to support him,

they become parties in one great act of Christian love, there would be some reason for suspicion when the agent grasps an income greater by far than that possessed by any of his constituents. If in the same state of society an agent with £600 a year should urge the obligation to Christian liberality on persons who are sparing with self-denial a large subscription out of £60, or £50, or even £40, a year, it would present a discrepancy which few men would be able to account for on any other principle than that of covetousness.

Such a case as the foregoing could never pass unreproved, even when sustained by all the advantages of a voluntary system, which renders every subscription optional. But a case much worse demands our censure; when £600 a year is dragged from a parish by compulsion, and the very consumer of that whole sum is goading those very parishioners with daily appeals to their charity. What then must be the spectacle spread out beneath these heavens, when God looks down and observes this nation, for the religious instruction of which the sum of £8,000,000 is raised every year, £6,000,000 by compulsion, and £2,000,000 by willing sacrifices; and yet every mouth is filled with complaint, every society and institution is in debt, the aggressive advance of almost all operations is impeded, if not stopped; no school can be supported without fresh sermons and subscriptions; in many instances, it is now discovered, that in some parishes the curates cannot be supported without an appeal to the voluntary principle; the mansions of the great and the cottages of the poor are alike assailed, and with the same complaints; and, whilst bishops and clergymen, mourning their necessities, revel and repine in the midst of their inordinate incomes, parliament is reproached for its parsimony, the people for their niggardliness, and the church of our Lord Jesus Christ is accused of cherishing the guilt of covetousness.

There is covetousness in the church, but it is not confined to its private members. Amongst British Christians there lives a principle of generosity, which nothing but the gospel could awaken or sustain. It lives where nothing could preserve it but omnipotent grace. The names of Broadley Wilson, &c., though illustrious, do not lead us to the only subjects of its energy. Many who are poor and needy feel it, and there are widows in Israel now, whose mites fall into the treasury. Animated by this spirit, the brethren provide religious instruction and support the means of grace; bearing from day to day injuries, exactions, and misappropriations, that might crush the resolution of man. In this, they honour God; but to conceal this fact, or to shade it by unguarded reprehension, is to hide the triumphant operations of mercy.

Vying with each other in the effort to say the hardest things against covetousness, the authors seem to suppose that greater profusion on the part of the people, in giving their money to God, would diminish the covetousness in the church, and augment its usefulness. This might be so, if God should bless the gift; but otherwise, the conclusion would be very doubtful. Ministers do not always become more useful as they increase in riches. A church has not always increased in piety and spiritual success just in proportion as it has become more wealthy. Streams of gold do not at all times invigorate the trees of life. An easy profusion in the supply of this world's treasure generally attracts the covetous, drawing them into the church without conversion, where they plead for charity to gratify their passion, till the reasoning of Scripture is turned into absurdity and unrighteousness; like those of an assassin, who remonstrates on the guiltiness of suspicion, with the victim he is labouring to deceive and to destroy.

Mr. Harris has stepped on the threshold of this department, and whilst he has laboured to expose that form of covetousness which

cuts off the supplies of the church; he has not altogether passed over the operation of selfishness in the church. Sections are given on the selfishness of the sect—of the creed—of the pulpit—of the pew—of the closet—and of the purse; but something more is still needed on that form of covetousness which is seen in the appropriation of funds which are raised for spiritual purposes.

Perhaps it is too much to expect that such a subject should be exhausted by any one effort. Much good must result from a careful study of such works as are here provided. Whilst the blessing of God will, it is hoped, lead to other labours of a similar kind, and through them to an entire renovation of our fallen nature.

Pastoral Appeals on Personal, Domestic, and Social Devotion. By the Rev. RICHARD WINTER HAMILTON, Minister of Belgrave Chapel, Leeds. Second Edition.—London: Hamilton, Adams, and Co. pp. 233.

In this work the author has comprised many valuable lessons on the most important of all duties: for prayer is the appointed means of our approach to God. It agrees with the present state of necessity, and derives some increase of obligation from every relationship we have ever been enabled to trace between a rational creature and the Creator. Our Lord Jesus Christ, who opened a way by which our supplications might be presented with acceptance before God, has distinctly affirmed, that "men ought always to pray, and not to faint." God has afforded great assistance in the instructions and examples which are recorded in his holy word; and, as though this were not sufficient to prove his kind approbation of the exercise, he has promised his Holy Spirit to those who ask it. If, therefore, there could have been any doubt respecting the duty of prayer under any other dispensation, we, being blessed with the gospel, are relieved from all doubt; our great duty and interest are to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Enforcing this duty on every class of his hearers, Mr. Hamilton has presented a rich train of evangelical reasoning; and unfolded the glowing sympathies of a pastor's heart. More good might have been effected by the work, if, in some parts of it, a greater simplicity of style had been adopted, but the excellences it contains must disarm all criticism; and he will, it is hoped, have many opportunities for correction in subsequent editions, for the press does not often produce a book more worthy of extensive circulation.

The work consists in three parts written in the form of sermons, but without any unpleasant stiffness in their structure. The first is "On Private Devotion;" the second "On Domestic Religion;" and the third "On Social Prayer." In each case practical utility is constantly kept in view, and when a little reference is unavoidably made to controverted points, the reasoning is characterized by great candour, and is very convincing. By young people entering on the more serious engagements of life the work should be read with care, especially if any tendency to neglect the closet or the place of prayer, should have been felt by themselves, or discovered by others; for the spirit-stirring appeals which abound in its pages, have a beautiful adaptation both to correct an inclination to lethargy, and to encourage the trembling suppliant.

Mr. Hamilton's opinion is, that—

"Devotion is always a duty; and, even though mistaken, formal, and in a sense unbelieving, it involves a submission and homage of mind that may be answered, or rather exceeded, by the result."

He therefore labours to induce each to pray in the closet, and to do whatever he can to join in and promote family devotion, and social meetings for prayer. Far from wishing them to repose on imperfect prayers, or to neglect the atoning sacrifice of Jesus, he displays an

incessant anxiety to supply the most accurate information, and to produce the most absolute faith. But he feels that this should not be done in such a way as to discourage the most uninstructed inquirer.

Report of the Baptist Union for 1836. —Wightman. pp. 68.

We congratulate the Committee and officers of this Society on the success which has attended their labours, in preparing the most valuable document we have for a long time been permitted to announce. Its schedules and lists of Churches, Associations, Societies, and Institutions belonging to the Denomination, are the most complete and accurate that have yet been laid before the public. The resolutions of all the Associations on Slavery are given verbatim, and the other statistical accounts will be found necessary to all who are extensively engaged in advancing the interests of our body. Nothing could serve so fully to convince the brethren who still withhold their co-operation, as a calm and prayerful reading of this report. It breathes the spirit of love and piety, and lays before all mankind the blessed result of gracious bestowments of divine mercy enjoyed in the conduct of their last Annual Meeting. May grace, mercy, and peace, rest on all its operations, and crown the united labours of our brethren with abundant success!

Pictorial Bible. Vol. I. From Genesis to Ruth.—Knight & Co.

The study of Scripture is of two kinds, each of which is distinguished by a peculiar object. When the reader seeks to improve his heart by awakening pious emotions in it, the study may be called *devotional;* but when, suppressing his feelings, he labours simply to understand the meaning of the words which God has given by inspiration, the study is called intellectual or critical. Some commentators have devoted their attention principally to the former department, and the prevailing purpose has been to guide the reader in a devotional use of Scripture; but the society for diffusing useful knowledge has directed its attention to the intellectual department, seizing every opportunity for elucidating the text, so that the reader may know the mind of the Spirit. All the researches of modern science and adventure are thus rendered subservient to a most important purpose. One feature observable through the whole is, that facts are given, where most commentators give opinions. The reader is thus furnished with materials for forming his own judgment. He may walk and converse with patriarchs, as though he were one of them, feeling in a measure, as if the intervening distance of ages had been removed. One great assistance is supplied in 226 pictorial illustrations, which are taken from the best masters. Respecting most of those which exhibit the implements of war, husbandry, objects in nature, and authentic views of scenery, there can be but one opinion; by appealing to the eye, they help us to comprehend the meaning of words with much greater precision. But some of them have very singular anachronisms, and others are clearly opposed to the text. Perhaps it would have been better if these had not been introduced, because they tend to mislead, and should the error be detected, confidence in those which remain is broken. Papal absurdities should never be blended with the word of God.

We recommend the work as a whole with very great satisfaction, and hope that it will not be completed without a set of maps, so constructed as to give an intelligent perspicuity to each book; and a table of sacred and profane chronology.

Temper Sweetened, Essential to Personal and Domestic Happiness. By J. Thornton.—Wightman. pp. 90.

Mr. Thornton has taken up this cross of the moralist with pleasant feelings, and with very considerable advantage. His object is to show, "I. The Causes which Irritate and

Sour the Temper. II. The Injurious Effects of Irritability and Acrimony of Temper. III. The best Means and Motives for correcting the Temper. And, IV. General Rules and Counsels for the Government of the Temper.

His avowed intention is to touch only the points of practice, but on the first part, practical utility requires a little more of accurate mental analysis. Perhaps there is no topic, in treating which precision will be found of greater importance; for as every reader is to become the physician of his own spirit, the causes of its malady should be well defined, and the method of cure be exceedingly obvious; for the least perplexity will form an excuse through which some sinner may escape.

A bad temper is itself so subtle a thing that words will scarcely define it. Emotions mingle in different compounds, but fear is generally an element; and, hence, a bad-tempered man is for the most part a coward. Destitute of the courage needful for moral action, his degraded mind is driven to the use of violence; and, when it meets with violence equal to its own, unless maddened with rage, it will seek a refuge beneath the very meanest servilities. Disease will also produce the miserable phenomenon of a bad temper, and every patient should learn to distinguish between the diseases of his body, and those of his heart, for the latter are the most malignant and hard to cure.

Most cases of bad temper will fall under one or other of three classes. Either,

I. That which comprehends excitements that are altogether unjustifiable, such as a peevish or suspicious temper. Or,

II. That which comprehends all immoderate excitements, such as a violent or a malignant temper. Or,

III. That which includes all protracted excitements, such as a sullen or an implacable temper.

But with all the difficulty of his task, the author has rendered his book so far like a mirror, that most who sin in this way may see their own faces in it; and, in addition to this, he has in the second part shown very faithfully and forcibly the evil consequences of their folly and meanness. The means and motives for correcting a bad temper are very good, and the general rules will never be observed without great advantage. The work is a valuable addition to our practical religious literature. It may be recommended with great confidence to all parties. Its cheapness will render it accessible to all; and in the form of a present, will often remove the necessity for personal admonition.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Christian Minstrel. Composed by William John Wakelam. Suited to either public or Private Devotion. Nos. 1 & 2. Westley and Davis.—To this important part of religious worship, Mr. Wakelam has devoted much time and careful attention. His compositions will be found pleasing and useful. We hope that in completing his work he will render it accessible to all parties, and that he will find that support in the churches which his well-directed effort deserves.

The Christian Keepsake, and Missionary Annual. Edited by the Rev. Wm. Ellis, 1837. Fisher and Co.—The editor and publishers have done themselves great credit in this volume. The engravings are well-executed, and of no ordinary interest. The portrait of Mrs. Hemans is of itself worth all the price of the book. Endeared by many associations to the literary and religious public of Great Britain, she will long be remembered with fondness. Dr. Carey follows, with Clarkson, the Anti-slavery hero. The views are very good, and the death of Heber is characteristic and touching. The compositions combine instruction with much that is pleasing and beautiful. It is hoped that the sale will amply reward the expense and care required in its production.

Fisher's Juvenile Scrap Book for 1837. By Bernard Barton. Fisher and Co.—This, though a cheaper book than the former, and adapted to more youthful

though now dissolved, the remembrance of it is still retained with the most lively satisfaction by him who as a son mourns for a father, as also by every member of the church. During the last two years of Mr. West's life, he was the subject of much mental depression; and though every means were employed that tenderness could suggest, or unreserved attention could procure, all efforts were unavailing to dispel the gloom, and to invigorate his drooping spirits. His affliction was deeply painful to his friends, who viewed it (doubtless in its right light) as the effect of natural causes, as the peculiar form in which his disease was allowed to manifest itself; but peculiarly painful to himself, who considered it as the desertion of his heavenly Father, whom he supposed "in wrath had shut up his tender mercies, and would be favourable no more." Often in the bitterness of his speech would he cry, "O that it were with me as in months past, when God preserved me, when the candle of the Lord shined upon me, when by his light I walked through darkness, as I was in the days of my youth when the secret of the Lord was upon my tabernacle." Like Jonah he would say, "I am cast out of thy sight;" and almost feared to add, "yet will I look again toward thy holy temple." But in all this deep affliction such was his general deportment, such his deep veneration for the character and conduct of a holy God, that his friends take a melancholy pleasure in bearing their testimony, that "in all this he sinned not, neither charged God foolishly." The last sabbath of his life, July 3, 1836, was spent in the midst of his beloved flock, and with them for the last time he partook of the emblems of the broken body and shed blood of his adorable Lord; and with much affection addressed the spectators, urging them to an immediate surrender to the authority of the Prince of peace. In the evening of the same day he engaged in the devotional parts of the worship, which was the last public service in which he ever engaged. On the following day, he, with the attentive and sympathizing partner of all his sorrows, went to visit some friends at Oxford, hoping the change might be beneficial. Here much kindness was shown him, of which he was very far from being insensible; but his malady was too deeply rooted for the attentions of friendship to remove. On the following Thursday he returned home, and it is a mournful satisfaction to know, that on that day which was the last of his life, he said to Mrs. West, "Well, my dear, you have done all you can for me." In the evening of that day he paid his last pastoral visit to one of his members, who had long been confined to the chamber of affliction, and taking his last leave of a poor emaciated body till the morning of the resurrection, he returned home in the possession of his usual health and strength, little thinking that his own comparatively healthy and vigorous body was first to moulder in the dust of death. His days were now numbered, and in the course of the night a third stroke of apoplexy was commissioned to separate his spirit from its clay tabernacle: thus as in a moment was he unclothed, "but that he might be clothed upon, and mortality be swallowed up of life." Painful as is this stroke to his family and friends, there is so much of mercy mingled with it, they are constrained to say, "We will sing of mercy and of judgment; unto of mercy unto thee, O Lord, will we sing." On the following Saturday se'nnight his mortal remains were committed to the silent tomb, in a well-grounded hope of a resurrection unto life eternal, through the mediation and intercession of him who is the "resurrection and the life." His neighbouring brethren in the ministry testified their respect and affection by attending his funeral. The Rev. J. Hall, Independent minister of Chesham, delivered an interesting and appropriate address: the devotional parts of the service were conducted by Rev. Messrs. Cooper, Dobney, Lewis, Tomlin, and Davis. The following morning an improvement of the solemn event was attempted at Chenies, by Mr. Davis, founded on Isaiah lx. 20, "And the days of thy mourning shall be ended." In reviewing the character of our late beloved friend, we cheerfully bear our testimony that, as a man he was amiable; as a friend, sincere; as a Christian, humble; as a professor, consistent; and as a pastor, deeply solicitous for the best and eternal interests of his people. The poor of his flock especially shared his sympathy and attention; and whilst in the performance of every act of charity, he studied a secresy consistent with his retiring disposition, yet of him it may be said, "When the ear heard him, then it blessed him; when the eye saw him, it gave witness to him; the blessing of him that was ready to perish came upon him, and he caused the widow's heart to leap for joy." None will sup-

quite a youth he was in the habit of hearing the Rev. Josiah Swain, of Walworth, preach his sabbath-evening lecture at Devonshire Square chapel; the preaching of the word was crowned with divine success; and before he had reached his seventeenth year, he publicly declared his attachment to the Lord Jesus Christ by being baptized in his name. He became a member of the church at Walworth, at that time under the pastoral care of Mr. Swain. Often in the latter part of his life would he refer to those sabbaths as truly happy, which were spent under the ministry of that amiable man, and affectionate minister of Jesus Christ. Not very long after Mr. West had avowed himself a disciple of Christ, he was called to prove the strength of his religious principles by the patient endurance of a very heavy affliction, we refer to the death of his revered father who was suddenly called out of time into eternity, in the year 1799; in this affliction he found the value of his principles, and the sweetness of the promise. "I will be a father to the fatherless." "In me the fatherless find mercy." His principles were indeed put to the test, but the trial only proved their reality, and he came forth from the affliction "as gold tried in the fire;" this was fully proved in his Christian conduct towards his widowed mother, and only surviving sister. The following is the testimony his mother bore to him on this occasion. "My affliction is great indeed in the loss of my dearest earthly friend, but my sorrows are greatly alleviated in having such a son who treads in the steps of his dear father, in whose heart is the fear of God, and whose life is governed by that fear." About the year 1800 Mr. West entered into business in Holborn: in 1805 he married Miss Jane Johnson, who, in connexion with his aged mother and two sons, lives to mourn his loss. In the following year he had his dismission from the church at Walworth to the Baptist church in Fetter Lane, then under the pastoral care of the Rev. A. Austin: he was subsequently chosen a deacon of this church, much to its peace and prosperity. "He used the office well, and purchased to himself a good degree." About the year 1812, he first exercised his gifts in the ministry, and continued an acceptable and useful occasional preacher, till about the year 1819, when it appeared to himself and friends the path of duty to decline business, and devote himself entirely to the work of the ministry. With this end in view, he visited the Baptist church at Bourton-on-Trent, where he received a pressing invitation to accept the pastoral office; but believing it was not the sphere in which he was called to labour, he declined it, and returned to London. After this Mr. West visited the Baptist church at Weymouth, where he preached for one or two sabbaths; but here also he felt convinced it was not the station for him to occupy, and again returned to London, to watch the leadings of Providence with respect to him. In the autumn of 1820, at the recommendation of the late Rev. J. Upton, of Church Street, Blackfriars, the church at Chenies, Bucks., applied for his services; he visited the people there; and after labouring amongst them for about six months, received an unanimous invitation to the pastoral office, which invitation he accepted, believing it to be the will of the great Head of the church that he should continue to labour there. Mr. West was publicly recognized the pastor of this church on Tuesday, August 14, 1821, when the Rev. J. Ivimey, of London, delivered the introductory address; the Rev. J. Elvey, of Fetter Lane, gave the charge; and the Rev. B. Godwin, then of Great Missenden, Bucks., late of Bradford, Yorkshire, preached to the people. In this station Mr. West laboured with much comfort to himself, and edification to the people, for more than ten years; when it pleased his heavenly Father to intimate to him, by a first and second attack of apoplexy, that his beloved employ was drawing to a close. In the autumn of 1832 a very severe attack laid him completely aside for several weeks, when his life was despaired of; but in much mercy it pleased his divine Master to spare him a little longer for the benefit of his family, the church, and the world. After this illness Mr. West determined to resign the pastoral office as soon as a suitable successor could be obtained. On the first sabbath of 1833, Mr. Thomas Davis, a Stepney student, came as a supply; and having preached for three sabbaths, he was requested to continue his service for three months, with a view to become Mr. West's successor: during the three months Mr. West's health greatly improved, in consequence of which, he was requested not to resign, but continue to exercise the pastoral office in connexion with Mr. Davis. In much harmony and affection this union lasted for nearly three years and a half; and

though now dissolved, the remembrance of it is still retained with the most lively satisfaction by him who as a son mourns for a father, as also by every member of the church. During the last two years of Mr. West's life, he was the subject of much mental depression; and though every means were employed that tenderness could suggest, or unreserved attention could procure, all efforts were unavailing to dispel the gloom, and to invigorate his drooping spirits. His affliction was deeply painful to his friends, who viewed it (doubtless in its right light) as the effect of natural causes, as the peculiar form in which his disease was allowed to manifest itself; but peculiarly painful to himself, who considered it as the desertion of his heavenly Father, whom he supposed "in wrath had shut up his tender mercies, and would be favourable no more." Often in the bitterness of his speech would he cry, "O that it were with me as in months past, when God preserved me, when the candle of the Lord shined upon me, when by his light I walked through darkness, as I was in the days of my youth when the secret of the Lord was upon my tabernacle." Like Jonah he would say, "I am cast out of thy sight;" and almost feared to add, "yet will I look again toward thy holy temple." But in all this deep affliction such was his general deportment, such his deep veneration for the character and conduct of a holy God, that his friends take a melancholy pleasure in bearing their testimony, that "in all this he sinned not, neither charged God foolishly." The last sabbath of his life, July 3, 1836, was spent in the midst of his beloved flock, and with them for the last time he partook of the emblems of the broken body and shed blood of his adorable Lord; and with much affection addressed the spectators, urging them to an immediate surrender to the authority of the Prince of peace. In the evening of the same day he engaged in the devotional parts of the worship, which was the last public service in which he ever engaged. On the following day, he, with the attentive and sympathizing partner of all his sorrows, went to visit some friends at Oxford, hoping the change might be beneficial. Here much kindness was shown him, of which he was very far from being insensible; but his malady was too deeply rooted for the attentions of friendship to remove. On the following Thursday he returned home, and it is a mournful satisfaction to know, that on that day which was the last of his life, he said to Mrs. West, "Well, my dear, you have done all you can for me." In the evening of that day he paid his last pastoral visit to one of his members, who had long been confined to the chamber of affliction, and taking his last leave of a poor emaciated body till the morning of the resurrection, he returned home in the possession of his usual health and strength, little thinking that his own comparatively healthy and vigorous body was first to moulder in the dust of death. His days were now numbered, and in the course of the night a third stroke of apoplexy was commissioned to separate his spirit from its clay tabernacle: thus as in a moment was he unclothed, "but that he might be clothed upon, and mortality be swallowed up of life." Painful as is this stroke to his family and friends, there is so much of mercy mingled with it, they are constrained to say, "We will sing of mercy and of judgment; unto thee, O Lord, will we sing." On the following Saturday se'nnight his mortal remains were committed to the silent tomb, in a well-grounded hope of a resurrection unto life eternal, through the mediation and intercession of him who is the "resurrection and the life." His neighbouring brethren in the ministry testified their respect and affection by attending his funeral. The Rev. J. Hall, Independent minister of Chesham, delivered an interesting and appropriate address: the devotional parts of the service were conducted by Rev. Messrs. Cooper, Dobney, Lewis, Tomlin, and Davis. The following morning an improvement of the solemn event was attempted at Chenies, by Mr. Davis, founded on Isaiah lx. 20, "And the days of thy mourning shall be ended." In reviewing the character of our late beloved friend, we cheerfully bear our testimony that, as a man he was amiable; as a friend, sincere; as a Christian, humble; as a professor, consistent; and as a pastor, deeply solicitous for the best and eternal interests of his people. The poor of his flock especially shared his sympathy and attention; and whilst in the performance of every act of charity, he studied a secresy consistent with his retiring disposition, yet of him it may be said, "When the ear heard him, then it blessed him; when the eye saw him, it gave witness to him; the blessing of him that was ready to perish came upon him, and he caused the widow's heart to leap for joy." None will sup-

pose we wish to set forth our late friend as perfect; he had his imperfections, and he felt them, mourned over them, and sighed to be free from them; and we rejoice to know that in this respect his most sanguine expectations are more than realized. And while for ourselves we look forward to the enjoyment of the same bliss, we would be concerned to cultivate much of his spirit while upon earth, so that whenever the Son of Man may come, we may be ready, in connexion with our dear brother, to "enter into the joy of our Lord."

T. D.

RELIGIOUS INTELLIGENCE.

LETTER FROM THE BOARD OF THE AMERICAN TRIENNIAL CONVENTION TO THE BAPTIST UNION, MEETING IN LONDON, JUNE, 1836.

Beloved Brethren:—To the sentiments which you have addressed to us by letter, and through your esteemed delegates, we most cordially respond. We trust you were moved by the Spirit of the Lord, to take thought of your distant brethren: his love shed abroad in your hearts, inclined you to inquire after our welfare: he designed thereby to quicken our Christian graces, to increase our spiritual joys, to encourage our hopes, and confirm our purposes, and to incite us to holier efforts to spread abroad his glory. We have like confidence in his kind intent towards you. The benevolence inspired by the gospel is intelligent and operative: it must have object and scope. And it cannot return void.

But while we rejoice, dear brethren, in the assurances of your Christian love, and in prospect of a continued delightful interchange of mutual sympathies and counsels, we would not forget that the same Spirit who first prompted, must unceasingly animate our intercourse with each other. It is his prerogative to make even our choicest mercies blessings; and our fervent prayer, in which we are confident you will join, is for his sovereign and sanctifying agency in all that shall affect, in the remotest degree, the import or the frequency of our communications.

We are, emphatically, of one blood; we speak the same language: we have "one Lord, one faith, one baptism;" we cleave to the same "only and sufficient rule;" we discard alike all human authority in matters pertaining to the kingdom of God; our aims are one; our successes and reverses, our hopes, our final triumphs, all are one. God has been pleased to assign us diverse *modes* of action: to us, he has given in charge to keep the inheritance received from our fathers; to you, the severer service to assert and establish the rights directly derived from him. We look for the rewards of faithfulness; the honours of victory await you: still the cause is one; and, while you rejoice in our constancy, we share your triumphs.

With the liveliest satisfaction we note your progress during the last forty years. In your purified and confirmed faith, your consolidated union, your multiplied numbers, and your enlarged charities, we see unequivocal tokens of the presence and favour of our God. Who else could have borne you onward from strength to strength, though subject to the toils and perils of a double warfare, —harassed, within, by "perverse disputings of men, turning the grace of God into lasciviousness," yet called to conflict externally with usages and opinions time-hallowed, and endeared by a thousand cherished recollections, and to break down barriers guarded by an interested and powerful hierarchy. It is no disparagement to your cause or its advocates, that the warfare is not yet fully accomplished. Accept our heartfelt congratulations that so much has been achieved. The contest has been sharp and long, but the prize is in full view; and He who has hitherto girded you with his own strength, will still enable you, we doubt not, "both *to will and to do*." Strange that the sufficiency of the Gospel to effect all the ends for which it was designed by "the manifold wisdom of God," should still be matter of serious question, and that centuries of disappointment and disaster have scarcely sufficed to convince its professed champions, that the highest dictate of reason as well as revelation, is to give it *free course*. But such is the pride or the unbelief of man, and when not arrayed confessedly against the gospel,

they have been officious to amend it in principle or in method.

And here, beloved brethren, permit us to say, the congratulations which we tender to you are not in view of the past alone, nor exclusively on your behalf. The doctrines and institutions of our Lord, purified of all admixtures, and freed from every incumbrance, must be declared, their authority asserted, and their benefits proffered, in all the earth. To you, we believe, God has assigned no inconsiderable part of this service; and, if he has enabled you to enter upon it, and for many years to labour successfully, notwithstanding the multiplied hinderances which have been thrown in your way, what may we not anticipate in prospect of your entire release from ecclesiastical oppression, and the consecration of your undivided energies to the work of human salvation. In this light also we view with peculiar interest, the favour which God has shown to your exertions for the religious culture of the young, and specially for "the education of the rising ministry." The present day calls urgently for devout and able men, not only to supply the places of those who having finished their labour have entered into rest, but to go forth to portions of the field unvisited hitherto, yet, "white already to the harvest." The paramount importance of this object we can never forget; and, if our prayers avail, the special blessing of God will continue to rest on all your schools and colleges.

Of the general state and prospects of the churches in our immediate connexion, and the various benevolent institutions sustained by us, whether for home or foreign purposes, we beg leave to refer you for information to our endeared brethren who have lately visited us. Their sojourn with us was brief, but their opportunities for wide and accurate observation were unobstructed. We welcomed them at once to our shores, to the altars of our God, to our public assemblies and private councils, to our homes and our hearts. Having first recognized their claims, as your representatives, to our confidence and affection, we were soon led to cherish towards them a deep personal regard; and, though we were aware they might witness some things which they would be slow to approve, we took no counsel of fears or jealousies, we felt they were our brethren.

We need not to request you to receive their representations in the spirit in which they will be made: but if, in our wide extent of country, and the rapid increase of our numbers, together with the comparative youth of our institutions, or from our varied civil and social relations, creating great diversity of sentiments and interests in things not affecting vital godliness, you discern a peculiar exposure to pride, precipitancy, and dissension, we entreat you, as faithful brethren, to remind us of our danger, and to cultivate in us an unfeigned humility, and a spirit of mutual forbearance and conciliation, lest "prosperity prove our ruin." Above all, intercede for us with him with whom is the residue of the Spirit, that, as in former days, we may be favoured with the special visitations of the Holy Ghost, and "light and love" fill all our habitations.

Beloved brethren, accept the renewed assurance of our Christian affection and fellowship. Accept our unfeigned thanks for your fraternal Address, and the opportunity of communing face to face with your honoured delegates. We solicit the continuance of your correspondence from year to year. As occasions may arise on which we shall specially need your sympathy, your counsel, and your zealous co-operation, so it will ever be our privilege to sympathize in your sorrows, to share your burdens, and to be helpers of your joy.

In conclusion, dear brethren, we commend you to God and to the word of his grace. The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

By order and in behalf of the General Convention,

Your brethren in the Lord,

DANIEL SHARP,
Acting President of the Board.

LUCIUS BOLLES,
Corresponding Secretary, Baptist Missionary Rooms, Boston, April 11, 1836.

S. H. CONE,
President of the Convention, New York, April 19, 1836.

LETTER OF THE COMMITTEE OF THE BAPTIST UNION, TO THE BOARD OF THE TRIENNIAL CONVENTION OF BAPTIST CHURCHES IN THE UNITED STATES.

London, Sept. 13, 1836.

Dear Brethren.—The letter of April last, addressed by you, on behalf of the Convention, to the Union of Baptist churches in Great Britain, arrived in suf-

ficient time to be read at one of the meetings of this body in June; and we have the opportunity of giving you the most emphatic assurance, therefore, that it was received in a spirit of fervent Christian love and delight. We feel that we love you, because of the grace of our Lord Jesus Christ towards you, and because of his image in you; most earnestly do we pray, that the one may become daily more perfect, and the other more abundant.

We acknowledge, that you take a correct view of the position which we occupy, and the warfare to which we are called. We have to contend "with usages and opinions time-hallowed, and endeared by a thousand cherished recollections, and to break down barriers guarded by an interested and powerful hierarchy." It is of the highest moment, that we should gird ourselves for the conflict, in the strength and in the spirit of Christ. The weapons of our warfare are not carnal, neither should our temper be secular. We are not permitted to doubt, that spiritual weapons shall be mighty, through God, to pull down strong holds. Pray for us, that, in all our exertions, we may both aim at his glory, and promote it. With gratitude to God we can say, that the internal mischief to which you have alluded, is sensibly on the decline.

Though grateful, we are not surprised, to learn that our deputed brethren acquired among you "a deep personal regard." We take this opportunity of repeating our acknowledgments (already publicly expressed) of the kind and courteous manner in which they were received. May we be permitted, also, to express our sincere regret, that we had not the pleasure of welcoming to our assemblies a deputation in return!

You have solicited "the continuance of our correspondence from year to year." And you have solicited it upon terms most frank and honourable. You "entreat" us, "as we also entreat you," not only to assist you with our "counsel," but, "as faithful brethren, to remind you" of any "danger" to which we may deem you to be exposed; and us, of course, there could be no satisfactory correspondence upon any other principles, so, we trust, it will not be unpleasing to you, if we bring them into action on the present occasion. Whatever freedom we may be conceived to take, we certainly cherish the spirit, and we hope to use the language, both of affection and respect.

Our deputed brethren, although they did not mention the subject of slavery in the public proceedings of the Convention, at a private meeting, assembled for the purpose, made known the feelings of pain and lamentation with which our body, in common with all religious bodies in this country, at that time regarded the state of American society, and American churches, in reference to it. Since that period our feelings have grown far more deep and solemn. The facts which have been brought to light have afflicted us beyond measure, and have made us feel it our imperative duty to put into a channel of public utterance the sentiments of the united churches, in the series of resolutions, which were passed unanimously at the public meeting on the 22nd of June, and which we transmit to you herewith.

We are not uninformed of the degree in which, in the American Union, slavery is either incorporated in the social system, or upheld by public opinion; nor have we been unobservant of the sensitiveness with which remarks on it, whether foreign or domestic, have been almost universally received. We have no wish to give offence, but our duty to God and to man will not permit us to be silent, nor can we believe, after what you have written, that you wish us to be so. You will not refuse to consider what, "as faithful brethren," we address to you; and most sincerely do we add our prayer, "The Lord give you understanding in all things!"

It is surely a position which admits of no dispute, that in this, as in other matters, a line of conduct may be expected from the disciples of Christ, materially different from that which may be anticipated from men of the world. Of what use, otherwise, are the rectitude and tenderness of conscience, the holy light, and the exalted principles which characterize a Christian? Now it is to the churches, of which you are the representatives, that we make our appeal. Professors of the name of Christ! whatever others do, we entreat *you*, neither hold a slave, nor countenance slavery.

According to some allegations, indeed, which, with whatever truth, have been made on behalf of American slaveholders, we are called upon to believe, that, through the force of iniquitous laws, the liberation of slaves is impracticable. Otherwise, we are assured, many would gladly set them free; but, in existing circumstances, it is necessary, and even obligatory, to detain them. Of course,

we understand this as the language of lamentation and complaint. Here is a practical, and avowedly regretted, restriction on the liberty of the *holder* of the slave; he may not give the freedom he wishes to give. The duty of a person thus situated, surely becomes obvious in an instant. We say to him, if a law which either imposes an impossible condition on manumission or decrees the seizure of a manumitted slave, makes it imperative on you to detain him for the moment, ought you not to be making restless endeavours for the repeal of that law; and using every means to prepare for the easy acquisition and the safe possession of that freedom, which it is your right to give and his to enjoy? Without such endeavours, it becomes manifest that the existence of the law is but a pretext for the slaveholder, and his acquiescence in it renders him a partaker of its iniquity.

In ordinary cases, however, we conceive we cannot be in error in regarding slavery as optional. Now we raise an argument on this ground; and we cannot hesitate to affirm, that, however it might be repelled by a man of the world, it ought to be enough for a Christian. To hold a fellow-creature in bondage, is to hold him in a condition of personal degradation and disadvantage; a condition, as it now exists, which denies him access to the various sources of instruction and avenues of advancement which are open to others, which allows no sacredness to domestic ties, but sets at naught the divine institution of marriage, and with it both the affections and the duties of the conjugal and parental relations; which makes man an outcast from society, and repels him, not as an alien merely but as a brute, from the community, of which he is nevertheless a constituent and a vital part; which, in the great majority of instances, involves labours which shorten life, and, in too many cases, the almost murderous extinction of it, and which, in fine, impedes most grievously a slave's religious instruction, fosters his vices of every kind, and renders all but impossible, for the most part, his glorifying God on earth, or his learning the way to heaven. Now, we suppose it to be *at the option* of a Christian, whether he will hold a fellow-creature in a condition like this. Can it for a moment be doubted what his choice will be? Or can any one, in either hemisphere, consent to call him a Christian, who *chooses* to have a slave? What! is Christianity reduced, not merely to a name, but a mockery? Does its loud proclamation of "good will to men," mean nothing more than a sanction for the right of power? Is it no longer the law of our acknowledged Sovereign, "Do ye to others, as ye would that they should do unto you?" Are equity, benevolence, and compassion, no more the characteristics and indispensable virtues of our profession?

If any one should meet this appeal by saying, that *he* treats his slaves as his children; we must be permitted to reply—first, that he can in no way do so well for them as by breaking their chains; secondly, that he cannot tell who may come after him, nor how soon; and, thirdly, that his example upholds abominations which he refuses to practise, and would appear to condemn.

Nor should we be silenced, by being informed, of what we very well know, that, in the southern states, "slavery *is* a political institution." We are not political meddlers. But we suppose that even the "political institution" of slavery does not deprive the freeman of his liberty. We appeal, therefore, still to the heart of a Christian, as to his individual choice. Our language is—Fellow Christian! and, if a fellow Christian, man of benevolent spirit, of universal love! *will you hold a slave?*

How can we conceive the heart of a Christian dictating, or permitting, any other answer than one to this question? I WILL NOT. We must think the case decided, therefore, with every Christian, if it be merely at his option. But we cannot let it rest here. While it may assuredly be expected, that a Christian would break every yoke *if he might*, it is important for him to remember, not only that he may, but that, if he can, he must. The declarations, "Thou shalt love thy neighbour as thyself," and, "Whatsoever things ye would that men should do unto you, do ye even so unto them," are the voice of authority, and have the unquestioned force of law. *It is not at our option*, whether we fulfil these commands. It is *required* of us by Jesus Christ, our Lord. All his professed subjects are *bound* to obey them. Every faithful subject *will* obey them.

Is it not certain, dear brethren, that a consistent obedience to these precepts would lead to the immediate liberation of a large number of slaves? Is it not also certain, that such a proceeding, taken by Christian professors at large, in the slave-holding states, or by any considerable portion of them, would exhibit the subject in a new light; would arouse the whole community; and shake the

entire system of slavery to its foundations? Is not the overthrow of this system an object to which, under the force of the same reasons, all Christians ought earnestly to address themselves. Is there any other probable method of achieving this inestimable consummation? Will it not constitute a noble and a characteristic triumph for Christianity? And is not the abetting of slavery, and even acquiescence in it, *a sin*, of which every disciple of Christ ought immediately to wash his hands?

The resolutions we transmit to you, dear brethren, do not refer exclusively to the fetters which bind the slave; they advert also to the prejudices which afflict the coloured freeman. We cannot say, that we feel at all less strongly on this subject than on slavery itself. There are, indeed, reasons which make it to us the more afflictive of the two. The degradation of the free blacks is certainly not "a political institution" of any part of the Union, nor is it founded on any different relation which they bear to the body politic, as compared with the whites. And, whatever pretext might be found for their oppression in a region of slaves, there obviously can be none where slavery is unknown. Yet a strong and general prejudice against people of colour is cherished even in the northern states; where it must be a matter of mere prejudice, generated by the pride which it subsequently fosters, and as ungenerous and unholy as it is proud.

It is to us nothing less than marvellous, that this grievous oppression, both of the bond and the free, should exist and be clung to by a nation which glories in its liberty, and which was the first to proclaim to other lands that the rights of all are equal; but it is not for us to bewail this inconsistency, nor the injury which is thus done, in the eyes of the world, to the otherwise noble institutions which it impairs and undermines. It is, however, more than marvellous to us, it is almost incredible, that the indefensible and cruel prejudice against persons of colour, should have been adopted by the churches of Christ, and manifested in the worship and ordinances of his house! He was meek and lowly in heart. Are his followers not to copy his example? Would he have treated persons of African descent as the slightest mixture of tainted blood causes them to be treated among you? You know that he would not; and, if you imitate him, you will do so no more. Degrading distinctions, which say not "I am *holier*," but only "I am *whiter* than thou," will instantly be banished from places of divine worship; and the reformation begun here will be extended cheerfully to the entire system of which these are a part.

In pressing the fulfilment of this duty upon you, dear brethren, we have the advantage of being able to say, that it is impeded by no obstacle. There can be no case in which the retention of the prejudice we are combating can be obligatory or imperative. In indulging it, you are only either pampering the pride of your own hearts, or yielding to the current of feeling around you. As Christians, you are called on to mortify the former, and stem the latter. Nothing hinders you from beginning, and even from triumphing, at once. The object may be achieved the first moment you are determined to achieve it. And, permit us to assure you, that, whenever this moment shall arrive, it will be inferior to none in the history of your churches, for honour to the name you profess, for prosperity to the churches you compose, and for prosperity to the country you adorn.

Dear brethren, "our mouth is open unto you, our heart is enlarged." But we speak not alone. We call to remembrance, that we are addressing a body, the sentiments of some of whom, and a number rapidly increasing, are in unison with our own. We rejoice in the abundant evidence which has reached us of the fact, that the attention of many has been awakened, and that the voices of many have been heard. Yes; America has heard on this subject the voices of many of her sons; and, with delight we have seen among the band of her abolitionists (and many in spirit, we trust, are such, who have not adopted the name), a large number of our own denomination. No words can express the warmth of our sympathy with them, or the ardour of our desire, that, on this great occasion, our entire denomination may be of one heart and one mind. Be assured, dear brethren, that the extinction of oppression, whether of the bond or free, is a work which lies with the churches of Christ. They can do it. They must do it. They will be responsible for the continuance of oppression, with all its crimes and horrors, if they do it not. And, as no portion of the church of Christ in the United States, is more influential than your own, as none has been more abundantly blessed with those extraordinary operations which exhibit religion in its mightiest energies;

as none is more prompt or more vigorous in all other works of faith and labours of love, so we entreat you to suffer none to be more forward, or more active, in this good cause. We know that over the same cause both our fathers and ourselves slept too long; but it would be poor evidence that we had been awakened, if we were to use no efforts for the arousing of our brethren. We wish to believe, that whatever slumber remains among you, is but that of inadvertency and inconsideration. It cannot be that you will refuse to put away this "accursed thing," when its true aspect shall have appeared to you. An enlightened conscience and a melting heart will be far more prompt and effectual than our importunities; and, perhaps, even while we are writing, may be rendering our importunities needless.

Can we, dear brethren, without showing unreasonable fears, again entreat you to receive in kindness, what we have written in the fulness of our hearts? Or, can we hesitate to anticipate that serious consideration of our remarks, that willing acquiescence in evident truth, and that ready fulfilment of admitted duty, which shall fully convince us that you are, indeed, our brethren in Christ, and justify the fervour with which, on the behalf of our brethren at large, we subscribe ourselves,

Yours in Christian love,

W. H. Murch,
Joseph Belcher,
Edward Steane,
} *Secretaries.*

BAPTIST BUILDING FUND.

In answer to communications from different parts of the country, the Committee of the Baptist Building Fund have addressed the following Circular

To the Secretaries of the several Associations and Local Building Funds.

Dear Sir,

At their last Annual Meeting, hoping that local Building Funds would soon be formed, and concurring in the suggestion of their Committee, the Subscribers of the Baptist Building Fund resolved,

1. That no future case should be relieved from their funds, without a full recommendation from the Building Fund of the District in which it is situated.

2. That the Committee be authorized to enter into correspondence with the several Building Funds, and to arrange a plan for co-operation, by which mutual assistance may be rendered, and a vigorous effort made to release our Churches from the pressure and disgrace of debts under which they now labour.

These resolutions were intended to prepare the way for full co-operation in London; and it was further suggested that the Committee might forward to each Association suggestions that might facilitate the general movement.

In accordance with their resolution, the Committee wish to state, that it is not in their power to enter into the minute arrangements of local Societies, these must be modified by the circumstances in which they are placed, and the convenience of Brethren who conduct their operations; but, that great advantage will result from the following regulations:

1. That a correspondence be opened between the London and District Building Funds, for the recommendation of cases, and for communicating information.

2. That the members of no District Building Fund, recommend or relieve any case but through their own Committee.

3. That wherever the formation has been officially announced, each Fund resolve to relieve no case from that District, without a recommendation from its own Building Fund.

4. That each Fund forward in the month of April to the Committee in London, a report of its proceedings preparatory to the general report in June.

These measures would discountenance more effectually the old system; and supply, for the use of all, assistance and guidance in adjusting the one which is now proposed.

The ways and means for meeting this demand are few and simple.

1. Individual Subscriptions and Donations.

2. Congregational Collections.

In each of these departments, the Committee venture to suggest, that such official efforts be made, as might place the Building funds of each District on an equal ground with all other Societies; and they would suggest that, if some inconvenience should attend this for a time, the silent pressure of an enormous debt is much more injurious.

Congregational collections are necessary to make known through the Churches the real merits of the Funds, but much might be done through economy. The Committee therefore suggest:

1. That no future case be relieved by any Fund unless the design and estimate of its building be submitted for investigation to the Committee of its own Dis-

trict before the debt has been contracted.

2. That the rate of interest be reduced wherever it is practicable.

3. That petitions be sent to Parliament praying for the repeal of such laws as impose:

1. A renewal of Trust deeds.

2. The heavy expense of Stamps for conveyance.

3. The duty on materials used in building places of worship, and School Houses.

By these means great and heavy expenses may be saved, and all our Dissenting Interests be rendered more permanent.

The Committee suggest, whatever funds are raised in any district, that they be distributed by its own Committee, amongst the following objects.

1 and 2. The relief of distressed cases; The acceptance of advantageous proposals (at home). 3 and 4. The relief of cases; The assistance of heavily burdened associations (through other funds).

But it is desirable, that all the sums voted be included in the report of each fund, in order that every fund may possess sufficient information to direct its own measures.

As some associations have applied to know the proportion of supplies that might be raised in London, it is proper to remind the Brethren that the debts on London churches are not included in the published returns. The continuance or removal of those burdens at home, combined with the ordinary supplies raised by the Fund for country churches, would render an extra effort extremely onerous: but the subscribers have expressed their willingness to unite with other Building Funds in the general scheme whenever they are sufficiently organized, at the same time assuring their Brethren, that the result of such an effort must greatly depend on the reports which are received from them; since the information they supply must form the motive to extra exertion.

Dear Sir,

If you will be so kind as to favour the Committee by laying these, their suggestions, before the Committee and members of your association, you will oblige

Yours sincerely,

C. Stovel, Secretary.

Stepney College, Oct. 25, 1836.

SAILORS' HOME AND FOREIGN MISSIONS.

"Home Missions" and "City Missions," it is painfully manifest are needed in all our large towns and populous districts; and happily these find friends and liberal supporters throughout the country. But even the least favoured parts of our land are far more advantageously situated than British mariners, for the enjoyment of the saving ordinances of Christ. Exposed to the most corrupting influences through temptations, polluting and debasing in a degree almost peculiar to themselves, in sea-ports both at home and abroad, and liable to dangers of the most frightful and ruinous description, how truly deplorable for men so placed to be unblest with the sanctifying and consoling means of grace!

British Christians have, we are deeply conscious, to a culpable extent, neglected the spiritual interests of our merchant seamen. Great Britain, notwithstanding, is incalculably indebted for her unparalleled revenues, her vast colonial possessions, and her increasing resources, to their productive labours. These devoted and hardy men amount in number, including the fishermen around our coast, to at least 250,000 souls, exclusive of their families, who have had but little sympathy from the churches of Christ in our country, while those churches have manifested the most commendable zeal in favour of missions to the heathen in Asia, Africa, and the South Sea Islands.

Large success has happily attended the various local efforts which have been made by ministers of Christ in several ports to evangelize seamen, and especially the diversified agencies and the extensive operations of the British and Foreign Sailors' Society.

Christians of all classes, and the churches of every denomination throughout the united kingdom, being indebted to the services of sailors, are under obligations to aid this useful institution, in prosecuting its various plans to improve the moral and religious character of seamen in the port of London, and in provincial and foreign ports. Its exertions, however, are seriously impeded by the inadequacy of its funds; and its committee, we learn, are in immediate want of about £300 to pay some pressing accounts. Many Christian churches and primitive friends in the country have liberally aided the committee during the past year; but thousands of opulent individuals, who have derived their wealth directly or indirectly from the labours of seamen, have never shown their regard to this deserving class of men by the smallest contribution in aid of their evangelization.

Forgetfulness or ignorance of the claims of seamen, separated greatly from the view of the more generous and liberal, has occasioned this inattention of the Christian community. But there are undoubtedly not a few, who would, were it known to them, feel high satisfaction in forwarding the whole of the above stated amount now owing by the committee, besides becoming liberal contributors to their constant labours. The smallest donation will be thankfully received by the treasurer, John Pirie, Esq., Alderman, and G. F. Angas, Esq. 2 Jeffrey Square, St. Mary Axe, London.

"The Pilot, or Sailors' Magazine," price *three pence*, published monthly by the society, details the progress of religion among seamen.

CONTINENTAL SOCIETY.

At a public meeting of the subscribers to the Baptist Continental Society—convened by a circular letter, and notice in the Baptist Magazine—at Salters' Hall Chapel, on Wednesday the 7th of September, it was resolved unanimously,

"That in consequence of the pressure of a heavy debt, the continued diminution of the funds for the last three years, and the want of sympathy and support on the part of the denomination; the operations of the society be discontinued.

The debt alluded to in the above resolution will amount, when all the agents are paid to Michaelmas, to about £180. This debt the committee are anxious to liquidate at as early a period as possible; and, confident that the subscribers will not deem it equitable that the committee alone should meet this claim, respectfully, yet earnestly, solicit assistance towards its discharge.

Any contributions will be thankfully received by any of the following members of the committee.

Rev. J. Watts, 18 Virginia Terrace, Dover Road. } Secretaries.
Mr. G. B. Woolley, 42, Friday Street, }
Mr. E. Heath, 59, Blackman Street, Borough,
Mr. J. J. Luntley, 63, Shoreditch.
Mr. A. Saunders, 85, Strand.

THE CHURCH-RATE ABOLITION SOCIETY.

Our readers will observe in the following notice, one effect resulting from the dilatory proceedings of Government on Dissenters' Grievances. It will soon be found now, that the great strength of our churches lies not, at the feet of earthly kings and legislators, but before the throne of their God, and in the hearts of a Christian people. Under every suffering, therefore, an appeal should be made to heaven, and the judgment of mankind. For a voice from the people, like a voice from God, will never be despised by rulers with impunity.

In this case, the brethren have a two-fold advantage. The Church-rate is the last remnant of its ancient voluntary character which the Establishment retains. At a vestry, each Dissenter and friend of liberty can oppose the formation of a rate; and thus the question of religious liberty may be fought in the churches through all the land. This would have its advantages, for many love to hear the truth in consecrated walls. But, in addition to the vestry debate, our brethren have a constitutional appeal to Parliament, where they can petition against this, and every other unrighteous law. To regulate these movements, give them a vigorous spirit, and to secure for them all the advantage of the press, are the great objects of the Society, which has issued the following advertisement.

At a Public Meeting, held at the City of London Tavern, on Wednesday, the 19th day of October, 1836, for the purpose of forming the Church-rate Abolition Society. Charles Lushington, Esq., M.P., in the Chair.

It was moved by Joseph Hume, Esq., M.P.; seconded by the Rev. John Burnet, of Camberwell:—

1. That while this meeting disclaim all hostile feeling to the present administration, and are grateful for the enlightened measures on marriage and general registration, which have been introduced and carried into law; they are, nevertheless, constrained to lament that the government have been backward to propose the extinction of the odious impost of Church-rate; and to fear, from various intimations, that they are not now prepared with a satisfactory measure on that subject.

It was moved by Daniel Whittle Harvey, Esq., M.P.; seconded by the Rev. Thomas Adkins, of Southampton:—

2. That, under these circumstances, this meeting regard it as their imperious duty, to declare it to be their deliberate and fixed judgment, that the Church-rate is a tax, unjust to the Dissenter, since it compels him to support a religious system which his conscience disapproves; dis-

graceful to the Churchman, since it implies unwillingness to meet the expenses of his own worship; and impolitic in the government, since it creates vexatious distinctions and discussion amongst citizens, and especially since the legislature have conceded the principle in the case of Ireland.

It was moved by William Ewart, Esq., M.P.; seconded by the Rev. John Howard Hinton, of Reading:—

3. That this meeting do not ask for an alteration of the Rate: they demand its utter extinction. That it is not with them a question of mode, nor a question of value, be it more or less; but that it is a question of principle. That they must regard any attempt, come from whence it may, to give the impost a less palpable and obtrusive character, by blending it with the general taxation of the country, as weak and futile in itself; as an insult, not only to their consciences, but to their understandings also; and as calculated to throw difficulties in the way of the peaceful collection of the revenue.

It was moved by Thomas Slingsby Duncombe, Esq., M.P.; seconded by John Crauford, Esq.:—

4. That a Society be now formed, under the denomination of the CHURCH-RATE ABOLITION SOCIETY, for the purpose of using all constitutional means by peaceable but firm, consentaneous, and vigorous action, to effect the abolition of the unjust and vexatious impost of Church-rates; and that the following gentlemen be the Committee of the Society, with power to add to their number:—

Messrs. Besley,	Messrs. Mills,
Bateman,	Peachey,
Brown,	Pewtress,
Challis,	Peek,
Conder,	Pellatt,
Cooper,	Powell,
East,	Smith,
Haddon,	Wire,
Johnson,	Wilson, J.,
Lee,	Wilson, T.

It was moved by John Easthope, Esq.; seconded by Mr. John Childs, of Bungay:—

5. That in the opinion of this meeting, it is desirable that a General Meeting of Delegates from local Societies, formed to effect the abolition of Church-rates, should be held in London, previously to the opening of the next session of Parliament.

It was moved by Benjamin Hawes, Jun., Esq., M.P.; seconded by Josiah Conder, Esq.

6. That the thanks of this meeting be presented to Charles Lushington, Esq., M.P., for his able and impartial conduct in the chair.

The meeting was conducted with great spirit, and its interest maintained to the end. The following, relating to the Regium Donum is selected as a specimen from the speech of the Rev. T. Adkins, of Southampton.

"For my own part, I must say that I am, as a humble individual, sincerely desirous of basing my resistance to this aggressive measure on principle, not as it relates to the abstract question of Church-rates, but to the practical details of its operation. And convinced am I, that except we take our basis on what our excellent friend (Mr. Burnet) has called the granitic substratum of principle, we shall never stand clear to our own consciences; we shall never stand clear to the community at large; and, what is more important than all, we shall not stand clear at that audit to which, as Churchmen and Dissenters, we are all rapidly advancing. Now, on that ground, I must take the liberty of making one or two remarks; and, in doing this, not only do I convey my own opinions and feelings, but the feelings of that respectable body whom I represent. If I take my stand on principle, in rejecting the exaction of Church-rates, I must stand in the same exalted attitude, and reject the paltry boon of the Regium Donum. I know not a single argument that can be adduced against the exaction of the Church-rate, that might not be turned, and turned with success, against ourselves for accepting the Regium Donum. If the transfer of the Church-rate to the consolidated fund be to maintain it in principle, though it vary it in the mode of the application (this fact, this assumption, that the Churchman may properly tax the Dissenter for the purpose of maintaining his worship), what is the fact with respect to the Regium Donum? On the very same principle, I maintain unhesitatingly, that the Churchman is taxed for the Dissenter, and I will not go halves on questions of principle. I would, on the very same ground, as an honest man, while I reject the exaction of Church-rates, wash my hands of the paltry boon of the Regium Donum. I am well aware that pity may pourtray an affecting picture before our eyes of a number of worthy men who have outlived the period of labour, and

who did good as long as their intellectual and physical powers would allow them to move in the cause of Christian benevolence and mercy, but now worn out by excessive labour, and to whom the mere pittance of the Regium Donum, divided I know not into how many fractions, may be a very important contribution, to help them on in their unpitied march to the tomb. But I would say, that even if no mode could be resorted to to relieve such pressure and want, I would cast the individuals again on the bosom of Christian charity, rather than I would violate a principle to perform a mis-called eleemosynary act. I hope I am not diverging from the subject while I state, in addition to the observations which I have taken the liberty of submitting to you, that this evil is not without remedy. I am informed that, irrespective of a class of Christians—and I hardly know where to class them, claimed alike as they are by Churchmen and Dissenters — the Wesleyans; subtracting them from the general estimate, I am informed on the best statistical calculations, that there are upwards of 3,000 churches in Great Britain, formed on congregational principles. I should blush for our characters as Dissenters, and for our principles as Christians, if I thought that 3,000 churches, formed on principles which, with deference to you (addressing the Chairman), we think are the principles of the New Testament, I should blush for the Society with which I am united, and the character I sustain, if I imagined that the fact of the necessities of such a body of men, being put fully before such a mass of mind accustomed to think and act for itself, would not secure a boon from these 3,000 churches that would make the paltry pittance of £2,000, the amount of the Regium Donum, vanish into insignificance.

Mr. Hume. It is only £1,600.

NOTICES.

The new School-rooms erected in connexion with the Baptist chapel, Silver Street, Kensington Gravel Pits, will be opened (D.V.) on Wednesday, Nov. 9, 1836.

The following ministers have kindly engaged to officiate. The Rev. Alex. Fletcher, A.M.; the Rev. F. A. Cox, D.D., LL.D.; the Rev. J. Morison, D.D. Services to commence at 11, 3, and 7 o'clock. Dinner will be provided at 1s. 6d. each.

On the following Lord's day, sermons will be delivered in the morning by the Rev. John Broad, and in the evening by the Rev. J. H. Evans, A.M.

We are happy to announce, that the Rev. Thomas Price, of Devonshire Square, whose ministerial labours have, from impaired health, been suspended for the last eighteen months, intends to resume them on the first Sabbath in November.

LITERARY NOTICE.

Mr. Wigram has in the press, and being printed without delay, in one vol., royal 8vo., A CONCORDANCE OF THE HEBREW AND CHALDEE SCRIPTURES; being an attempt at a verbal connexion between the original and the English translation.

In the preparation of this work, no time, labour, or expense have been spared. The whole has twice been verified with Vanderhooght's Hebrew Bible. The process pursued was this: the *MS.* was read through, and each word in the various places referred to in it, found in the Bible, and there crossed out. The first of these comparisons was instituted in the Autumn of 1833, and finished in the Spring of 1834—a red chalk pencil being used to cancel the passages in the Bible. On account of the indistinctness arising from the chalk, and for other reasons, this comparison was deemed insufficient. A second similar revision, therefore, commenced in June, 1834; and a fresh Bible having been prepared for the purpose, interleaved with tissue paper, red ink was substituted for the chalk, and the indistinctness avoided. By these means, as no words were marked in the Bible but those found in the manuscript, of course the words not marked with red ink in the Bible, when the whole comparison was ended, were all the words which had been omitted in the manuscript. Each quotation also has been carefully compared with a Hebrew and English Bible. It is not feared, therefore, if a comparison be instituted between the present and any former Concordance, but that this will be found, both as to the correctness and the number of the references, by far the best. Indeed, in order to insure this,—at once to prevent the omission of any quotations found in any former Concordance, and to ascertain how many new references have been given,—arrangements have been made to compare each sheet with the works of Buxtorf, of Marius de Calasio as edited by W. Romaine, and of Taylor. The aid of all these very valuable books, as also of Trommius, Conrad Kircher, Noldius on the Particles, and many other of the best printed, as well as living, authorities, has been largely used; and, but for the assistance ministered by them (but especially by Buxtorf and Noldius), the present work would have failed of much of that accuracy which has been attained.

That the present edition will be found "complete" or "faultless," is not suggested; but that it will be found, as to matter, far *more full* and accurate; as to arrangement, more simple and perspicuous; and as to price, more accessible than any former work of a similar nature, is confidently believed, to say nothing of superior portability, type, paper, &c.

IRISH CHRONICLE.

NOVEMBER, 1836.

Subscriptions and donations received by the Secretary, Rev. S. GREEN, Walworth; Mr. DYER, at the Baptist Mission Rooms; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; H. D. DICKIE, 13, Bank Street, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Charlemont Street, Dublin; P. BROWN, Esq., Cardigan; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

From THOMAS LEONARD, *a sabbath reader and school-teacher, to* Mr. ALLEN.

Ballinglen, July 1, 1836.

Rev. Sir,

I have as usual for the last three months, read and explained the scriptures to the people in this benighted valley; and have cause to be thankful that notwithstanding the tyranny of the priests, in opposition to the circulation of the word of God among their blind superstitious peasantry, the constant reading of the Irish scriptures in their hearing is making such impression on their weak minds as I hope shall never be effaced by any means that the enemy can devise. May the seed sown in this dark and benighted neighbourhood hereafter produce an abundant harvest to the praise and glory of God.

April 10. Read to John M'Garrow, Ballin Killettra, a roman catholic, Heb. ii., 1 John iii., and Job iv.; reasoned, explained, and conversed with him for a considerable time on the utility of being acquainted with the knowledge of the hope that was set before all believers in the gospel; this, he said, was his sure and certain hope; his salvation was through faith in the blood of Jesus Christ, which blood cleanseth from all sin; there was no other name under heaven given, through which he could be saved. I prayed with him, and parted uplifted with the idea he had of several useful portions.

May 8. Read to Thomas Clarke, Zeph. iii., Jer. xxxi., and Heb. x.; reasoned with him in Irish for a considerable time; he gave very satisfactory reasons, and expressed a great wish for spiritual knowledge, and said he wished to be often visited, and exclaimed how bitter an enemy the priest was to him on account of his keeping his children at the free-school, and hearing them commit the scripture tasks; but let the priest do as he would, he should continue his present course.

May 15. Read to Charles Chambers and family, Ballinglass, Mal. iii. and Gal. iii., and prayed with them.

22nd. Read to Denis Connor, a roman catholic, Rom. v. and John xvii., and explained them for him, with many references to other portions.

June 15. Read to Austin M'Donough, a roman catholic, John x. and Rom. v.; reasoned with him on the necessity of studying the scriptures as the word of God, able to make wise unto salvation; that Christ is an all-sufficient saviour to all who put their trust in him, and live according to the tenets of the holy gospel; that the invitation is to all who labour and are heavy-laden to come unto him, and they shall get rest, for his yoke is easy, and his burthen is light. I then reasoned with him for some time, and as we parted he seemed to be greatly moved, and requested a testament. I marked out for him several needful portions, which he promised to study seriously.

June 26. Read in John Mahon's house, Ballinglass, to several roman catholics, Rom. v., x., in Irish; and one of them stating that the sacrifice of their mass was efficacious and acceptable with God, as a help towards the saving of the soul, I referred him and read for them, Heb. ix. and x., Eph. i. 7, Isa. i., 1 John; and of the unknown tongue, and several other portions; that the blood of Jesus Christ cleanseth from all sin, referred them to John iv., &c. They all listened attentively, and when parting, seemed well pleased and satisfied at the discourse, and expressed they would, at all opportunities, wish to hear me read for them so often as I could. There are, thank God, many pleasing indications of divine influence shining in the minds of the people through the instrumentality of the reading of the bible to them. I trust the Lord will continue his blessings to shine more and more unto the perfect day, upon all who hear and read his word faithfully.

though now dissolved, the remembrance of it is still retained with the most lively satisfaction by him who as a son mourns for a father, as also by every member of the church. During the last two years of Mr. West's life, he was the subject of much mental depression; and though every means were employed that tenderness could suggest, or unreserved attention could procure, all efforts were unavailing to dispel the gloom, and to invigorate his drooping spirits. His affliction was deeply painful to his friends, who viewed it (doubtless in its right light) as the effect of natural causes, as the peculiar form in which his disease was allowed to manifest itself; but peculiarly painful to himself, who considered it as the desertion of his heavenly Father, whom he supposed "in wrath had shut up his tender mercies, and would be favourable no more." Often in the bitterness of his speech would he cry, "O that it were with me as in months past, when God preserved me, when the candle of the Lord shined upon me, when by his light I walked through darkness, as I was in the days of my youth when the secret of the Lord was upon my tabernacle." Like Jonah he would say, "I am cast out of thy sight;" and almost feared to add, "yet will I look again toward thy holy temple." But in all this deep affliction such was his general deportment, such his deep veneration for the character and conduct of a holy God, that his friends take a melancholy pleasure in bearing their testimony, that "in all this he sinned not, neither charged God foolishly." The last sabbath of his life, July 3, 1836, was spent in the midst of his beloved flock, and with them for the last time he partook of the emblems of the broken body and shed blood of his adorable Lord; and with much affection addressed the spectators, urging them to an immediate surrender to the authority of the Prince of peace. In the evening of the same day he engaged in the devotional parts of the worship, which was the last public service in which he ever engaged. On the following day, he, with the attentive and sympathizing partner of all his sorrows, went to visit some friends at Oxford, hoping the change might be beneficial. Here much kindness was shown him, of which he was very far from being insensible; but his malady was too deeply rooted for the attentions of friendship to remove. On the following Thursday he returned home, and it is a mournful satisfaction to know, that on that day which was the last of his life, he said to Mrs. West, "Well, my dear, you have done all you can for me." In the evening of that day he paid his last pastoral visit to one of his members, who had long been confined to the chamber of affliction, and taking his last leave of a poor emaciated body till the morning of the resurrection, he returned home in the possession of his usual health and strength, little thinking that his own comparatively healthy and vigorous body was first to moulder in the dust of death. His days were now numbered, and in the course of the night a third stroke of apoplexy was commissioned to separate his spirit from its clay tabernacle: thus as in a moment was he unclothed, "but that he might be clothed upon, and mortality be swallowed up of life." Painful as is this stroke to his family and friends, there is so much of mercy mingled with it, they are constrained to say, "We will sing of mercy and of judgment; unto thee, O Lord, will we sing." On the following Saturday se'nnight his mortal remains were committed to the silent tomb, in a well-grounded hope of a resurrection unto life eternal, through the mediation and intercession of him who is the "resurrection and the life." His neighbouring brethren in the ministry testified their respect and affection by attending his funeral. The Rev. J. Hall, Independent minister of Chesham, delivered an interesting and appropriate address: the devotional parts of the service were conducted by Rev. Messrs. Cooper, Dobney, Lewis, Tomlin, and Davis. The following morning an improvement of the solemn event was attempted at Chenies, by Mr. Davis, founded on Isaiah lx. 20, "And the days of thy mourning shall be ended." In reviewing the character of our late beloved friend, we cheerfully bear our testimony that, as a man he was amiable; as a friend, sincere; as a Christian, humble; as a professor, consistent; and as a pastor, deeply solicitous for the best and eternal interests of his people. The poor of his flock especially shared his sympathy and attention; and whilst in the performance of every act of charity, he studied a secresy consistent with his retiring disposition, yet of him it may be said, "When the ear heard him, then it blessed him; when the eye saw him, it gave witness to him; the blessing of him that was ready to perish came upon him, and he caused the widow's heart to leap for joy." None will sup-

pose we wish to set forth our late friend as perfect; he had his imperfections, and he felt them, mourned over them, and sighed to be free from them; and we rejoice to know that in this respect his most sanguine expectations are more than realized. And while for ourselves we look forward to the enjoyment of the same bliss, we would be concerned to cultivate much of his spirit while upon earth, so that whenever the Son of Man may come, we may be ready, in connexion with our dear brother, to "enter into the joy of our Lord."

T. D.

RELIGIOUS INTELLIGENCE.

LETTER FROM THE BOARD OF THE AMERICAN TRIENNIAL CONVENTION TO THE BAPTIST UNION, MEETING IN LONDON, JUNE, 1836.

Beloved Brethren:—To the sentiments which you have addressed to us by letter, and through your esteemed delegates, we most cordially respond. We trust you were moved by the Spirit of the Lord, to take thought of your distant brethren: his love shed abroad in your hearts, inclined you to inquire after our welfare: he designed thereby to quicken our Christian graces, to increase our spiritual joys, to encourage our hopes, and confirm our purposes, and to incite us to holier efforts to spread abroad his glory. We have like confidence in his kind intent towards you. The benevolence inspired by the gospel is intelligent and operative: it must have object and scope. And it cannot return void.

But while we rejoice, dear brethren, in the assurances of your Christian love, and in prospect of a continued delightful interchange of mutual sympathies and counsels, we would not forget that the same Spirit who first prompted, must unceasingly animate our intercourse with each other. It is his prerogative to make even our choicest mercies blessings; and our fervent prayer, in which we are confident you will join, is for his sovereign and sanctifying agency in all that shall affect, in the remotest degree, the import or the frequency of our communications.

We are, emphatically, of one blood; we speak the same language: we have "one Lord, one faith, one baptism;" we cleave to the same "only and sufficient rule;" we discard alike all human authority in matters pertaining to the kingdom of God; our aims are one; our successes and reverses, our hopes, our final triumphs, all are one. God has been pleased to assign us diverse *modes* of action: to us, he has given in charge to keep the inheritance received from our fathers; to you, the severer service to assert and establish the rights directly derived from him. We look for the rewards of faithfulness; the honours of victory await you: still the cause is one; and, while you rejoice in our constancy, we share your triumphs.

With the liveliest satisfaction we note your progress during the last forty years. In your purified and confirmed faith, your consolidated union, your multiplied numbers, and your enlarged charities, we see unequivocal tokens of the presence and favour of our God. Who else could have borne you onward from strength to strength, though subject to the toils and perils of a double warfare, —harassed, within, by "perverse disputings of men, turning the grace of God into lasciviousness," yet called to conflict externally with usages and opinions time-hallowed, and endeared by a thousand cherished recollections, and to break down barriers guarded by an interested and powerful hierarchy. It is no disparagement to your cause or its advocates, that the warfare is not yet fully accomplished. Accept our heartfelt congratulations that so much has been achieved. The contest has been sharp and long, but the prize is in full view; and He who has hitherto girded you with his own strength, will still enable you, we doubt not, "both *to will and to do*." Strange that the sufficiency of the Gospel to effect all the ends for which it was designed by "the manifold wisdom of God," should still be matter of serious question, and that centuries of disappointment and disaster have scarcely sufficed to convince its professed champions, that the highest dictate of reason as well as revelation, is to give it *free course*. But such is the pride or the unbelief of man, and when not arrayed confessedly against the gospel,

went frequently to read it there. This man has since brought the testament into his own dwelling-house once more, and says that he will keep it in, if it should keep the priest out.

A roman catholic man, named C—e, in this neighbourhood, sent his children to the General free school; the priest soon coming to hear of it, exposed him the next sabbath in the chapel. I went to the man's house the following Tuesday, and after much conversation with him, he told me that he would not withdraw the children. The priest, after coming to his house in vain to threaten him, had recourse to another stratagem. He wrote to priest C——e, and sent him with the double influence of priest and friend, and in this way he succeeded for the present.

CONTRIBUTIONS.

From September 20 to October 19.

Collected at Norwich and the vicinity, by the Secretary, exclusive of £50 10s., annual subscriptions:—						
St. Mary's Meeting after sermon	9	10	0			
St. Clement's, ditto.	5	0	0			
Orford-hill, after address..	5	13	6			
Brooke, after sermon	2	2	1			
				22	5	7
Donations:—						
Mr. J. H. Allen	5	0	0			
T. Bignold, Esq.	10	0	0			
Mr. Brooke	0	10	0			
Mr. Butcher	0	10	0			
Mr. Jer. Colman	5	0	0			
Mrs. John Cozens	1	0	0			
Miss Davey.	5	0	0			
A Friend	0	5	0			
T. Hawkins, Esq.	1	0	0			
Mr. Newbegin	0	10	0			
Mr. J. O. Taylor.	1	1	0			
Treborcnamelock.	0	5	0			
Mr. Youngman	0	5	0			
				30	6	0
East Dereham:—						
By Rev. John Williams...	5	0	0			
Edmund Cooper, Esq., by Secretary	1	0	0			
				6	0	0
Foulsham:—						
By the Secretary, after address.	2	10	0			
Mr. C. Burrell..	0	10	0			
Rev. D. Thompson	5	0	0			
				8	0	0
Fakenham:—						
By the Secretary, after sermon	1	0	4			
Mr. Fidgett	0	5	0			
Mr. Foster.	1	0	0			
Mr. W. Green	0	5	0			
Mr. Lynn.	0	5	0			
				2	15	4
Aylsham, Friends by Rev. J. Bane.				1	0	0
Earith, Hunts., Mr. C. Billups, by Secretary.				1	0	0
Beccles, Mr. Delf, by Rev. W. Brock				2	0	0
Peckham:—						
A Friend, by Miss Vines..	0	10	0			
Collection at Rye-lane Chapel, by Rev. S. Davis	4	5	10			
				4	15	10
Little Wild Street, Rev. C. Woollacott's, Part of collection				3	10	0
Birmingham, Bond Street Auxiliary, by Mr. W. Lowe, Treasurer				7	9	6
H. C., by Rev. John Dyer.				30	0	0
Collections by Rev. Stephen Davis:—						
Maidstone.	8	11	6			
Ashford	1	0	0			
Canterbury.	29	2	10			
Margate	2	11	0			
Ramsgate	3	15	0			
Dover	6	0	6			
Folkestone	3	15	6			
Woolwich.	5	1	0			
Chatham	10	0	0			
Dunstable, donation, X. Y.	10	0	0			
Market Harbro'	10	3	0			
Clipstone.	6	8	0			
Leicester	11	14	6			
				99	2	10
K., a friend, by the Secretary				1	0	0
A Friend, by Dr. Cox.				2	10	0
Bluntisham, after Sermon, by the Secretary				2	7	0

NOTE.—The above contributions, compared with the Michaelmas payments made or due from the society, leave the treasurer somewhat more than £200 in advance. We are increasing the number of readers, so that it is to be hoped our friends will favour us with early and liberal remittances.

The Secretary has received and forwarded to Ireland, an annual present of clothing from Mrs. Burls, for the poor children in our schools, by Mr. Pritchard. And a box of linen and fancy articles, prepared by the ladies and female sunday scholars of the baptist chapel, King street, Canterbury.

ERRATUM.—In last Chronicle, for "*Mrs. Rose*, per Rev. G. Pritchard," read, *Mrs. Bose*, per Rev. G. Pritchard.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

MISSIONARY HERALD.

CCXV. NOVEMBER, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

JAMAICA.

(Continued from our last.)

Mr. Taylor has been under the necessity of adding galleries to his chapel at Old Harbour, in order to receive his increasing congregation. In the month of May, one hundred and forty-eight persons were baptized, and added to this church; and shortly before, an equal number were received into communion at his other church in Clarendon.

The following extract from a letter of Mr. Clarke's, dated Jericho, April 27, supplies an additional proof of the care with which Christian discipline is maintained in these infant churches, and the salutary effects resulting from it:

Last sabbath I had, for the first time in St John's, the painful duty to perform of separating three persons from the church. The excluding of these persons caused a great excitement in the congregation, and very many wept abundantly; but the whole church thought with me, that, for the welfare of the church, for an example to the world, and for the good of the offenders themselves, nothing short of expulsion was proper for either of them. It is one consoling reflection to me that very few of those we separate go entirely away from us; nor do they often show, at the time, a spirit of bitterness, or vindictiveness afterwards. The difficulty at the time frequently is to see clearly, authority to separate; so great, generally, is the penitence shown that I have often, when the crime is improper words or actions from heat of temper, or anything short of deliberate and continued sin, to rebuke publicly before all, and forgive the offender on his private and public profession of sorrow and repentance. I have ever kept up a very strict discipline in the churches over which I have been placed; have always found the churches ready to co-operate with me in purging out "the old leaven;" and every minister who metes out to all the same measure of affectionate justice, without favouring one more than another, will always find here that those separated will, in most cases, love him the more for his faithfulness; and a large majority in the church will act according to the instructions of the Saviour, and assist the minister in watching over the best interests of the church with which they are connected.

In a subsequent letter, dated June 22, Mr. Clarke writes:

I recently paid a visit to a sick person on the top of one of the highest mountains in my district. I found the house clean, and neatly furnished; but the family labouring under considerable bodily affliction. Two appeared to me to have what is here called coco bay (king's evil), an incurable disease, which causes the body to putrefy, as it were, upon earth, for many years before it drops into the grave. The fingers, toes, and nose usually come off first; and the miserable sufferer lingers on until some vital part is affected, and then dies. A third had fever; but alas! among all these sufferers, and three who were well, there seemed no fear of God, no wish to serve him, but in the one who had been longest sick, and was the greatest object of pitiful commiseration. I had heard of this poor woman—had sent her a Bible and tracts—and some of my people had conversed with her respecting her soul. She had expressed great desires to see the Missionary, and had sent me two letters, to request, with the greatest earnestness, that I would pay her one visit. I found that she had been reading the word of God, and some religious books that had been sent her—was deeply convinced of her sins, and of the goodness of God in sending such a dreadful affliction to call her to reflection. When she requested her mother and her two sisters, who were well, to come in to

hear the word of God read, and they scarcely regarded her, she remarked, that but for her affliction she might still have been as thoughtless as any of them. The two sick brothers appeared as careless as the rest, though one of them was formerly clerk of the Episcopal Church in Louidas' Vale, yet, when I knelt down to prayer, they kept their seats in the same hall, one of them with a book open before him; and the sufferer in *mind* as well as body, alone knelt at the throne of grace, to offer up supplications in the name of Jesus. I remained about four hours inquiring into the state of this poor woman's mind —gave her the best instruction I could impart—read and expounded three chapters of the word of God—spoke particularly to all, and loud enough for those who would not remain in the hall, to hear me in the adjoining room. I left with her Fuller's "Gospel worthy of all Acceptation," and took my departure, hoping that God had indeed manifested himself to this poor afflicted one, and humbled at the effects of sin, as seen in the bodies and also on the minds of those I had just visited. It was one hour ere I could reach the plain below—the hill so steep that I was obliged to dismount, and walk in a heat almost insupportable, caused by the sun beating on the mountain side from between watery clouds above. Crossing the valley, I got wetted with a shower, but was dry again long ere I got to the end of my journey. I reached Retirement before night, almost exhausted with fatigue, having been about eight hours on horseback, and without food, except a bun I carried in my pocket, from early in the morning when I left my own residence.

I was thankful to God, however, that I had visited Blue Mountain, and believe he will carry on what he has begun; and perhaps a word in season may touch the hearts of those who are now so cold and careless. After a little refreshment, I lay down to rest; but soon my people assembled, and we had our usual prayer-meeting; after which I went to bed, had a most refreshing sleep, and was able, as ever I had felt myself at any other time, for the services of the following sabbath.

We regret to add that Mr. Clarke has felt himself under the painful necessity of describing various cases of oppression and cruelty which have occurred in his neighbourhood, and for which he exerted himself in vain to procure redress upon the spot. The following remarks, with which he closes his statement, will, we doubt not, find an echo in the hearts of many of our readers, and convince them that the friends of humanity and justice must by no means relax their vigilance on behalf of the long-oppressed negro.

It is no doubt a part of our holy religion to show mercy; and for my own part, I should have believed that I had a part of the guilt of the perpetrators of these cruelties on my head, if I had not done everything in my power to force on the investigation. True, I may be hated by those whose conduct is exposed, and indeed I have received information that an enemy has sworn to waylay me, and do me some bodily harm; yet I have the answer of a good conscience, that I have only done my duty. Seeing what I see in this land, and hearing what I hear, will account for the cool resolution to which I have come, to be willing to suffer, if God so appoint it, with the utmost readiness; if this suffering be permitted to come upon me, while I am walking in the sometimes thorny path of duty. The sufferers happened not to have any connexion with our churches; but our people are as liable to illegal punishment as others are. On Monday, the 20th inst., fourteen of my people came to ask my advice as to what they were to do. They were all belonging to the weak gang, and either old or sickly, or lame with sores: they complained that they could not perform the work allotted to them, as to quantity; that lately ten Saturdays were taken from them, and they feared the like would soon be repeated. I could only advise them to do as much as they could, and submit patiently to the endurance, for a time, of what they might deem injustice. In England you will ask, Why not apply to the special justice? Here it is found, by sad experience, to be of no use. The overseer will get one or two of his companions to swear with him that the task is not too much, or that too little work is done; and this is more than is required by many of the special justices. Then, again, the very attending upon the justice is a sort of punishment, for his court is regularly held upon the Saturday, so that the apprentice's day is taken from him, whether found guilty or not. And the novel plan of our justices is certainly also deserving of notice. The simplicity of the negro is taken advantage of, and the work of examination always is made to terminate, if possible, by making the accused criminate himself."

From Port Maria, Mr. Baylis writes

as follows, under date of the 20th of February.

The good work is going on pretty well at each of my three stations; and more stations might be opened, and much more might be done if we had more labourers. I now visit several Sugar Estates to teach the people and the children; and I am very much pleased with the progress that some of the children are making in learning to read, and also in learning hymns and catechism: much good might be done in this way, if it could be more fully attended to. I do as much as I can, but the whole of my time is only sufficient to attend to a small part of so extensive and populous a district. Besides attending to my three stations, and visiting the estates, I take my turn with Mr. Simpson, the Scottish missionary, in holding service at at the House of Correction, and on board the ships in the harbour. Mr. S. and I divide these duties between us so as to have service both at the House of Correction and on board ship, nearly every Sunday; by which means we carry the gospel to those who would never otherwise hear it; for the sailors will not attend places of worship on shore. and the inmates of the House of Correction have no opportunity of doing so. They pay very serious attention to what is said to them, and we have reason to hope that our visiting them will not be in vain.

Mr. Simpson, myself, and the Wesleyan missionary have recently commenced holding united monthly missionary prayer-meetings, upon the same plan as in England. These meetings excite much interest, and are very well attended.

A later communication announces that he had entered upon his newly-erected chapel at Oracabessa.

It was opened on Saturday, the 16th of last month, when I was kindly favoured with the company and assistance of brethren Coultart, Tinson, Knibb, and Whitehorne. Mr. Simpson, Scottish missionary, and Mr. Succombe, Wesleyan, were also there, and took part in the interesting service. Brother Tinson preached an excellent and appropriate sermon from Neh. x. 39, "We will not forsake the house of our God." On Sunday morning we held a public prayer-meeting, which was well attended; and a devotional feeling seemed to prevail. At half-past 10 o'clock brother Coultart preached a very impressive and suitable sermon to an immense congregation; and at the same time brother Tinson preached in the adjoining shed to several hundreds, who could not get into the chapel.

It was very pleasing to witness two such large congregations, and two ministers proclaiming at the same time the glad tidings of the gospel of peace. The afternoon service was conducted by brother Knibb, who preached a truly eloquent and excellent sermon, which was listened to with profound attention by a very crowded congregation: and thus ended the delightful services in connexion with the opening of the chapel at Oracabessa —services which I feel assured, will be long remembered, and the good effects of which, I trust, will yet appear. The collections amounted to £50 currency. The chapel, when complete, will have cost about £1500. It afforded me great satisfaction to find that all my brethren who were here, approved of my plans. The chapel is 60 feet by 46; it is made of the best materials, and is very well put together. May the great Head of the Church make it the birth-place of many souls!

On Monday evening we held a missionary meeting at Port Maria, the first that has ever been held in this place. Brother Coultart took the chair. We were favoured with the company and aid of Messrs. Cowan and Simpson, Scottish missionaries, and Mr. Succombe, Wesleyan. The attendance was large, and much interest was excited. On the following day I accompanied my brethren to Ocho Rios, where we held a missionary meeting, which was very well attended. Brother Tinson occupied the chair on that occasion. Messrs. Whitehorne and Williams, Wesleyans, were present, and addressed the meeting: a good feeling prevailed, and I hope, good was done. The next day we proceeded to St. Ann's Bay, and held another missionary meeting there, under the tent belonging to the Wesleyan Society, which was kindly lent for that purpose. Great numbers attended, and the meeting was altogether a very pleasing one. There was something peculiarly interesting in attending such a meeting at St. Ann's Bay, the very place where the Colonial Union was brought forth, and where almost everything that is bad has been fostered.

Another of the new chapels has been completed at Brown's Town, one of the stations under the joint care of our late brother Coultart and Mr. Clark. Mrs. Coultart states, in a letter, dated July 5, that it was calculated 4,000 persons were present at the opening; and the sum of 230*l.* currency was contributed on the occasion. "But," she continues, "I hope there are better proofs than

these of a good work going on at each of the stations. The manifest improvement in piety and knowledge of those who have had personal instruction from the ministers, particularly those who have come hither of a Friday, from the Pedroes is encouraging. They seem to know themselves so much better, and instead of pressing into the church with ignorant boldness, have expressed a fear when the minister himself hinted at it, lest they should not yet have experienced that change of heart which is pre-requisite to an open profession."

With reference to the same important subject, Mr. Clark, writing from St. Ann's, April 4, expresses himself thus:

It is with pain I have heard that reports have been circulated in England, calculated to lower the public opinion as to the care which your missionaries take in admitting members. My experience certainly is not extensive; but where it does extend, I can say, that they take every means to ascertain the character of the individuals they admit to church membership, which, perhaps, is possible. Where great numbers are admitted, it may be expected that some should be received, who are yet in sin,—particularly when it is considered that the opportunities we have of becoming personally acquainted with the general conduct of the candidates for baptism, are very limited. I have inquired of almost every one I have met, religious and irreligious, whether there is any great improvement in the conduct and character of the negroes;—the universal testimony is, that the change is wonderful. Now, to what is this wonderful improvement to be attributed, but the gospel—acting directly or indirectly? It is certain that the negroes, except in very few instances, have had no instruction except from Christian missionaries; and I really do not think that the state of piety is lower in the majority of the members of the churches here than at home. That there should be cases of backsliding is no more than takes place in England—that in many there should be evils over which we have to deplore, is what exists even amongst the more intelligent Christians in other places—only, the manner in which the remaining depravity of the heart developes itself is different. We look forward anxiously to the time when we shall be able to know them better, and have opportunities of noticing their daily department.

At Falmouth, neither the pastoral duties owing to his numerous people, nor the anxious occupations connected with the building of his new chapels, have prevented Mr. Knibb from exerting himself in other ways to promote the great cause in which he is engaged. Under date of May 9, he states:

It is with gratitude to my ever blessed Father that I inform you that Suffield School, in this town, is opened under the management of Mr. Ward. This to me interesting event took place on the 2nd of May, and we have now 100 scholars in it, with every prospect that it will soon be quite filled. May the blessing of God rest upon it! Wilberforce School, under the care of Mr. M'Lacklan has 70 scholars in it; and the other day-school, under the care of Mr. Lovemore, though smaller, is yet efficient. At each of these places there are flourishing Sabbath Schools, and service is conducted on the Lord's-day, in the absence of myself or Mr. Ward, at the two country stations.

Last week, on Saturday, I purchased a few acres of land in the Valley of Piedmont, 10 miles from Falmouth, 8 from Wilberforce, and 10 from the other station. It is a very populous and destitute neighbourhood. The people to the number of 70 volunteered their services to clear the land, and erect a shed. This was done on Saturday, and by the evening a shed capable of holding 400 persons was covered in. They did work cheerfully, and the land, at least, more than two acres of it, was cleared the same day; and the site of the new chapel was fixed upon. My intention is to build 56 feet by 38, and I have purchased hard-wood roofs, and timbers ready framed for that size, and shall commence without delay. Yesterday, I preached under the shed that had been erected the day previous; though it was rather an unfavourable day, I had about 800 present, many of whom had never before heard the gospel. My subject was, "Oh taste and see that the Lord is good." May the Holy Spirit bless the word spoken!

In a subsequent letter June 28, he adds:

There is a delightful opening for a school at Piedmont; and I am now arranging to obtain a young *black* man, a decided christian, of good abilities, to be the master. I hope I shall succeed; if I do, my heart will rejoice. When I see a

black Christian conducting a school of children, one of my highest desires will have been gratified.

Of the completion of two new chapels by Mr. Dexter at his stations of Rio Bueno and Stewart Town, an account has already been given in our number for May. The attention of Mr. D. as well as that of his neighbouring brethren, is now anxiously directed towards the establishment of schools, without which, there appears but little hope of securing for the negro population the freedom purchased for them by the generous bounty of the British Nation. On this vital subject, Mr D. remarks:

The necessity for such institutions becomes every day more apparent. For want of them the parents are compelled to leave their children at home in a state of ignorance, idleness, and, in some cases, of destitution. There are those who will try to take advantage of this circumstance. If the reports of debates in the Assembly may be credited, some members appear very anxious to introduce a bill, by which parents shall be compelled to bind their children apprentice to persons who will engage to teach them to read and to labour. What is meant by instruction and apprenticeship on a Jamaica estate is too well known *here*, to require any explanation; and unless some strong measures be immediately adopted, the whole of those who have been raised into a state of freedom will be dashed from the eminence on which they stand, into those depths of bondage and misery from which the Christians of Britain had rescued them.

Mr. Burchell has been cheered, amidst his multiplied cares and labours, by the arrival of Mr. Oughton, who, with his family and companions, landed at Falmouth, on Tuesday, the 5th of July.

The following account is given by Mr. Dendy of the opening of the new Chapel at Salter's Hill, where it may be remembered that, in 1832, the work of demolition commenced:

At an early part of the day, commonly called Good Friday, April 1, many persons were seen winding their way in every direction, on the roads and over the different mountain passes, as well as through the cane-fields, towards the romantic spot of ground on which the chapel is built. At 7 o'clock, A. M., a prayer-meeting was held, especially to implore the divine presence and blessing on the proceedings of the day. The people continued to congregate together until after 10 o'clock, when it was computed that 5,000 persons were present. Not a third of this number could possibly crowd within the walls of the building; for although it measures 80 feet by 50, we very much need galleries, but our means will not allow us to erect them.

Brother Burchell had engaged to preach, and brethren Knibb and Dexter to take other parts of the services; but it would have been impossible for all the people to have joined in the services of one congregation. Under these circumstances, brother Knibb consented to preach at a short distance from the chapel, in the open air, under the shade of some pimento and other trees. Brother Knibb preached from Matt. xxviii. 19, 20: "*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway,* even *unto the end of the world. Amen.*" Brother Dexter assisted in the other parts of the service, while I remained in the chapel, assisting, in parts of the services, brother Burchell, who preached from Isai. xxvii. 13: "*And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.*"

It had been previously arranged that the same hymns and tunes should be sung, and the same portion of Scripture read (1 Kings viii.) in both congregations; and the effect was most imposing, when the soft melodious response to our singing within, from the congregation without, was heard to the words,

"We'll crowd thy gates with thankful songs,
High as the heavens our voices raise,
And earth with her ten thousand tongues,
Shall fill thy courts with sounding praise."

And again, when in another of our songs of praise we sang,—

"May all the nations throng,
To worship in thy house,
And thou attend the song,
And smile upon their vows.
Indulgent still, till earth conspire,
To join the quire, on Zion's hill.

After the close of the morning services,

a short time was allowed for partaking necessary refreshment, and then we had a delightful communion of churches in the commemoration of the death of our common Saviour. Members of churches were present, and sat down with us, from Montego Bay, Falmouth, and Bethtephil, while the four ministers present took different parts of the service, and the deacons from the different churches distributed the symbols of the broken body, and poured out blood of our Lord to the communicants. It was an affecting time, and an association of ideas could not fail to render it peculiarly so to me. Four years ago, although I had been in the island for some time, I had no opportunity of going into a place of worship, or of attending to the ordinance of the Lord's Supper, until the 1st day of April, when I was favoured at Port Royal with the pleasure of meeting for public worship, and with the friends of the Redeemer sitting around the table of the Lord.

It was only three years ago, when, on the 1st day of April, I had to appear at the assizes, to answer to a charge preferred against me, of preaching without a license, in an unlicensed house. How differently was I circumstanced now, engaging with my brethren in the various interesting services of the day, without hinderance or molestation!

Two years ago, when only two of us, Baptist Missionaries, were labouring in he county of Cornwall, pressed down with the cares of many churches, it was on the 1st day of April that two brethren landed on our shores, and gave us joy as well as assistance. How different our case now! Instead of two labourers in this part of the field, we have six, and are expecting daily the seventh; and if our pleadings would prevail with you, we would entreat you to send the eighth, and then the ninth, for as yet the harvest is great, the labourers are few.

In addition to the above, I remembered that it was on the day called *Good Friday* that British Christians met together, to implore special means for the Jamaica Mission. Was there not in these our engagements an answer to prayer?

On Sabbath-day, the 17th of April, fifty-four persons were baptized upon their profession of faith in Christ, and added to the church at Salter's Hill. These came from nineteen different properties, whose population amounts to about four thousand. Of the number baptized twenty-five were men, and twenty-nine women.

I cannot but feel highly gratified that we have recently had many young persons placing themselves under our instruction, as desirous of being taught those things which pertain to the kingdom of God.

We close this article with a brief review of his stations, furnished by Mr. Hutchins, of Savanna-la-Mar, in the month of February last, but which we have been unable to insert till now.

This station (Savanna-la-Mar) wears a delightfully pleasing aspect; a close examination of every member was entered into, when there was found much to cheer us, from the noble stand that had been made by them in a time of fiery persecution. Though they had long been deprived of the public means of grace, they had not forsaken the assembling themselves together for the exercise of prayer. On the other hand, we found that some had fallen into the accursed sin of *fornication*, which caused us much sorrow of heart; and it became our painful duty to exclude them from the church. Yet at the time there were many things to alleviate this sorrow, and now the most of them have been married to the same persons with whom they sinned.

We have had three baptizings during the year. On the 5th of July eleven were baptized; 2nd of August, twenty-two; and 25th of December, twenty-two. The Christmas holidays were delightful. On Christmas eve we had a prayer-meeting. The next morning, at break of day, we proceeded to the water; returned to a prayer-meeting at eleven o'clock; had preaching, and again on Saturday. On Sabbath-day, services as usual, together with the admission of the new members into the church, and administering the ordinance of the Lord's Supper. Thus I spent the first Christmas with my dear people, and it was truly a happy season.

Our numbers now are 191 members, 474 inquirers. The congregation averages about 900, and we sometimes have from 10 to 1100; so that there must be an attendance of about 300, whose names are not in my books.

Fuller's Field is not so bright in its appearance as I could wish. The number of members is 19, who commune with us at the Bay; inquirers, 129; average congregation, about 220. The receipts have not so much as paid for their benches.

Negril is so far distant, that I cannot pay that attention to it that is desirable. During my illness, the doctor advised me to give it up; but it is a dark place, and I am not willing, especially as I have every reason to hope that my labours have not been in vain. I therefore visit it once a month, and the congregation con-

sists of about 120 brown people, who are deplorably ignorant.

I have taken a station in the mountains on the Black River Road, ten miles from the Bay. I have been trying to get a house on this side ever since I came down, having many people in this district already, but could not succeed under a rent of £100 per annum. This is now rented at £50 per annum, and I opened it in January under very flattering prospects: about 300 mountaineers were present, and great attention was paid. Since that I have spent every Thursday and Friday here, instructing them to read, hold a prayer-meeting Thursday, and preach on the Friday evening. It appears likely to become a station of great importance.

Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1836, not including individual subscriptions.

Liverpool Auxiliary, on account, by W. Rushton, Esq.			
		300	0 0
Including Donations at the Annual Meeting from			
John Cropper, Esq.	50 0 0		
John Jones, Esq.	25 0 0		
John Coward, Esq.	25 0 0		
Josiah Jones, Esq.	10 0 0		
William Rushton, Esq.	10 0 0		
William Rushton, jun., Esq.	20 0 0		
Mr. W. Medley	10 0 0		
Mr. James Lister, jun.	10 0 0		
Mr. Richard Roberts	5 0 0		
Lancashire and Yorkshire, by Rev. D. Griffiths:—			
Inskip	5 10 0		
Accrington	19 10 6		
Haslingden	10 0 0		
Burnley	16 7 9		
Sabden	17 17 6		
Colne	16 15 9		
Sutton	8 11 8		
Cowling Hill	2 0 0		
Earby	1 8 0		
Barnoldswick	3 1 0		
		101	2 2
Haworth, by Rev. C. Stovel:—			
1st. Church	11 6 0		
2nd. Church	17 17 8		
Slack Lane	2 11 0		
		31	14 8
Blandford Street, collected by Mr. Creswick		1	5 0
Scarborough and Hunmanby, by Rev. B. Evans		64	11 2
Halifax, Subscriptions, by Rev. S. Whitewood		10	0 0
Melbourn, Collection, by Rev. J. Flood		6	13 0
Nottinghamshire and Derbyshire, by Mr. Lomax, &c.:—			
Nottingham	137 18 9		
Collingham	18 0 0		
Carlton-le-Moorland	1 0 0		
Newark	14 0 0		
Derby	42 0 9		
Burton-on-Trent	13 13 1		
Loscoe	1 10 0		
		228	2 7
Hull and East Riding Auxiliary, on account by J. Thornton, Esq.		120	0 0
Manchester, addition to George Street Collection, by Mr. White		4	0 0
Sible Hedingham, Missionary Prayer Meeting, by Rev. R. Langford		1	10 0
Shrewsbury, by Rev. M. Kent		9	7 9
Burnham, Collection, by Rev. John Garrington		1	8 3
Devonshire Square, on account of Auxiliary, by Mr. Smith		8	8 6
Farringdon Street Sunday School, by Mr. Hayden		1	0 0
Stepney, Collected by Miss Davis		1	0 0
Oxford, Subscriptions, &c., by Mrs. Copley		10	2 6
Amersham, Collections, &c., by Rev. J. Statham		26	18 6
Stonehouse, Ditto, by Rev. S. Webb		12	7 3
Bovey Tracey, by Rev. J. L. Sprague		1	0 0
Leicestershire Auxiliary, by Mr. Collier:			
Leicester	51 16 8		
Oadby	13 0 0		
Blaby	2 9 7		
Sutton-in-Elms	6 0 0		
Foxton	3 5 6		
Sheepshead	8 12 0		
Arnsby	20 0 0		
Loughborough	20 14 7		
Husband's Bosworth	5 0 10		
		130	19 2
Birmingham Auxiliary Society, by Messrs. B. Lepard and J. W. Showell:—			
Birmingham, Subscriptions and Collections	76 14 4		
Cannon Street	150 6 3		
Bond Street	110 10 0		
Mount Zion	17 6 3		
Brettell Lane	1 14 0		
Bridgenorth	22 9 3		
Coventry	72 1 0		
Cradley	5 2 1		
Darkhouse	3 10 0		
Dudley	31 7		
Kidderminster	2 5 8		
Netherton	2 12 1		
Providence Chapel	2 18 0		
Stourbridge	10 0 0		
Walsall	6 10 0		
Summer-hill Chapel	1 0 4		
West Bromwich	1 3 0		
Willenhall	3 6 0		
Wolverhampton	1 0 0		
	521 15 3		
Previously acknowledged	396 12 3		
		125	3 0

N.B. The Extra Subscriptions, £203 7s. have been published in the separate list.

South Wales, Collected by Rev. J. H. Hinton and Rev. D. Rees:			
Caermarthenshire:—			
Bethel and Salem	0 0 0		
Bwlchygwynt and Bwlchnewydd	1 7 6		
Caermarthen	26 14 3½		
Cwmyfelin	3 5 0		
Ebenezer Llangynog	2 9 0		
Felinfoel	1 5 0		
Ffynnonhenry	5 8 0		
Kidwely	0 8 3		
Llandyssil Penybont	1 0 0		

Llanelly		11	6	10	
Llangeudeirn		1	13	0	
Rhydcilyn		10	12	6	
Newcastle Emlyn		6	8	0½	
Ebenezer, Llandysil		0	15	0	
Hebron		0	7	6	
Aberduar		4	18	9	
				77	18 7
Cardiganshire :—					
Cardigan		50	15	0	
Penyparc		2	0	0	
Verwig		1	13	0	
Llanrhystyd		4	0	0	
Penrhyncoch and Talybont		1	9	4	
Moria		0	10	6	
Aberystwyth		13	11	3	
Swydd y ffynon		1	8	2	
				75	17 0
Glamorganshire :—					
Aberavon		1	17	10	
Aberdare		0	10	0	
Bridgend		3	10	10½	
Caerphilly		5	8	0	
Cardiff		28	19	5½	
Cowbridge		3	3	1½	
Croesyparc		1	0	0	
Cwmyfelin		0	8	6	
Dinas		2	15	0	
Hengoed		2	16	4	
Kirkwen		0	12	10½	
Llwyn-ben-dy		0	10	0	
Lancarvan		0	10	6	
Lantwit Major		0	9	0	
Lisvane		0	10	0	
Llwyni		0	5	8	
Maesteg		2	15	2	
Merthyr		23	12	0	
Neath		5	12	4½	
Newbridge		3	0	3	
Paran & Bettws		0	8	3½	
Penyfai		0	7	6	
Siloam		0	10	0½	
Swansea		30	18	1½	
Tynyrynys		0	10	0	
Walterston		2	0	0	
				131	17 4½
Pembrokeshire :—					
Bethabara		5	10	0	
Bethel, 1835		1	15	6	
Bethlehem & Salem		1	10	8	
Beulah & Smyrna		1	0	0	
Blaenyffos		5	13	8½	
Blaenywaun		16	2	0	
Cilfawyr		4	9	3	
Ebenezer		3	0	0	
Pfynon		7	16	2½	
Fishguard		14	4	0	
Galilee		0	5	0	
Haverfordwest		90	0	0	
Jabez		1	17	8½	
Llangloffan		25	8	0	
Middlemill		8	12	7½	
Milford		0	0	0	
Narberth		21	15	0	
Newport		4	14	7½	
Pembroke-dock		9	5	1	
Penybryn		1	1	6	
Sardis & Popehill		9	17	0	
Tabor		14	11	6	
				240	9 4½
				Total 592	2 4½

The Committee return their hearty thanks to their Ministering Brethren and other friends in the Principality, for the kindness shown to their Deputation, and for the liberal contributions forwarded by their hands for the Mission.

EXTRA SUBSCRIPTIONS.

Scarborough, Collected by Mrs. Evans	12	4	6
Maidstone, by Rev. W. Groser	8	12	6
Devonshire Square, by Mr. Smith	50	10	7
Robert Tosswill, Esq., (3rd. don.) by Rev. S. Hatch	1	0	0
Miss E. E. Davis Tosswill, by ditto	0	5	0
Walworth, additional, by Rev. S. Green	2	10	0

DONATIONS.

H. C.	50	0	0
H. C., *for Piedmont Chapel*	20	0	0
Friend, by Mr. Penny	10	0	6
Mr. D. Murray, *Lapford, for Jamaica Schools*	10	0	0
Rev. Eustace Carey	10	0	0
James Batten, Esq. and family, *Plymouth*	10	0	0

LEGACIES.

Miss Mary Coleman, late of Dublin	500	0	0
Mrs. Ann Carroll, late of London	10	19	0

WIDOW AND ORPHAN'S FUND.

Trustees' New Selection Hymn Book, by Mr. Saunders	20	0	0

TO CORRESPONDENTS.

The Committee return their thanks to Rev. James Puntis, Norwich, for several volumes of periodical accounts; to a Friend, by Rev. John Garrington; to Mrs. Potter, Brixton Hill; and to Mrs. Lamb, of Bolton, for Magazines and other books; as also to Mr. Hawkins, for a Copying Machine, and its appendages.

Two boxes have also been received from friends at Watford, by Mrs. Hull, containing sundry articles of Clothing, &c., for the Schools under the care of Mr. Burchell, at Montego Bay. Mr. B., in his last letter, expresses his regret that he has been unable to write to the various friends who forwarded similar packages by the Etheldred, to whom he wishes his most cordial acknowledgments to be presented.

J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

DECEMBER, 1836.

ON FRIENDSHIP.

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." True friendship, though not religion, is one of its choicest fruits. The Scriptures, though nowhere, as Robert Hall observes, formally enjoining its cultivation, they prescribe the virtues out of which it will naturally grow; "the virtues which, in the ordinary course of events, and under the usual arrangements, of Providence, are the best preparative for it, as well as the surest guarantee for the discharge of its duties, and the observation of its rights."

The general grounds of friendship, we find in the fraternal relation subsisting between us and each other. God hath made of one blood all the nations that dwell upon earth. We are, therefore, all brethren, are capable of feeling an interest in each other's affairs, and are liable, by the very nature of our minds, to feel promptings of concern and sympathy for, and with, and towards one another. This is one of the distinctive characteristics of our race, separating us from, and elevating us above, the brute creation. Among the beasts that perish there can be nothing like friendship, though among some of them there be an alliance and confraternity, by which they unite for offensive and defensive purposes, the effect of instinct, and the effect of instinct which, in some cases, draws forth our admiration and astonishment, yet there can be none of those communings which constitute the heart and soul of friendship; none of those great and noble emotions which are essential to its existence. It is in our possession of a nature capable of the tender attachment, the truthful plight, and the sympathetic exertion, and in our *common* possession of this nature, that we find the general grounds of friendship.

Its more specific grounds are furnished by certain congenialities of temper and disposition, indicating themselves in an endless variety of ways. Friendship, in the most general sense of it, i. e. a readiness to do good and serve, should be cultivated towards all around us; but in the more limited, and certainly the most accurate acceptation of the term, it must necessarily be more contracted in its extent and operations. There must be certain causes which cannot exist in reference to all our acquaintances

indiscriminately: there must be certain affinities and bonds of union, bringing itssubjects together on some interesting points of perception and feeling, uniting them by some common principles, —principles alike, and at the same time actuating and prompting the hearts of each and all. Thus two persons connected, not by relationship, nor legal tie in mercantile or other pursuits, but by having their hearts powerfully knit together, by having been gradually and insensibly drawn towards each other, until each finds himself the subject of a deep interest, of a lively concern in the welfare of his friend. This has been effected without design, without effort, but has had its source in some community of feeling, some congeniality of temperament; and though both natures may have great apparent, and indeed, real differences of character, there is notwithstanding between them something in common, and that of value and moment, which when it came into contact with its like in the other bosom, immediately glided into it, became blended and incorporated with it.

Now although, not to the full extent of this description, yet to a certain extent, and an extent of great consequence, this may be predicated of a whole society of persons united together by a common principle, and for the furtherance or attainment of common objects. What diversity soever may exist amongst them in other respects, and they may be numerous and important, there is still that which unites them as one community, which, in addition to their possession of a common nature, furnishes them with ground for friendship—a friendship, not indeed so intimate and endearing as that subsisting between two minds knit together into one spirit; but still a friendship, which as far as it goes, cannot but be productive of enjoyment, and which may be rendered eminently serviceable to the parties immediately concerned.

Religious friendship involves, in addition to these, other interesting facts and considerations. The tie which unites Christians in one fraternity, is of the tenderest kind imaginable, the common interest which they have, or should have at heart, is the most momentous, the most awful that can be conceived, that in fact, does exist; the influence of which they are all the subjects, is the finest, the loveliest, the most elevating, and the most Godlike; and they have as the source of their joys and their hopes, as well as the example for their imitation, the most Illustrious Personage that ever appeared in the world; and for their everlasting home, the most blissful and beauteous portion of the universe. Here, surely, is ground enough for the truest friendship. There is enough in every one believer for the affections of every other believer to fasten upon. Here are common points of character sufficient for the drawing out of natural sympathy, and here are fears and hopes enough alike in every bosom, for the cherishing of mutual esteem, the sustentation of common solicitude, and the entertaining of common expectations. Religion does thus furnish additional grounds for friendship, and these of such a character as to invest it with additional grace and loveliness. True friendship, when existent apart from the sanctions and influences of religion, has

about it something of a generous, noble nature; but when throbbing and acting under the impulse of heaven-born principles—when it is an emanation from the friendliness of God to man, when it is an humble but earnest imitation of the incarnate Saviour's friendship in its joyous heartiness and disinterested promptitude, when it is thus the prelude of, and by its possessor considered and attempted to be made one of the means of preparation for, the blissful, heart-thrilling friendship of the skies, then, *then* indeed does it assume its greatest, because its unearthly and imperishable beauty, and then does it exemplify its chiefest excellence. There is, upon this showing, in such a passage as that with which this paper commences, regarding it as the index of this honourable and felicitous emotion, an extensive and emphatic significance, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

In proceeding to remark upon the requisites to the enjoyment and perpetuation of true friendship, we would point out as one of them, and one of indispensable importance—integrity. We repeat it—this is of main and paramount importance; for who would have a friend whose integrity he suspected, and of whose sincerity he was doubtful? Who would hold intimate and confiding communion with a man whom he knew not to be honest? Integrity is, indeed, the foundation of every virtue; and the want of it a radical defect in character, a defect opening to all others the source of any or every vice to which inclination may prompt or temptation seduce. True friendship, that for which we plead, whether it exist in reference to an individual, which is its most intimate and tender form, or to a society, its more ample and less intense, though not, perhaps, its less important mode of existence, is so truthful, so loving, and so *good*, that the want of integrity, destructive alike of truthfulness, tenderness, and goodness, is necessarily fatal to it; like the touch of the torpedo it produces entire enervation; it is a mortal blight, blasting this lovely plant: so that without integrity you may as well expect friendship, as the light of day without the sun, which is its cause, or the continual ebbing and flowing of the ocean without the great fountains which are its sources.

Another of its requisites is fidelity. This will extend itself in various directions: it will be prompt to tell a man of his faults honestly, but kindly;—not to abuse his confidence—to defend his character in his absence. As to the former, it is of essential moment. "He that speaketh flattery to his friends (says Job), even the eyes of his children shall fail," i. e., he exposes himself to evils, to retributive evils that may extend to his posterity. It is a sad and serious thing for a man to be permitted, by those who profess to be his friends, to go onward, from day to day, without caution and warning in a course of sin. Such conduct on their part indicates a destitution of all that elevates man, all that makes him the instrument of good to his fellow. As to the second, to keep confidence disabused, we have inspired testimony to the evils attendant upon its violation. "A whisperer (says Solomon) separateth chief friends," and "he that repeateth a matter

separateth friends." Nothing can be more dishonourable, nothing more dishonest, and certainly nothing of those feelings which bind heart to heart, than this pernicious and detestable practice. "Thou shalt not (says the Lord to the Jews) go up and down as a talebearer among thy people." "A talebearer (observes the wisest of men) revealeth secrets; but he that is of a faithful spirit concealeth the matter." "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth." "The words of a talebearer are as wounds, they go down into the innermost parts of the spirit." In the black catalogue of crimes, which in the Epistle to the Romans are recorded as indications of man's utter depravity, "whispering and backbiting" find a place; and no man who would be a true friend, will cease to guard sedulously against these disgraceful vices, and zealously to repress the slightest addictedness to them. A third ingredient of fidelity is, a readiness to defend the character of a friend. In a healthy state of society character is of paramount importance. That is a happy state of things in a community, when wealth, together with every thing of an adventitious nature, is regarded as secondary and inferior, when character is the only source of reputation, and that without which nothing can procure it. As far as we are found anxious to contribute to the furtherance of so desirable and delectable a result, will we watch over each other's characters earnestly and faithfully. Save me from a friend who can listen calmly to a person traducing me, to whom my reputation is not dear, and whom no calumny upon me can grieve! Save me from a friend who will be such, just as far and as long as it will suit his purpose, serve his interest, or at least not disturb his repose; who will prefer giving way to those who would injure me, directly or indirectly, to placing himself in a position of the slightest difficulty, or exposing himself to the smallest sacrifice or self-denial! Did I say save me from *a friend* who would do these things? Rather save me from a heartless, hollow, double pretender to friendship, from the misfortune and misery of ever regarding such a person as my friend! Ah! the cheapness of some friendships—the easy terms on which they are held—the readiness with which they can be dissolved—the aptitude, the infernal aptitude with which the former friend can become a foe! But thoroughly opposed to this is true friendship; it is faithful, it is devoted, its very wounds are faithful, the rebukes it administers are expressions of real kindness; it abuses no confidence—it burns when a brother is maligned; it is ever ready, even at the risk of inconvenience and loss, to defend you in your absence, and throw around your character the broad shield of its zealous, hearty, and lynx-eyed vindication and protection. The man who can act a contrary part; who, while he calls himself your friend, can listen unmoved to any reflection upon your name, or even join with your traducers, which, alas! is sometimes the case, deserves to have no friend upon earth, or to have so many Judases for his friends, who, when it will suit their convenience, or any other base purpose, will betray him—will sell him. On the other hand, be it ours to cultivate the

friendship which will only be giving utterance to the words of truth and soberness, when thus addressing a brother: "I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth."

There is, moreover, necessary to the *pleasurable* exercise of true friendship, an affectionateness, not only of heart but of manner, a certain kindliness of deportment. This true and not merely affected politeness, is equidistant from the puling, canting, and sickly fondness, by which some persons would make it appear, that ere you have been known to them ten minutes, you are objects of their most hearty affection; and from the ruggedness, the blunt, and offensive bearing of others, who consider discourteousness, a sure, a certain, and a *necessary* indication of faithfulness and honesty. Solomon connects "opening the mouth with *wisdom*," with "having *the law of kindness* on the tongue." It is a matter of frequent regret, that Felix cannot be faithful without being unkind, cannot reprove without giving great pain; while Edgar, in being kind, subjects himself to the charge of sycophancy. There is, unquestionably, a kindliness, which is quite compatible with firmness, as well as a fidelity beyond all suspicion of cruelty; a charity that suffereth long and is kind, and yet that rejoiceth not in iniquity, nor hath any fellowship with unrighteousness. It is not said that this exists to the full extent of the foregoing description in all friendships; but it is alleged that it is an important requisite to friendship, and that as far as a given friendship is destitute of it, it is a defective one; and that every person who would be and have a friend, should labour assiduously to cherish it, that he may be able to say, "I wish above all things, that thou mayest prosper," in a *tone* and *manner*, which will supply the best evidence to the reality of the feeling the words express.

Another, and the last requisite we shall mention is, sincere and ardent piety. The conduciveness of religion to friendship is obvious from the nature of the graces, the spiritual graces of which it consists. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness." Now do not all these induce friendship? Are they not the best guarantees for the purity of its design, and in consequence, for its continued existence and increase? The mind of one Christian, as far as he is a Christian, is susceptible to the impressions sought to be produced by another Christian mind. It is upon this ground it is maintained, that a Christian church ought to present a scene of continual friendliness; its members should be ever exhibiting an interchange of kind offices; one should be the friend of all, and all the friend of each other. The sympathy which the members of the body feel with one another, should be habitually realized and exemplified in the church of Christ, "that whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it."

The friendly tendency of religion is also evident, from the character of Him who is the great exemplar of the religious perfection, after which we are taught to aspire. He furnishes a concentration and embodiment of genuine

friendship. He is our GREAT FRIEND! No sacrifice was too great for him to make, no pains too intense for him to endure; nay, he did not esteem it too much for Him to lay down his life to prove himself the Friend of sinners. Although in his interposition for us, his conduct is beyond our power of imitation; yet in the feelings, if we may speak so, which moved him to interpose, "he has left us an example that we should follow his steps." We are to be kind and charitable to each other, "knowing the grace of our Lord Jesus Christ, who though he was rich yet for our sakes became poor, that we through his poverty might be made rich." We are "to bear each other's burdens, and so fulfil the law of Christ." We are "to forgive one another, as God for Christ's sake hath forgiven us." In the example of the Saviour we find the true pattern of a friend; and as Christians, it should be our continual aim and effort to imitate Him in this as well as other respects. He has given his disciples this very name, connected with some most interesting and momentous admonition—admonition quite in point with the subject of our present discussion. "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." "If ye do whatsoever I command you." And what is it that he enjoins as to the particular subject before us? "A new commandment give I unto you, that ye love one another." Being the friends of Christ we may, and surely should be the friends of each other. The true friendship he felt, and still feels towards us, should by us be felt and exercised towards the brethren. To every Christian we should be able to say with deep sincerity—and true religion, friendship with Christ, will teach us to say, "Beloved, I wish above all things, that thou mayest prosper and be in health."

Swansea. D. R. S.

PREJUDICE YIELDING TO THE FORCE OF TRUTH.

To the Editor of the Baptist Magazine.

Sir,

IT has been justly remarked, by a late elegant and profound writer,* that "in consequence of the gradual improvements which take place in language, as an instrument of thought, the classifications both of things and facts, with which the infant faculties of each successive race are conversant, are more just and more comprehensive than those of their predecessors; the discoveries which, in one age, were confided to the studious and enlightened few, becoming in the next, the established creed of the learned; and in the third, forming part of the elementary principles of education."

* Dugald Stewart, Philosophy of the Human Mind, vol. i. p. 221.

Of this remark, I lately met with an unexpected illustration, as bearing on the Greek words Βαπτω and Βαπτιζω, which, as your readers need not be told, have been the subject of more controversy than perhaps any other single words in the original Scriptures. The rise, the object, and the extent of this controversy, merely viewed as a philological question, would be a curious and not uninteresting subject of inquiry. Among the learned, however, it may be looked upon now as an adjudged point. We scarcely expect that any man claiming to be ranked in this class, will "pop" upon us a new theory, after the failure of a certain very estimable lexicographer in the north. And we may hope the time will come, when such scholars as Dr. Pye Smith and Moses Stuart will not only abstain from sanctioning, by their authority, the crudities that are occasionally broached on the subject, but will be induced, by their regard to the interests of truth, to enter their protest against them.

But I am wandering from the point. I meant merely to state, that what, to quote the expression of Dugald Stewart, has been "the established creed of the learned," now actually "forms part of the elementary principles of education." There are two very useful little works, which have obtained a wide circulation in respectable schools, which have lately fallen under my notice, in both of which the truth as to the meaning of the words in question is distinctly set forth. The "Etymological Spelling Book," by Henry Butler, the *eighteenth* edition of which has just been published by Messrs. Longman and Co., contains, at page 136, a table of synonymous words in Greek, Latin, and English, in which we read,

"Baptize—Immerse—Dip."

The "Student's Manual," by Dr. R. Harrison Black, is a work of somewhat higher pretensions. It contains a list of many words derived from the Greek, among which, at page 6 we find, "Baptizo, or Bapto, I dip."

Of course these quotations are not adduced as *authority*; but as proofs that, in the present age, men who would secure any respect as public teachers, must do homage to authority. The conviction is, I believe, rapidly gaining ground, that whatever reasons may be urged for the substitution of sprinkling in the room of baptism, that of Scriptural precept or example must be given up: or, as it was expressed long ago, by an eminent prelate of the English Church, "according to this principle, that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the Scriptures, or at least recommended by a laudable example, *the baptism of infants, and the sprinkling of water in baptism instead of immersion, must be exterminated from the church.*" Bishop Sanderson, De obligat. conscient. Prælect. IV. Sect. 17, 18, as quoted in Dore's Sermons on Baptism. p. 67.

DELTA.

PROFESSOR STUART AND THE BIBLE SOCIETY.

In looking over the pamphlet published by Professor Stuart, of America, in defence of the resolution now passed by the Bible Society in that country, I was rather surprised to find, that he admits the ordinary meaning of baptize to be dip, immerse, or overwhelm; while he contends, that there are certain other uses of the words which are so indefinite as to justify a modification of baptism, to make it suit the feelings or choice of individuals.

All the reasoning he advances in support of this conclusion seems to rest on certain elliptical sentences, in which the words *βαπτω*, and *βαπτιζω*, occur. Four of these are selected for present consideration.

1. Εβαψας εγχος εν προς Αργειων στρατω.

Having well dipped a spear *with* an army of Greeks.—*Sophocles Ajax*, 95.

2. Βαψει απο του αιματος.

He shall dip *from* the blood.—*Levit.* iv. 17.

3. Εβαπτισθη εις τον Ιορδανην.

He was baptized *into* the Jordan.—*Mark* i. 9.

4. Βαπτιζων εν τη ερημω.

Baptizing *in the desert*.—Mark i. 4.

Professor Stuart admits, that the simple expression, *baptize in water*, must mean to *immerse in water:* but, since the word to baptize is here followed by the prepositions, *προς*, *with*—*εις*, *into*—*απο*, *from*—and *εν*, *in*, is used in reference to the desert, and not water; he concludes, that the ancients did not use this word to define precisely any particular action.

When the passages are thus torn out of their connexion, they do really seem to be difficult; but the texts in which they stand prove, that, in every case there is an ellipsis of some words, which, being understood, describe the substance in which the subject of the verb is said to be baptized.

In the first case, Sophocles is expressing a purpose to destroy. The person, therefore, states, that he will dip a spear nobly *with an army of Greeks*. The word *εν* is intended to point out the dignity of his enemies, and the noble character of his contest. If we ask, in what substances the spear should be dipped, Æschylus would answer, *εν σφαγαισι*,*—in slaughters. The whole sentence of Sophocles, therefore, would stand thus: "*Having nobly dipped a spear in slaughters, with an army of Greeks, not Barbarians.*" But the word *plunge* is better than *dip*, because, *to plunge a spear in slaughters* conveys an idea of violence, as well as that of immersion, which agrees with the spirit of the sentence.

In the second case, Levit. iv. 17, Moses is directing the priests in what way they were to dispose of blood which flowed from the sin-offering. It was to be employed in three ways; and in reference to the first, this hard sentence occurs: Βαψει τον δακτυλον απο του αιματος· the priest *shall dip his finger from the blood*. Here the words, *εν μερι*, *in a part*, seem to be understood. When these are supplied, the whole sentence will stand thus: *The priest shall dip his finger in some of the blood, and sprinkle*

* Prometheuse Vinctus, 865.

it seven times before the Lord; even before the veil. And he shall put some of the blood upon the horns of the altar, which is before the Lord, that is in the tabernacle of the congregation; and shall pour out all the blood (that remains) at the bottom of the altar of the burnt-offering. This is the rendering in our common version; which, in this case, must be defended against its own advocate; for Professor Stuart, forgetting or not perceiving the ellipsis, contends that the version is wrong, and that *to dip from the blood* must signify *to smear with the blood.* One might have supposed, that his zeal for the version would have kept him out of such a blunder, but he has fallen into it again and again; until we feel astonished at a man who could venture to expound the Epistle to the Romans while committing mistakes that might shame a school-boy.

The third case, Mark i. 4, is really too bad, because the English collocation and rendering are used to obscure the original. The evangelist was about to describe the scene of John's labour at the time when Jesus was baptized. He therefore states plainly: "*John was in the wilderness, baptizing, and preaching a baptism of repentance.*" First, John was in the wilderness baptizing. Is it asked, Whom he baptized? Ver. 5: The inhabitants of Jerusalem who confessed their sins. Do we further inquire, *In what* he baptized them? See ver. 8: "I, indeed, *baptize you in water.*" One would think that this answer from John himself would have been clear enough for a professor of divinity to understand; but because the words, *in water*, are not actually in the fourth verse, Mr. Stuart cannot believe that *baptizo* necessarily means to immerse.

The fourth case, Mark i. 9, is more important, because it has been much used by opponents, and connects itself with many important passages. It contains a double ellipsis. The words written by Mark to record the fact of our Lord's baptism are: Εβαπτισθη υπο Ιωαννου εις τον Ιορδανην· *He was baptized by John into the Jordan.* As the words, αναβαινων, *to ascend*, and καταβαινων, *to descend*, immediately follow this sentence, the latter is omitted, and should be introduced before the words, *into the Jordan;* it would then read: *He was baptized by John, descending into the Jordan.* If any one be so obtuse as to inquire, In what substance was our Lord baptized? John would reply, ver. 8: I, indeed, baptized him, not in mud, but in water. *In water*, therefore, will supply the other ellipsis, immediately after *he was baptized;* and the whole will stand: Εβαπτισθη (εν υδατι) υπο Ιωαννου (καταβαινων) εις τον Ιορδανην· *(Descending) into the Jordan, he was baptized (in water) by John.*

Many have supposed that εις, *into*, is in these cases used for εν, *in;* and therefore conclude that one has the same meaning as the other: but this is quite a mistake; for the former always indicates motion, while the latter implies rest. A man may live *in* a city, but he comes *into* it first. But we do not say, he came *in* a city, and then lived *into* it. This would be neither Greek nor English.

Whenever εις, *into*, follows the verb to baptize, therefore, these two ellipses are to be supplied: one describing the element in

which the subject is immersed; the other describing the action which advances to and terminates in the object named in the accusative case. For instance:

1. Rom. vi. 3 describes the advancing act of sincere faith: "As many as were baptized into Christ Jesus." That is, as many as were baptized *in water, having entered* into Christ Jesus. These same persons were baptized (*in water*, having entered) into his death. For to be in Christ, is to rely on his help, and to submit to his disposal: but we are saved by his death, and consecrated as sacrifices; and both are pledged in the faith professed in baptism by believers. For,

2. Gal. iii. 27: "As many as were baptized *into Christ* have put on Christ." That is, those who (*having entered*) *into Christ*, were baptized (*in water*) have assumed his name, atonement, and service, as their protection and honour, without which they will be like naked men in a tempest, exposed to destruction and shame. Hence,

3. Col. ii. 12: "Ye were buried with him in baptism;" or rather, *having thus entered into Christ*, ye were *buried with him in the baptism*; your faith including the pledge of martyrdom, and the sacrament sealing your vow.

A glance at these passages will show, that the words left out in the ellipses would have encumbered the sentences, and that their insertion was not necessary for the reader. Any child, in the ancient churches, would have supplied them. And an unprejudiced mind, though a novice, could scarcely avoid perceiving them now. How ought we to grieve, therefore, when men so peculiarly pledged as the interpreters of God's holy word, magnify, for the sake of obscuring its import, the accidents which are inevitable to all languages, and which school-boys are flogged if they do not learn!

When I see the terrible effects of this hunting after obscurities, in hiding the solemn truth of so many passages in Holy Scripture, I wonder that the piety of men does not prevent the continuation of such a contest; and yet it is most strange, that those who hold important public stations, where they must rely on reputation, should wreck their characters as scholars on such absurdities. Certainly Professor Stuart's disinterested self-consecration, in this respect, deserves a better object: but when the largest voluntary association of Christians under heaven resolves, in both hemispheres, to hazard all its usefulness, rather than allow these errors to be corrected even in a single version of God's Holy Word, it seems as if the world were *baptized in folly*, and no room left for surprise at anything.

In the *Patriot* for Monday, Nov. 7, an advertisement appeared containing the following sentences: "The Rev. Henry Burgess, of Luton, wishes it to be understood that he is the sole author (of The Bible Society vindicated by Elihu), and feels highly honoured by the persecution which his advocacy of liberal sentiments has occasioned. The necessity of such a vindication of the Bible Society will be evident from the following statements in the Baptist Magazine for this month: 'It is clearly demonstrated; 1. That the ceremony imposed by antibaptistical brethren can never be maintained

where free and unprejudiced inquirers possess a faithful translation of the word of God. 2. That the Bible Society has changed its former practice, and withheld its support from the Calcutta version, in order to secure for antibaptists the only shield under which their controversy can be maintained.'"

The quotation from my strictures is quite correct; and I hold myself responsible for all the sentiments contained in it. I am glad that my friend and brother has avowed himself "the sole author" of the pamphlet: my gladness would, however, have been increased, if he had gone a little farther in saying, that no influence was used by any individual connected with the Bible Society to construct his positions, or to induce this breach of fraternal confidence. But what he has given I will use; and hope, that his advertisement will secure for him much sympathy in the heart of every one opposed to our distinguishing principles. He who betrays the confidence of his friends may well appeal to the compassion of a foe. Mr. Burgess will not prove, however, that my strictures were occasioned by "his advocacy of liberal sentiments." For this *righteous act* I blame him not; but I most affectionately submit to my brother Burgess, whether the faithless publication of a confidential document deserves to be designated an "advocacy of liberal sentiments?" I entreat him to consider whether such a violation of confidence does not require an apology before he can receive that confidence again? If such acts be approved by Christian ministers, what business can be conducted with safety? What holy interest of religion and piety can, by possibility, be secure?

If my dear brother feel the feeble and hasty strictures of last month so severely as to call them "*persecution*," how could he assail with so much acrimony the representatives of 289 churches at once? Have they not feelings as well as he? By which, of all the kind offices he has received from them, did they deserve this at his hands? I entreat my friend to withdraw these imputations. It will be for his credit and peace to do this. The Bible Society requires no such defence. Its wounds may soon be healed, if all parties will but adhere to truth, and cultivate Christian charity in the discussion. Difference of views will then only give vivacity to friendly intercourse; but, when combined with violations of confidence, and unrighteous imputations on character, they lead to bitter and irreconcilable separation.

I write these things with no wish to be severe, but with deep regret; and I sincerely hope, that this discussion may be speedily terminated in a more complete and affectionate co-operation of all parties than we have ever yet enjoyed.

C. STOVEL.

REPLY TO THE REV. C. STOVEL'S STRICTURES ON ELIHU.

SIR,

It is much to be lamented that, when differences arise among brethren, the law of Christian charity should be so frequently transgressed. Controversy, though itself an evil, would be one of small magnitude were it not for

the spirit of rancour and bitterness it excites. Under such circumstances "grievous words" are opposed to the temper of the gospel, and ought to be wholly inadmissible in religious discussions. Let candid and temperate arguments be enforced; and if reproof must be given, let Christian charity be commissioned to administer it; otherwise, instead of proving "an excellent oil," it will be but a hammer to break the head.

The Rev. C. Stovel's strictures on the pamphlet of Elihu suggested these reflections. It is painful to see a leading minister of our denomination giving utterance to violent sarcasm, and even personal abuse. His remarks on Elihu's motto, though ever so just, are irrelevant. The want of understanding, together with the artfulness displayed in the pamphlet, are, even if proved, of little moment to the public; and whether Elihu be a principal or a tool is equally foreign to the point. The great question regards the strength or weakness of his arguments; and Mr. Stovel would have better deserved the thanks of the denomination, if those columns of invective had been employed in pointing out to his erring brother the fallacy of his reasonings and the weakness of his cause.

But instead of this, Elihu is loaded with reproach and suspicions; and, as if this were not enough, is threatened with a further punishment—if he do not manifest "speedy repentance," and make immediate recantation —the disclosure of his real name to the frown of the denomination. Repent of what? Of having thought for himself, or of having published his opinions? Are these things, then, become crimes among those very men who have so long contended for liberty of thought, and the right of expressing it? So that no man must even anonymously presume to differ from his betters without being assailed for his temerity; and told, while smarting under the lash of sarcastic abuse: "If this does not give you a better understanding, and produce speedy repentance," you shall be dragged from your concealment, and made a public example! Surely, this is taking high ground, and, without "pretending to inspiration," assuming somewhat of its authority.

One more expression in Mr. Stovel's letter appears to me exceptionable. He talks more than once of a "firebrand thrown into our temples by the adversary." Whether he alludes to Elihu and his pamphlet, or to the Bible Society and its decision, such dark insinuations are wholly indefensible. Let us not attribute to others malicious intentions without the strongest proof. If these suspicions be well founded, let facts be stated; but if not, in the name of Christian charity, let them be dropped; otherwise, that "experienced minister," who is supposed to have made a tool of Elihu, need look no further for our Christian spirit and brotherly affection.

The present position of our body is highly critical. The question of American slavery threatened us with a schism. The decision of the Bible Society must now, it seems, be another apple of discord. If, as has been repeatedly insinuated, these seeds are sown by the enemies of our prosperity, our conduct should be regulated by the greater caution.

Will sarcasm and abuse heal, or foment, division? Human nature cannot but kindle at the application of such a torch; yet, let the devastation of the flame be attributed to him who flings the firebrand on such combustible materials.

I meddle not with the question at issue between the Bible Society and the Baptist Union; yet, I may be permitted to express my opinion, that whenever the baptismal controversy is made a question of interpretation, the real strength of our cause is overlooked. We are not divided from other bodies of Christians *merely* by the signification of a Greek verb, or of a few Greek prepositions. The personality of religion is our tower of strength; and here the most illiterate of our body can defend himself without the aid of a battalion of lexicographers, or a host of quotations from the Septuagint.

Καππα.

ON DENOMINATIONAL INTERESTS.

To the Editor of the Baptist Magazine.

Sir,

If you will allow me a little space, I will venture to offer a few remarks for the consideration of the conductors of your very useful miscellany. I believe that the Baptist Magazine is now, to a greater extent than ever it was, the organ of the Baptist Denomination; and I am anxious that it should become more and more so. The ability and temper with which it is conducted, give increasing satisfaction, I believe, to the ministers and members of our communion, and we wish to see its circulation yet more enlarged.

That such a publication exerts a great influence upon the body which it represents, there can be no question; we see this in other Christian communities — among different classes of Episcopalians —among Independents—particularly Wesleyans. They take much pains to spread their Magazine and their Hymn Book; and it is not easy to say how much their zeal in this respect has subserved the interests of that body of Christians. But, I apprehend there are many Baptist churches in which not a single number of the Magazine is taken. Could not some means be employed with a view to extend its sale? I know that appeals have been occasionally made on this subject, but might not something *more* be done? I think, that if our ministers were to state the case from their pulpits, and if deacons and other influential members were to exert themselves a little before the end of the year, its circulation would be considerably increased, especially among the *youthful* part of our friends. I beg, further, to suggest whether a direct appeal might not be made to the denomination, by means of a printed circular, or by an address stitched up with the December number? I think it cannot but be growingly evident that the Baptists must take care of their own interests, and not be supine, while other Christian sects are vigorously bestir-

ring themselves. The treatment we have received from various quarters of late, must have convinced of this. Let us be but true to ourselves and our cause, and we need not fear even those subtle schemes which seem to be formed against us.

This remark leads me to another point, I mean *the importance of a more general active union in the Baptist body*. I am glad to perceive that the desirableness of this is now generally acknowledged, and I know that not a few ardently long for it. And while there is this desire among ministers and people for a closer union, I hope that the ill-concealed efforts of our enemies to divide us, will in the end knit us more firmly together. Mr. Stovel, in his "Strictures on Elihu's Pamphlet," has given utterance to an opinion which I, in common with others, have long entertained, that the anti-baptists are by different methods seeking to "divide us, in order to destroy our operations." *I trust we shall be awake to their designs.*

There is another thing which has frequently occurred to my mind when thinking how to promote the interests of our denomination. It is this, Whether a Baptist "Book Room" might not be established, similar to that of the Methodists', with great advantage. We seem to want a place where all publications issuing from our body, or which more particularly concern its welfare, may be obtained. Such a place might be rendered a sort of head-quarters, to which various communications affecting the denomination might be sent, and from which information might be issued to the whole connexion. Among the Wesleyans, it is found, not only to yield much pecuniary profit, but in divers ways to promote the interests of that people. And why should it not among the Baptists? We who live in rural districts, and in places remote from the metropolis, feel the want of something of this kind; a sort of depôt for tracts, pamphlets, hymn-books, publications of a Missionary character, &c. &c. I merely throw out the hint: perhaps, if the thing is practicable and desirable, some of our London friends may make an attempt towards originating one; it might also be a place for conducting general business connected with our section of the Christian world.

Lest I should occupy too much room, I will at present submit only one thing more for the consideration of my brethren. It has been partly suggested by reading the work, "Baptists in America." I refer to the manner in which many of our local Societies are conducted, the feeble support they obtain, and the consequent inefficiency that attends them. It appears that our American brethren hold the anniversaries of their Societies in connexion with their annual Conventions and Associations, by which arrangement much time and money is saved, which would otherwise be spent in repeated journeys, and frequent meetings; also, more general interest is taken in the proceedings — more dispatch is observed—more money is raised —and much more good is done. There is among us in Yorkshire, only one occasion in the year on which any considerable number of the Baptist body are brought together from different parts of the West Riding, and that is the *Annual Association;* when there is usually a large attendance, and

that consisting of what may be called the strength of the denomination in these parts: yet there is scarcely anything like business transacted at that time. The friends meet—listen to a sermon or two—unite in acts of devotion—eat and drink together — shake hands, and go to their homes. That they are pleasant, and to a certain extent profitable, meetings, I have no doubt. But how much more efficient might they become! What a fine opportunity for diffusing information, replenishing funds, and calling into action the dormant energies of many, and yet it is lost! Whereas if the business of itinerant, missionary, and other local Institutions were conducted at that time, how many more persons would be made acquainted with the proceedings, feel greater interest in their operations, and contribute more cheerfully to their funds; and thus, insure a more extensive co-operation among the members of churches. As things now are, owing partly to the number of Societies, the claims of trade, &c., we find it exceedingly difficult, in the West Riding, to procure an attendance sufficient to transact the business of some Societies in our localities. From this cause, and the *apparent* apathy of the denomination, many are disheartened. Besides, the support of these institutions, resting chiefly on a few individuals, becomes in a sense burdensome, and gives just cause of complaint. We want more system; and in order to that, we must have more union. I presume to give these hints for the *consideration* of my brethren. I wish to promote that cause which I believe is of God, and advance the welfare of the denomination to which I am warmly attached, and am,

Yours, &c.

A YORKSHIRE BAPTIST MINISTER.

POETRY.

A MISTAKE RECTIFIED.

When life first dawns upon the mind,
  Its pleasing scenes allure,
Nor think we that we soon shall find
  Their pleasantness no more.
Youth thinks that he could ever dwell
In scenes which he can love so well.

But soon the cares of life begin
  To cloud the prospect o'er,
In vain he looks around, within,
  For all he felt before.
'Twould seem as if some fairy spell
Had made him love this world so well.

But there are scenes more bright and fair,
  Where no dark clouds arise—
Man's only resting-place is there,
  In yonder happy skies.
The Christian loves those scenes so well,
That there he would for ever dwell.

Y.

REVIEWS.

The History of Protestant Nonconformity in England, from the Reformation under Henry VIII. By THOMAS PRICE. In two volumes. vol. i. pp. xii. 560.—London, William Ball, Aldine Chambers, Paternoster Row; and John Leifchild, Piocadilly. 1836.

To many of our readers, the nature and design of this publication will require no explaining; the circumstances in which it originated are fresh in their remembrance. For the information of others, it may be proper to state, that the germ of it was a series of lectures, which some months ago our excellent brother, the Rev. T. Price, was induced to deliver in his own chapel to a general audience. The deservedly flattering reception which these lectures experienced at the time, together with the pressing solicitations of many whose opinion was entitled to deference, were a motive with the author to resolve on presenting the fruits of his inquiries to the public in a form more extensively and permanently serviceable. The present volume is only a partial discharge of the responsibilities which he thus consented to undertake; but we are encouraged to expect the remainder of the history before the expiration of the year.

On the original announcement of these lectures, we felt for a moment disposed to regret that the valuable time and talents which they would engage, should not have been devoted to an *exhibition and defence of the great* PRINCIPLES of Protestant Nonconformity, rather than to *recording its* PROGRESS. A little reflection, however, sufficed to reconcile us to the writer's taste and judgment, in choosing the latter subject for his investigations, and even to induce a sympathy in the preference. The perusal of the volume now on our table, has strengthened this sympathy, and convinced us *that a faithful history of Protestant Nonconformity is its* BEST DEFENCE.

It is an observation of the celebrated Aristotle, which is commended by Bacon, that "the nature of every thing is best seen in its smallest portions." The beautiful illustration of the remark which Bacon subjoins—"that the singular property which magnetized iron possesses of turning to the north, was first discovered in *needles* of iron, not in *bars*"—is probably present to the memories of more of our readers than the remark itself. If we mistake not, the distinction is as applicable to moral as to physical questions. We are not in the most favourable position for investigating the merits of a controversy, when it has outlived the surprise excited by its first appearance. As a cause or institution advancesto maturity, the interests with which it becomes interwoven so multiply, that it is no easy matter to disengage our conceptions of it, from extrinsic considerations. Unawares to ourselves, we identify the institution itself with its *accidental appendages*, or with the *circumstances in which it exists:* we contemplate *principles* through the medium of *parties* and *persons*. On this account if we would deal impartially and equitably by any system, whether of opinions or of practices, our wisest course will be to go back and examine it in its infantile development. By this means only can we hope to behold it in its naked simplicity, or be capable of estimating its true dimensions and importance. If there be one request more than another which, as Dissenters, we would make of our conforming brethren in the Establishment, it is *that they would thus acquaint themselves with the records of our history*. It is not too much to say of many who seldom speak of us, or of our tenets, but in the language of detraction, that their hostility to us is as *blind* as it is *acrimonious*. Disliking all dissenters, *they are unable to define what a dissenter is;* they

understand neither our principles nor their own; but, like other zealots, find it more convenient to dogmatise than to discuss. Now we should accept it as a sufficient guarantee for their exercising towards us a larger measure of charity in future, if we could only persuade them to travel back to the *origin* of the controversy between us. If such a review failed of producing a *concurrence* in our scruples, certain we are it would produce a *respect* of them. The high-toned pretensions and sneering contempt manifested by modern ecclesiastics, can only pass for sufferable with those whose knowledge is limited by the present century. What more customary now with churchmen of all classes, than to represent all dissidents from the established order of worship, as a race of reckless infidels? And yet, by the unexceptionable testimony of documents,* it appears, that a mere majority of one, in a numerous convocation of churchmen themselves, decided the perpetuation of that order. The whole history, indeed, of the reformation of the English church administers a most severe rebuke to ecclesiastical haughtiness and intolerance. While the hand of providence is distinctly discernible in the securing and establishing that reformation in all its *essential features*, it is yet evident that the constitution of the English church, as it is now settled, was but "the accident of an accident." We commend to the careful study of all such friends of the Establishment as have not yet fully determined to see nothing but perfection in her, the facts relative to the early times of her history, detailed in this volume. Parts of her ritual and polity which many have eyed hitherto only with reverence, they will here perceive to have been as warmly condemned *within* her pale as *without* it; others will find the date of opinions, for which they have been accustomed to claim the authority of an *apostolic age*, accurately fixed and determined to an *English reign*: and all will be compelled to acknowledge that it was no perverse captiousness of spirit which dictated the separation from the established communion, but *the strong and invincible necessity of conscientious conviction.*

It is, however, mainly to nonconformists themselves—the members of our own dissenting communities—that a history of Protestant Nonconformity makes its appeal. Bigots of the Establishment are not the only parties who stand in need of the lessons it conveys. We wish we could believe that there were none among ourselves chargeable with a culpable ignorance of our principles, or who did injustice to the merits of our distinctive forms and usages. The increasing degree in which our churches are awaking to a recognition of the peculiar duties of the present crisis, we rejoice to perceive and admit; still, we fear, an enlightened appreciation of the importance of a religion *emancipated from the trammels of state control and patronage*, is comparatively rare. *Dissenters, in general, have yet to learn,* FROM THEIR OWN ANNALS, *the moral dignity of the attitude it belongs to them to assume.* There are two classes in particular of our brethren, of whom we could almost feel inclined to exact a diligent study of these annals. The first class comprises the professed friends of peace and moderation; those who are apparently content with the position dissent has already reached. To this rapidly decreasing, as we trust, portion of our body, every species of agitation appears an evil; they shrink from any active advocacy of their principles; some of their brethren who have ventured publicly to expose the unscriptural nature of an endowed hierarchy, they are ready to charge with want of charity; they deprecate all *strong expressions.* The error into which the second class we have referred to, run, is rather that of an *excess* than a *deficiency* of zeal. The danger to which they are liable, is that of

* See p. 160.

overlooking the important fact, that dissent is but *a means to an end*, and of mixing up the animosity of political partizanship, with the zeal of religious profession. Now to the opposite tendencies of each of these classes, we cannot but think that the historical retrospect to which they are invited in the work before us, would form a salutary corrective. The latter class, in the detail of the lives and labours of the fathers of English nonconformity, could not fail to recognise the *highly religious character* of the struggle which they sustained; that it was *sacred truth* for which they contended; the same examples would instruct the former class, that in working out the triumphs of that truth, there are higher considerations often requisite than those of the *minor courtesies of life;* that there is a time to *break*, as well as to *keep*, silence; that those who are impressed with the conviction that the agencies around them, whether established or otherwise, are pregnant with evil to multitudes, may feel it a *solemn duty to speak out;* and that uncharitableness must ever reside, not in *opinions*, but in *dispositions* and *spirit*.

It is a complaint we have often heard preferred against those composing our churches, that the historical grounds of their secession from the Establishment, are points of which they remain wilfully ignorant. For our honour, however, as dissenters, we would hope that this indifference is unjustly imputed. We can conceive nothing more discreditable both to our right feeling and our taste. We are peaceably enjoying the religious inheritance which our forefathers earned for us "with their sword and with their bow," and we care not to know *who were our forefathers*. We are content, at least, with general acknowledgments, and have no curiosity to know the particulars and amount of our obligations. It cannot be pretended that there is any want of varied incident in the narrative of their times, to excite and sustain attention. The History of Protestant Nonconformity in this country, is *full of instructive and touching incident*. We recollect few chapters in the moral history of man, which can boast of scenes or lessons more impressive. It is difficult to say, whether the exhilarating or the depressing emotions which it is calculated to awaken, are the most poignant. On the one hand, we perceive it to be a history of *spiritual despotism* which we are perusing; on the other, we feel it to be equally a history of the progress of *scriptural truth*:—we would rather say of its *preservation*, for we deem it impossible to glance even cursorily over the pages of this volume, without perceiving that the divine Author of the Bible has taken the truth of it into his own custody—without admiring the elastic vigour, so to speak, with which he has endued it in the minds of his servants—without confessing the provision he has made for its immortality. In the homely language of one of the most distinguished of the nonconformists, "The more the truth of God is laden, the straighter it standeth; the more it is kept under, the more it enforceth itself to rise, and will undoubtedly get up, how great soever the stone be which is laid upon it." Or, to accommodate to it the lines of the Roman lyrist:

> Mersus profundo, pulchrior evenit
> —Per damna, per cædes, ab ipso
> Ducit opes, animumque ferro.

The present volume brings down the history of the nonconformists to the decease of the first James, commencing with the reign of Henry VIII. It is difficult to speak in too flattering terms of the manner in which Mr. Price has executed this part of his undertaking. It is sufficient to say, that he has produced a work worthy both of the *subject* and the *cause*. We can assure our readers, that they will find the present no perfunctory performance, a mere retailing of the sentences and paragraphs of former historians: it is, on the contrary, evidently based on an extensive investigation of origi-

nal authorities, and those the best. We make no doubt that it will henceforward take its place in our libraries with works of permanent reference and use. The style is such as well to comport with the nature of the narrative; terse, perspicuous, and manly. The dignity of history is not lowered by hackneyed epithets of exaggeration, nor its moral value impaired by controversial asperities. The work is quite free from any tinge of sectarianism. In the manner of narrating, a happy medium is preserved between the nakedness of mere chronicles, and that disposition to comment on events which loads every page with needless reflections. The reader of taste will feel indebted to Mr. Price for the valuable quotations from the authors of the day, with which he has enriched portions of the history ... many of which deserved to be ranked among the "loci classici" of our literature. The limits to which our observations have already extended, will forbid our making any extended extracts. The following spirited letter, bearing date, Feb. 2, 1574, will be read with pleasure, as showing how well the true principles of liberty were beginning even then to be understood. The writer was a Mr. Robert Johnson, Domestic Chaplain to the Lord-keeper Bacon, and it was addressed to Sandys, the then Bishop of London, on occasion of his having suspended the writer for nonconformity from the exercise of his ministry.

I will be bold, (he says), to utter my grief, which I have conceived for you, in that you are, as it were, an instrument to persecute the lambs of Christ. Not without cause do I say persecute, for you know that persecutors be not all of one sort—some being of the body, and some being of the mind; some of the goods and some of the good name: all which, though it be no bloody persecution, yet is both great and dangerous. I say it is great, for if a man lose and spend his goods, it is somewhat; if he forego his liberty, it is more; if his good name and estimation be blemished, it is greater: but to be grieved in mind, and disquieted in conscience, is the greatest of all, and so great, that the most bloody and persecuting papists cannot hurt a Christian more. Therefore, take heed, lest that you get the name of persecutors. Let not worldly policy prevail more than true divinity. Let not man cause you to do that which God forbiddeth. Let not the commission draw you further than God's word will suffer. Let not your honour here on earth cause you to do that which is against the honour of God in heaven. You say you are our chief pastor, we desire some food; you are our doctor, we desire to be taught. This way is best for us to be won, and for you to use. Laws and authorities of men must not outface the laws and authorities of God. Popish logic of slanders and imprisonment will not prevail. The *syllogisms* of the Fleet, and *enthymema* of the Gatehouse, an *induction* of Newgate, and *example* of the King's Bench, will not serve. They hold neither *mood* nor *figure*. All the fallacies of logic and sophistry will not nor cannot darken the truth. Wherefore, chop nor change no more with the word of God, but speak it and preach it in sincerity, as in the sight of God—pp. 272—274.

As harmonizing with the spirit of the above extract, we subjoin the following passage from the speech of a bishop, whose name (Dr. Rudd) belongs to a somewhat later era. It was delivered on a debate which was held May 23, 1604, in convocation respecting the cross in baptism, and is admirable both for its own merits, and as affording a rare instance of episcopal candour and liberality of feeling. The bishop commences by affirming the antiquity of the ceremony, and expressing his own conviction that all superstition was excluded from the Church of England, and then proceeds:—

Likewise, I wish, that if the king's highness shall persist in imposing of it, all would submit themselves to it, as we do, rather than forego their ministry in that behalf. But I greatly fear, by the report which I hear, that very many learned preachers, whose consciences are not in our custody, nor to be disposed of at our devotion, will not easily be drawn thereunto; of which numbers, if any shall come in my walk, I desire to be furnished beforehand by those that be present with sufficient reasons to satisfy them, if it be possible, concerning some

points which have been presently delivered.

Concerning these preachers last mentioned, I suppose that if, upon the urging them to absolute prescription and use of the ceremonies and attire prescribed, they should stand out stiff, and choose rather to forego their livings and the exercise of their ministry, though I do not justify their doings therein, yet surely their service would be missed at such time as need shall require us and them to give the right hand of fellowship one to the other, and to go arm in arm against the common adversary. In which case of want of their joint labours with ours, there might arise cause of some such doleful complaint as fell out upon an accident of another nature in the Book of Judges, where it is said, "For the divisions of Reuben were great thoughts of heart."

Likewise, consider who must be the executioners of their deprivation, even we ourselves, the bishops, against whom there will be a great clamour of them, and their dependents, and many others who are well affected towards them; whereby our persons shall be in hazard to be brought into great dislike, if not into extreme hatred; whereof, what inconveniences may ensue, I leave to your wisdoms to be considered.

Also, remember that when the Benjamites (though for their just deserts in maintaining a bad cause) were all destroyed, saving 600, and the men of Israel sware in their fury that none of them would give his daughter to the Benjamites to wife, that when their hot blood was cool, they lamented and said, "*There is one tribe cut off from Israel this day,*" and they used all their wits to the uttermost of their policy, to restore that tribe.

In like sort, if these our brethren aforesaid, shall be deprived of their places for the matter premised, I think we shall find cause to lend our wits to the uttermost extent of our skill, to provide some cure of souls for them where they may exercise their talents.—pp. 477—479.

One of the most pleasing features in the religious history of those times, is the alacrity which the lay members of congregations discovered to identify themselves with their suffering pastors. The following is the language of a petition presented from the city of London to Parliament, about the year 1578, and is valuable, as illustrating the unhappy effects of such a restrictive ecclesiastical policy as that denounced in the preceding extract.

There are, in this city, say the petitioners, a great number of churches, but the one half of them, at the least, are utterly unfurnished of preaching ministers. The other half, partly by means of nonresidents, which are very many, partly through the poverty of many meanly qualified, there is scarce the tenth man to be found that maketh any conscience carefully to wait upon his charge, whereby the Lord's sabbath is often wholly neglected, and for the most part miserably mangled. As sheep going astray without a shepherd, we humbly, on our knees, beseech this honourable assembly, in the bowels and blood of Jesus Christ, to become humble suitors unto her majesty, that we may have guides as hungry men, that the bread of life may be brought home unto us, that the sower may come into the fallow-ground, that the pipes of water may be brought into our assemblies that there may be food and refreshing for us, our poor wives, and forlorn children. So shall the Lord have his due honour, you shall discharge a good duty to her majesty, many languishing souls shall be comforted, atheism and heresy banished, her majesty have more faithful subjects, and you more hearty prayers for your prosperity in this life, and full happiness in the life to come, through Jesus Christ our alone Saviour.—pp. 308, 309.

We must here take our leave, for the present, of this very interesting volume: when the remaining portion of the work comes before us, we shall have a better opportunity of noticing in detail its contents; till then, we must defer all attempts even to *sketch* the progress of English Protestant Nonconformity.

The Christian Legacy, Peace in Life, Death, and Eternity. By the Rev. James Hough, A. M.—Seeley and Burnside. 12mo. pp. 278.

This volume consists in fifteen discourses; one object is kept in view through the whole, and pursued with benevolent care. The author desires to lead his reader into the enjoyment of that peace which nothing can give but the

riches of divine grace; and yet to avoid those ruinous errors into which some men plunge, when they place the doctrines of mercy in opposition to those of common sense and justice. Our blessed Redeemer's legacy is peace, and Mr. Hough has endeavoured to guide us into its enjoyment. The following passage, taken from his first discourse, will exhibit both the doctrinal sentiments and style of the author: with this, therefore, we recommend it to public notice.

Instead of waiting patiently for his resurrection from the grave, to restore all things, and to send down the promised Spirit from above, they (the disciples) were all filled with dismay when he was crucified, and all their hopes seemed to be buried in his tomb. His rebuke, then, after his resurrection was deserved: "O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory?"

And were *they only* deserving of rebuke for unbelief? Are not Christians still, in this respect, too much like them? Why is it that we enjoy so little of that peace which the Lord's promise was intended to impart? Just because we are slow of heart to believe all that he hath spoken. Too many, with a morbid sensibility, are swift to believe whatever is written or said to discourage them; while they put away, as not belonging to *them*, the words of peace which Jesus Christ spoke expressly for their consolation. Christians forget that this is the inheritance which the Lord has bequeathed to them. Why will they not receive it? Perhaps they feel that they cannot. It is their desire to compose their fears in their Redeemer's love; but a hard heart, a wounded conscience, the malignity of Satan, will not let them rest. They feel like a poor man who hears that an estate has been left him by a departed friend, but that his title to it is disputed by one who possesses a claim which no will can set aside. His suspense, and ultimately his disappointment, give ten-fold poignancy to the miseries of poverty. So, when the Christian fears that he shall never enjoy peace in Christ, he cannot but think that he could have been less wretched than he is, if he had never heard of his bequest. But consider, the cases are not quite parallel. When Jesus bequeathed peace to his disciples, he engaged to be his own executor, and to put them in possession of the boon. "My peace I give unto you." His will is power; his promise is the pledge of its execution. No being in hell or earth has a right to dispute, or ability to defeat it. "He hath mercy on whom he will have mercy," &c.

Forget not, beloved brethren, to hold fast that hope which emanates from the belief that your peace is made with God, through our Lord Jesus Christ. Satan is ever busy to rob us of our liberty in the gospel, and to bring us again under the yoke of bondage. Heed not his malicious and crafty suggestions. Watch and pray against the fears of unbelief. When assaulted by this enemy of your souls, remember that it is written, "Who shall lay anything to the charge of God's elect? it is God that justifieth. Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us."

Christian Discretion, or the Principles of Divine Wisdom practically applied. —Tract Society. pp. 160.

On this most important subject, the little volume before us contains many very useful hints. Never before since the fall of man was there greater necessity for its general and diffusive investigation. Society is everywhere driven forward, by worldly competition, with so much violence, that the resources of our nature are tried to the uttermost. Men are thus forced into emergencies which often reconcile them to a supposed necessity for resigning Christian principle, as though it were too feeble for the crisis of their affairs. Worldly policy finds its way into the church, while Christian discretion receives not the confidence and respect which are due to it.

A discreet Christian will be distinguished in this state of affairs by a constant and practical remembrance, that obedience to God manifested in Christ, is his greatest wisdom; for divine law is nothing more than the application of infinite wisdom to human affairs, and the observance of this law secures

the assistance and benediction of almighty power and goodness.

The treatise here announced contains eight chapters, one being devoted to "The Pursuit of Salvation —The Worship of God—The Profession of Religion—The Study of Scripture—The Estimation of Character—The Utterance of Opinions—The Business of the World —and to the Right Use of Leisure," severally. Much good may be expected from its perusal; but there seems a deficiency in the discrimination and statement of principles. Christian discretion ought to have been more clearly distinguished from worldly prudence or expediency; and the peaceful stability which is imparted to human affairs by simple obedience to divine law, might have been stated with greater precision, and more forcibly.

The Faithful Servant.—Tract Society. pp. 312.

Servitude, is often regarded by the young, with a most unreasonable abhorrence, out of which spring many evils. One reason for this may be found, in the peculiar disadvantages of their station which servants always see and feel; but another and much more powerful cause prevails, when they neither know their own peculiar privileges, nor the way to improve them. The work before us is well adapted to assist a youthful mind when labouring under these difficulties; and nothing is more important than the recovery of our peasantry from the foolish lingering after *visionary independence*, which too frequently fills them with discontent, and plunges them in sin. The number of young women that are ruined by these errors is incalculable; and when the case is not so fatal, it renders existence little more than protracted misery. If servants were but wise enough to see it, they would know, that they have more real importance in society than any other class. With the freedom enjoyed in England, a servant who studies to improve himself, and adheres to the principles of piety and virtue, may always know that his comfort, support, and advancement, are more certain than that of his employers, although they may not be so flattering. The most noble minded and independent benefactor of a large town in Leicestershire, was for many years the servant of a firm, by which he was trusted and esteemed. His spare time was occupied in self-improvement. When he had saved a little money he left his situation: and living on the interest of his savings, he devoted his time to the improvement of others. The church, the schools, the societies, had his valuable aid; and by his vigorous perseverance a public library, philosophical institution, and museum, have been founded in the town which has been honoured so long by his splendid virtues.

Remarks on the Regulation of Rail-way Travelling on Sundays. Addressed to the Directors and Proprietors of the London and Birmingham Rail-way. By A Rail-way Director.—Hamilton and Co., London. 8vo. pp. 52.

A sensible statement of a most important case. The author, without in any way objecting to the divine right by which men may claim the indulgence of the sabbath, proves that it is a great national advantage; that its neglect leads to an infinity of evil and ruin; that individuals who resign the privilege, do so at the expense of health and reputation; and that the prohibition of Sunday travelling would be an advantage to the rail-way companies. He rests his proof of the last fact on the hypothesis, that if the rail-roads were closed on Sundays, a greater number would travel through the week; and, consequently, that the proceeds of six days would be so much greater, while the additional expenditure of seven days would more than absorb the additional income. For the detail, we refer our readers to the pamphlet, which is well worthy of

wide circulation. But, whatever the profit, the obligation ought to be most seriously observed, and we cannot but hope that the proprietors and managers of the London steam packets, will, if for nothing else, at least for their own credit, consider by what means they are accumulating their gains. The scenes that every Lord's-day occur, on board these floating nuisances, are most repulsive to humanity. When men in heathen lands hold slaves, or any other kind of property which involves the degradation of our common species, we send out missionaries to convert them from the error of their ways: but in England, we seem privileged to do any thing, and to gain by any means; for, persons connected with various religious societies, worship God, and solemnly unite in prayer for a blessing on their families and worldly occupations, whilst their property is employed, at the very hour of sabbath worship, in open ale houses, gin shops, Sunday steamers, and brothels.

> "Hoc fonte derivata clades
> In patriam populumque fluxit."

Fisher's Views. Series the First. 4to. pp. 80.

The authors of these views, as well as the publishers, merit the highest regard from all who are interested in the application of arts to the advancement and diffusion of Christian knowledge. By the publication they have issued, at so reasonable a price, those who could not visit the east, and therefore know nothing from observation, may nevertheless become familiar with the great characteristics of Syria and the Holy Land. One proof that the views approximate to reality, is afforded by the fact, that when presented to the eye they call to our minds irresistibly the best descriptions taken by travellers on the spot, and recorded in their journals. In some instances the place might be thus known without any title. We hope that the merit of the work will be sustained as it proceeds, and receive from the religious public a most liberal support.

The Monitory Mirror. Exhibiting the Marks, Causes, and Consequences of Indifference in Religion, and also the Means of Restoration to Consistency. —Tract Society. 18mo. pp. 160.

We regret that our space will not allow of any extended analysis of this very interesting and useful book. It is written with great simplicity and force. Examples are introduced to exhibit each case with so much dexterity, as to render every precept in a manner visible to the eye. Amongst the formal attendants at the house of God, it is adapted to become a very powerful auxiliary to pastoral exertions; and, there are few of our churches which would not be greatly benefitted by a general and prayerful study of its pages. We hope that the Spirit of all grace will render it a very great blessing to many souls.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Millennium; Including the Binding of Satan, the First Resurrection, and the Reign of Christ on earth; a Sermon preached before the Conference at Liverpool, May 22, 1836, and published at their request. By Abraham Scott. pp. 23. Groombridge.—Every unprejudiced reader of this clear, judicious, and scriptural discourse, will feel that the enlightened author has brought him under no inconsiderable obligation, by the convincing arguments he has employed upon a most interesting and important subject, in relation to which, unhappily, so many have "darkened counsel by words without knowledge." This cheap and lumi-

nous sermon is fully entitled to what we have no doubt it will attain,—a very extensive circulation.

The Book for the Lord's-day; for Schools and Families; Illustrated with Anecdotes and many Wood-cuts. By Bourne Hall Draper. pp. 182. *Darton.*—The character of the esteemed author of this small but excellent publication, is already too well known as the warm, pious, and intelligent friend of the rising generation, to make it necessary for us to do more, in the present instance, than state our persuasion, that his well-earned reputation will experience no diminution by this additional effort to inform and impress his juvenile readers, which we cannot but express our most earnest wish may be very many, and that they may derive all the advantage the benevolent writer is so laudably anxious they should obtain.

A Tribute to the Memory of the Apostles, and an Exhibition of the First Christian Churches. By Henry Grew, Pastor of a Church in Hartford, America. pp. 83. *Wightman.*—We can readily admit that this tract is well intended, and that many of its pages may be perused with advantage; but some of its positions have neither the support of Scripture, nor the sanction of practical wisdom.

The Errors of Irvingism Exposed; or Modern Popery Unmasked. By Benjamin Shillingford, who was formerly connected with that Sect, and a Member of the Church in Newman Street. Second Edition, with Considerable Additions. pp. 28. *Palmer.*—The statements of any person concerning a community from which he has seceded, should certainly be received with caution; as he may be under some temptation to give a colouring to facts which may present its members in caricature. It is, doubtless, by a remnant of the beautiful vest of Truth, gracefully thrown around, and in some measure concealing the distortions of, this portion of sectarianism, that its freaks and fancies have been sustained so long; but from the moment that this scanty and reluctant covering becomes unavailable, the doom of this heterogeneous system is sealed, and its speedy dissolution inevitable.

The Interpreter; a Summary View of the Revelation of St. John, founded chiefly on the Rev. H. Gauntlett's Exposition of that Book. By the Rev. Thomas Jones, of Creuton. pp. 64. *Seeley.*—In this respectable publication, the reader will find a brief interpretation of that most mysterious section of revealed truth,—the Apocalypse, substantially agreeing with the most sober and judicious expositors who have written on this difficult part of the New Testament. We consider it to be well calculated to assist a very numerous class of persons, whose opportunities will not permit the examination of more extended and elaborate performances.

The Clergy at variance with the Common Prayer-Book; Proved in a Correspondence between a Clergyman of the Episcopal Church, and a Dissenting Minister. pp. 11. *Wightman.*—That the publication of this correspondence should have been deemed desirable, is scarcely less surprising, than that a clergyman should have so forgotten himself as to make such a step appear to the author to be indispensable.

1. *Report of the Committee for furnishing the Coast Guard with Libraries of Religious Books, &c., &c. pp.* 16.

2. *"What have I to do with Sailors?" By Thomas Timpson. pp.* 36. *Ward.*—These pamphlets are benevolently designed, and are well adapted to interest the feelings of the community, in the moral welfare of our seamen, and others similarly circumstanced; and we sincerely hope that they may promote an object so truly desirable.

The Act for Marriages in England, Simplified and Explained with Notes. By a Barrister. pp. 54. *Westley.*—The new Marriage Act, though not in all respects what might be wished, is no inconsiderable concession in favour of civil and religious liberty. The work before us is well entitled to the attention of our readers, as explaining the difficult, and simplifying the complicated. The act comes into operation on the first of March, 1837, and on various accounts it is very desirable that its provisions should be known and understood.

Emily; or Recollections of a Wayward Child. By L. L. Seeley and Sons. pp. 36.—This very well written little book contains a most important lesson to youth, which is presented in a way that must render it influential. No family ought to be without it.

The Happy Family; or Talents well employed. By M. H. D. Seeley and Sons. pp. 60.—We cordially recommend this interesting little work, as being well adapted to advance the cultivation of a well directed charity in youthful minds.

Goodwin's Christian Theology, Selected by S. Dunn. pp. 453. *Tegg and Son.*—Goodwin, as a Christian and a divine, is worthy of great credit. In the early part of his life, he was decidedly Calvinistic; but afterwards he adopted the doctrine

of general redemption. His works are very numerous; and this volume contains a compendium of those views which he published on the Arminian side. In this character it is worthy of notice; for though we may not agree with the author in sentiment, we cannot help admiring the Christian charity, learning, skill, and excellent method of using Scripture with which his positions are defended.

The Youth's Guide to Sacred History; a Catechism on the New Testament Scriptures. Ward and Co. 18mo. pp. 36.

The Youth's Guide to Sacred History; a Catechism on the Old Testament Scriptures. Ward and Co. 18mo. pp. 36.

First Principles of Saving Knowledge; a Catechism for the Use of Families and Schools. Ward and Co. 18mo. pp. 36.

An Address to the Young People of the Congregations assembling at the Tabernacle and Tottenham Court Chapels, London. 18mo. pp. 18.

Theology for Youth; a Catechism on the Doctrines, Experience, Morals, and Dispensations of Christianity. Ward and Co. 18mo. pp. 108.—In these five useful little works, Mr. Campbell has shown an earnest desire to lead the youthful mind into a saving acquaintance with divine truth. His strict adherence to Scripture, as the only authoritative proof of sacred doctrine, is adapted to improve the habits of thought which prevail in Christian families and congregations. They leave much to be attained in this department; but, if they produce a healthful desire for increased information, this, perhaps, is all that can be expected from such efforts. No arrangement of questions and answers can meet the infinite variety of cases which occur in the detail of domestic and pastoral instruction. The supply of each day's necessity, must be met by a thoughtful study of the individual minds which are presented to the teacher; and a certain Socratic skill is necessary to detect and guide the current of thought, as it happens to flow at the very moment of actual study.

The Young Christian's Pocket Book; or Counsels, Comforts, and Cautions, conveyed in Short Striking Sentences. Tract Society.

The Penny Almanack for 1837.

The Sheet Almanack, for 1837.

The Christian Almanack for 1837.—These works, issued by the Tract Society at their depository, Paternoster Row, contain, besides ordinary and important information on business, daily texts as helps to devotion and communion with God.

A Treatise Concerning Religious Affections. By President Edwards. 18mo. pp. 500. *Tract Society.*—This valuable work is too well known to require our commendations. The Society has issued it in a very convenient form, and at a very reasonable price.

The English Bible; with Portraits of Wickliff, and Coverdale. Ward and Co.—An interesting little present, greatly adapted to assist the young in forming a proper estimate of their great privilege in possessing a free and extensive use of the sacred Scriptures.

Sinclair's Letters; with a Memoir by Legh Richmond. Tract Society.—A very interesting and useful little work.

OBITUARY.

MRS. ANN PINKERTON.

Mrs. Ann Pinkerton, the daughter of Mr. and Mrs. Page, of Stallisfield, near Charing, in Kent, was born at that place, 25th of July, 1779; and was married to Mr. Pinkerton, June 25, 1806. With her previous life the writer has but few means of becoming acquainted; it however presented two prominent features, a steady and warm attachment to public worship, blended with an unremitted and affectionate concern for her family, who in their turn appear to feel deeply sensible of the benefits of a mother's tender care. Mothers truly "can do great things;" seldom have I witnessed this sentiment carried out so far as in the easy and pleasing manner in which she exercised the parental authority, and in the prompt and cheerful obedience it produced in each branch of the family.

It does not appear that Mrs. Pinkerton became a member of any distinct body of professing Christians, which is to be regretted; but this did not arise from a want of fixed principle, so much as a want of a permanent place of abode,

Mr. Pinkerton's engagements chiefly consisting in the formation of railways, canals, and other public works. She sometimes remarked, "Mine is a soldier's life;" and it is pretty clear that harassing removals from place to place, connected with a conscientious discharge of domestic duties, and the unavoidable difficulties attendant upon a numerous family, became too powerful for her delicate constitution. The immediate cause of her last illness and death was a severe cold, previously taken, and confirmed by her removal from London to Wolston, on which occasion the weather was peculiarly unfavourable; but of this event she spoke with the greatest satisfaction, as being the means of leading her to those sweet consolations the gospel affords to the believing sinner on a dying bed. A few weeks previous to her death, I received a respectful invitation to visit Mrs. Pinkerton, who was then very ill, and who was then to me a stranger, she not having been many weeks in the village, and had not been able to attend public worship. I instantly complied with the invitation, and on entering the room, felt that I was within the territory of death, who had evidently marked the victim for his own. After the usual family salutations, I, for a moment, surveyed the emaciated countenance of my now departed friend, and thought I could perceive strong indications of inward calmness and tranquillity, not always met with in similar cases, which, after inquiries, I found to be the case. She entered upon a rapid survey of her past life, placing peculiar emphasis upon her *mercies*, her *trials*, and her *sins*, and this in no common-place or ordinary manner, entirely free from any expressions of fulsome adulations, fallacious hopes, or self-righteous leaven. Her chastened and enlightened mind, being prepared for the reception of gospel consolation, and finding myself free from that awkward embarrassment often produced by an ignorant and servile compliance with all that is advanced, I directed her to the Saviour, whose blood cleanseth from all sin, pointing out the fulness, freeness, and boundless extent of his love, assuring her that it was permanent and everlasting, as he hath said "I will never leave thee," &c. This touched the harmonious string of her soul, and was as life from the dead; she was enabled to lay hold of the hope which is an anchor to the soul; and from that time, like the impotent man at Bethesda's pool, she lay with waiting expectation for the Angel of the covenant to convey her into the all healing waters of eternal life and love; so that in all my subsequent visits I found her reiterating with pleasing emotions, "He will never leave me," &c. On my first visit, I read part of Heb. xii., expatiating as I proceeded, upon what I conceived to be the meaning of the Holy Ghost; to each sentence she responded in the most emphatic manner, as expressive of her own experience. This exercise, connected with prayer, produced a settled peace of mind, which never after for a moment left her. Indeed, the various portions of Scripture, read at different visits, yielded her much delight; Psal. lxxi. 9, "Cast me not off in old age, forsake me not when my strength declineth," was very much upon her lips, and yielded her strong support. On inquiring as to the ground of her hope, she replied, "Oh, 'tis on Christ alone, I have no other!" "Then" I replied, "that must be right, because 'there is no other name, given under heaven, or amongst men, whereby we can be saved,'" Being then reminded of the helpless and worthless character of sinners, as described in Rev. iii. 18, 19, and yet that Christ receives such, &c.; with energy she replied, "That is just the way *I* come to Christ." It was then replied, "Him that so cometh, he will in nowise cast out." At one time, referring to the weak state to which the affliction had reduced her frame, she held up her withered arm; being reminded that this was one of those consequences of sin, which even the all-powerful efficacy of Christ's atonement did not remove, "for, though Christ be in you, the body indeed is dead because of sin, but the spirit is life because of righteousness;" and that "Christ shall change our vile body, that it may be fashioned like unto his glorious body;" and being also pointed to the animating language of Job, "I know that my Redeemer liveth," &c., she felmuch cheered and delighted. On another visit, she referred to the parable of Dives, to show how utterly insufficient are worldly wealth and splendour, to pret pare the soul for eternity, &c., it was replied, "Yes,

> 'The softest couch that nature knows,
> Can give the conscience no repose.'

But,

> 'Jesus can make a dying bed,
> Feel soft as downy pillows are.'"

With energy she exclaimed, "Yes! yes! he can! he can!" Being asked, if she had any distressing doubts or fears re-

specting the safety of her state before God, she replied,

"One word of his supporting breath,
Drives all my fears away."

A day or two before she died, she summoned all her family around her dying bed about midnight, that she might take a last farewell. Her address was very affecting; the ardent manner in which she entreated them, among other important things, (till she had obtained a promise from them,) regularly to attend the preaching of the gospel, has not yet, and it is hoped never will be forgotten. At this interview, she requested they would sing her favourite psalm, 23, Dr. Watts,

"My Shepherd will supply my need,
Jehovah is his name," &c.

in which she joined with a strength and melody of voice they had never before witnessed, and which it is presumed they will never forget. It has seldom been my lot to witness the same degree of fervour and energy with which she united in every act of devotion, and responded to every distinct petition. If sincerity and ardour, blended with faith in Christ in lifting up the heart to God, can meet with acceptance before him, her prayer is heard, and she is "accepted in the Beloved," and is now a glorified spirit before the throne of God. With respect to worldly conversation she said, "It annoys me—it is heavy—I cannot bear it—it throws me into fever—I have done with the world." I replied, "You wish to hear of him who has loved you, and washed you from your sins in his own blood." "Yes! Yes! that's it! *nothing* else! *nothing* else!" Thus she continued, in this truly calm and peaceful frame, day after day; no repining word, no complaint either of the length or severity of the affliction, was heard to escape her; no restless peevishness or pettishness of temper was displayed; unmoved, she felt her earthly ties burst one by one, meanwhile, her happy spirit gradually soaring towards its native shores,

"Her mind was tranquil and serene,
No terror in her looks was seen,
Her Saviour's smiles dispelled the gloom,
And smoothed her passage to the tomb."

This hasty sketch of the close of this happy Christian's life, brings us to the last momentous struggle, and the eternal victory. About 4 o'clock in the morning of July 20, I received a message, "Mrs. Pinkerton was much worse, and wished to see me." I instantly obeyed the summons, and in walking the few steps which led to this house of mourning, I thought, "Her Lord is come, and calleth for her. I am going to witness how a Christian dies. Oh, let me mark the perfect, and behold the upright, for surely their end is peace. May I live the life of the righteous, and my last end be like theirs!" Softly and almost imperceptibly I entered this chamber of death, where the Christian was about to meet her fate. All was breathless silence; tears choked the utterance, and the deeply afflicted family had taken their stations around the dying bed, watching with indescribable anxiety, every look of the eye, and every motion of the hand of their departing relative, all eager to administer their quota to her comfort; seeing it in vain to ask for continuance of life, we broke the awful silence by falling on our knees, and commending her spirit into the hands of God. In this last act of devotion, to my astonishment, she joined with her usual fervour, with a mind calm and unruffled as the beautiful and peaceful morning; she responded, and added her hearty amen to each petition. After this, death seemed determined to deprive us of all further intercourse; with double fury he fastened his talons upon her feebler frame, her soul untouched, when she exclaimed, "This is hard work. What must I do?" It was replied, "You have nothing to do but throw yourself upon the arms of Jesus, and the struggle will soon be over, and you will in a few minutes shout the victory through the blood of the cross, and be a disembodied spirit before the throne of God and the Lamb." After this, she spoke no more, except in a short whisper, "Lord Jesus." A solemn gloom seized us all; we felt as if reverence was due to the king of terrors, in whose immediate presence we now stood; we conversed with each other in the softest whispers, feeling afraid to disturb our dying friend, whom now, "a thousand thunders could not alarm." At length, about a quarter past 5 o'clock in the morning of the day above stated, with a smile of inexpressible sweetness, she quietly and unperceived sunk into her eternal rest. Although every eye was fixed upon the interesting object, the precise moment of her departure could not be ascertained,

"Fainter and fainter still she grew,
Until she breathed her last.
Her soul was gone before we knew
The stroke of death was past."

An attempt was made on the following Sunday evening, to improve the event at Wolston Chapel, to her mourning relatives, and a deeply affected auditory, from Psal. cxvi. 15, "Precious in the sight of the Lord is the death of his saints."

GEORGE JONES.

Wolston, near Coventry,

RELIGIOUS INTELLIGENCE.

FOREIGN.

CLAIMS OF CANADA.

(*To the Editor of the Baptist Magazine.*)

SIR,

Permit me, through the medium of your periodical, to solicit once more the attention of our brethren to the spiritual state of Canada. The want of religious instruction there is very great, and calls for prompt and increased exertion.

The population of the colony amounts to about one million; half of whom are Roman Catholics, using the French language; the other half, Protestants, and using the English language. They are scattered over a country extending 1000 miles in length, and 300 in breadth. In the short period of seven years upwards of 200,000 people have emigrated from this country to Canada; nor does the spirit of emigration at all abate: within the space of six weeks *last spring* not less than 17,000 people from Great Britain and Ireland landed at Quebec. This constant increase of population renders our destitution still greater and greater. Besides, the circumstance of their spreading over an extensive surface of country increases the difficulty of affording religious instruction tenfold, and requires a corresponding augmentation of agency. Nor is this all; the difficulty above mentioned is unspeakably aggravated by the state of our roads, for in fact, the king's highway is often rendered impassable; the state of the sectional roads may be easily inferred, but upon this subject I must not enlarge. On the *spiritual* destitution, let two or three facts place it in an instructive light.

There are townships containing from 1000 to 3000 inhabitants without any regular gospel ministrations. The people do not hear a sermon in some places for half a year; in others, for a whole year; and I know, at least of two places, where they had been without any religious service for five years. But a different order of things I hope will speedily obtain; Christians of different denominations are turning their attention to this neglected colony. The time to favour Zion there I hope will soon come; the aspects of Providence are very marked; let me point out a few:

1. There exists at present a remarkable spirit for hearing. It may pass away; it certainly will if not promptly met: formerly it did not prevail; now it does. It must be fostered, that it may issue in the conversion of precious souls. For instance, persons whom we could by no kind of persuasion induce to attend the preaching of the gospel are now, by an unseen power, brought under spiritual concern, come to our meetings of their own accord, and are blessed. We have often of late said: "What hath God wrought!"

In the winter time when the snow is on the ground, so that they can easily travel from one settlement to another, the people come thirty or forty miles to attend our meetings. Their anxiety about salvation becomes so intense that we are obliged to protract our services for days; and on such occasions we have to preach three or four sermons in succession. On one occasion I dismissed the congregation by pronouncing the blessing four times; in other words, I had to preach four sermons before I could satisfy the insatiable spirit of hearing; and one of my brethren had to do the same no less than six times before they would leave the place. This is surely of the Lord! May we have wisdom to gather fruit unto eternal life! "Say ye not, there are four months, and then cometh harvest; the fields are white already to harvest." Will not our brethren help us to reap them?

2. As might be expected, where such a spirit of hearing prevails, the people show great readiness to support missionary operations. They have little money, but cheerfully contribute such things as they have. Said one of them with beseeching earnestness, "Only let good men come, and we will show them all the kindness in our power." Said another, putting into a missionary's hand 2s. 9d.; "Sir, I should be glad to do

more, but it is *all* the money I have. I wish you to take this, and apply it where you think it will do the most good." Their deep poverty abounds to the riches of their liberality. With such a spirit abroad, it is obvious that much good can be done at little pecuniary cost. Hence, our missionaries can be supported in such settlements, on an average, at the small sum of £16 per annum. Brethren of the father-land, will you not help your expatriated friends and relatives?

3. Another hopeful sign of the times in Canada is, the number of youth recently turned to God; many of them young men of promising talent, deep piety, and fervent zeal; athirst for knowledge; inured to hardship; and to whom even Canada, with all its difficulties, has its charms. Had a seminary been established some years ago, we could not have found suitable men to enjoy its benefit. God has now given us the men; we want the institution and partial support. We propose the education of twenty students, and to aid in the support of ten missionaries, with a sum not exceeding £700 per annum. Will not our brethren in Britain help us in this undertaking, at once so economical, and tending so directly to relieve the spiritual destitution of their own relatives and friends now settled in a foreign land? This appeal is made to those whose bosoms have so often responded to the call of distress. It will not be made in vain; it has not been made in vain. Besides the responses already yielded in Scotland and other places, our friends in London have deeply sympathized with us, and formed a Society to aid in this important work.

This prompt attention to our appeal we consider another token for good, that the time to favour Canada is come; and, if this opportunity be neglected, serious consequences may ensue. Whatever is done, must be done quickly; else, facilities now afforded will pass away; and a much greater amount of labour will be required to accomplish the same amount of good. The cry of "Come over and help us," may sink into indifference, or be hushed in the silence of death; and the herald of salvation, instead of being cheered by the prospect of Christian greeting, may have to bend his lonely steps through the forest to meet the enmity of the human heart in all its unsoftened rancour.

I am, Sir, yours truly,
JOHN GILMORE.

In pursuance of this object a meeting was held in the City of London Tavern, on Tuesday the 15th instant; Joseph Fletcher, Esq., in the chair; when the following resolutions were proposed and unanimously adopted:—

Moved by Dr. Cox, seconded by W. B. Gurney, Esq.—

I. That this Meeting, viewing the present circumstances of the Canadas with reference to the means of religious instruction, and the extensive openings which those colonies present for evangelical labours, consider it highly desirable that a Society should be formed for the purpose of aiding missionary operations in that country, in connexion with the Baptist denomination.

Moved by Rev. J. J. Davies, seconded by Rev. C. Stovel—

II. That the name of the Society shall be, The Baptist Canadian Missionary Society. And that the following shall be the plan and constitution thereof:

That the object of the Society shall be, the moral and religious cultivation of the Canadas, by aiding the establishment and support of a Collegiate Institution for the education of pious young men for the Christian ministry, and the employment of missionaries in those provinces, and such other means as may be deemed suitable.

That all persons subscribing one guinea per annum, donors of ten guineas and upwards, and ministers making annual collections on behalf of the Society, be considered as members thereof.

That the business of the Society shall be conducted by a Treasurer, Secretaries, and a Committee of twenty members; with power to add to their number; and that five shall constitute a quorum.

That a General Meeting of the Society shall be annually held; at which the Committee and Officers shall be chosen for the year ensuing, the Auditors of accounts appointed, and any other business pertaining to the Society transacted.

That the operations of the Society in Canada shall be managed by a Committee, to be chosen by the subscribers in that country.

Moved by Rev. John Dyer, seconded by Rev. Mr. Roe—

III. That the following gentlemen be the Officers of the Society for the year ensuing:

TREASURER:—
John Try, Esq.

Secretaries:—
The Rev. Eliel Davis,
Mr. Harwood.

Committee:—
Rev. Dr. Cox,
—— W. H. Murch,
—— Samuel Green,
—— C. Stovel,
—— George Pritchard,
—— John Dyer,
—— Edward Steane,
—— John Edwards,
—— Joseph Davis,
Messrs. M. G. Jones,
—— Fletcher,
—— W. L. Smith,
—— Bickham,
—— Cartwright,
—— Blackmore,
—— John Low,
—— Collard,
—— Bennett,
—— J. Gurney.

And that until the Committee, which is to be chosen by the subscribers in Canada, be formed, the Committee of this Society shall correspond with
Rev. John Gilmore,
—— Newton Bosworth,
—— John Edwards, Sen.
Mr. Milne, of Montreal,
— Wenham, of Brockville,
— John Thompson, Sen., of La Prairie.

Donations and subscriptions were made as follows:

	Don. £	s.	d.	Ann. £	s.	Subs. d.
John Try, Esq.	100	0	0	20	0	0
J. Fletcher, Esq.	100	0	0	5	5	0
W. B. Gurney, Esq.	50	0	0	10	10	0
Joseph Gurney, Esq.	30	0	0	3	3	0
Samuel Collard, Esq.	5	0	0			
Walter Blackmore, Esq.	10	0	0	2	2	0
Josiah Roberts, Esq.	5	0	0			
Jos. U. Harwood, Esq.	5	0	0	1	1	0
Thos. Gurney, Esq.	30	0	0	3	3	0
W. T. Beeby, Esq.	10	0	0	2	2	0
S. Marshall, Esq.	5	0	0	1	1	0
T. Pewtress, Esq.	5	5	0			
Rev. W. H. Murch	5	0	0	1	1	0
Mr. John Penny	2	2	0	1	1	0
Mr. R. Cartwright	2	2	0	1	1	0
Mr. Job Heath	5	0	0	1	1	0
Mr. Geo. Deane	5	0	0	1	1	0
Rev. John Dyer	1	1	0	1	1	0
Rev. E. Steane	5	0	0	1	1	0
Mr. John Danford	2	2	0	1	1	0
Mr. Jos. Warmington	2	2	0	1	1	0
C. S.	5	0	0			
Rev. John Edwards, in books	10	0	0	1	1	0
W. L. Smith, Esq.	10	0	0	1	1	0
J. Haddon, in books	5	0	0	1	1	0
J. Hanson, Esq.	10	0	0	1	1	0
Mr. Mursell				1	1	0
Mr. Merret	2	0	0	1	0	0
G. Kitson, Esq.	3	3	0	2	2	0
J. Walkden, Esq.	5	0	0	1	0	0
Mr. Freeman Roe	1	0	0	1	0	0
M. G. Jones, Esq.	10	0	0	1	1	0
John Bousfield, Esq.	10	10	0	1	1	0
A Friend	3	0	0			
John J. Fletcher, Esq.	1	1	0	1	1	0
Collection at the public meeting	13	0	0			
Mr. A. Saunders	3	3	0	1	1	0
Church Street, Blackfriars, for the support of a Missionary				16	0	0

Donations and subscriptions received by J. Try, Esq., Treasurer, 7, Park-place, Camberwell Grove; Rev. Eliel Davis, Secretary, 136, Princes Road, Kennington Cross; and Rev. John Dyer, Fen-Court.

The Rev. Joseph Davis, 18, Hatfield Street, Blackfriar's Road, will take charge of donations of books.

APPRENTICESHIP SYSTEM.

The Anti-Slavery Reporter for July 1836, presents a clear and very favourable account of the apprenticeship system, as its working was manifested up to the close of the above date. Facts of importance are collected from twenty colonies; but the flattering view of affairs which it unfolds, will scarcely be found to last. Other sources of information prove, that in Jamaica at least, where there are about 320,000 apprentices, society is in a very precarious state. Deprived of that sympathy which, when they bore the name of slaves, they obtained from so many English breasts, our suffering fellow-men have to endure hardships as dreadful as any that attended their slavery; whilst their prospect is scarcely less gloomy than that which hung over their future destinies before the late expenditure of £20,000,000 procured a new denomination for their misery. Respecting their present state, the facts which follow are collected from recent correspondence.

1. "I do consider it (the Apprentice system) a most accursed system, and so defective as to allow the grossest injustice and oppression. The oppressions going on are gross, harassing, and innumerable." I am sorry to add, I think weekly increasing.

2. This opinion of one too well able to form an opinion, may be substantiated by the following list of aggrievances which are suffered by the Apprentices.

1. The disallowance of stipulated supplies of food.

2. The refusal of medical aid to children who are born free.

3. The depriving mothers of time to attend their infant offspring.

4. The sending of mothers to the treadwheel, for being absent a quarter

of an hour, to attend—say suckle—her infant.

5. Compelling the Apprentices to work eight hours per diem for five days, instead of nine hours per diem for four days and a half.

6. The stipendiary administration of justice is most shamefully corrupt, so that the Apprentice has little or no chance of redress.

7. The Apprentices are unjustly deprived of those days given them by law for the provision of food for their families.

By these and other means the fearful elements of future trouble are rapidly combining. The sufferer is made to groan beneath his bondage; injustice becomes legalized by sham trials; and the oppressor is preparing to perpetuate his folly and sin.

It is pleasing to hear the Anti-Slavery Society has sent out a deputation to inspect the Islands, and collect facts that may be laid before Parliament. We wish them success in the name of the Lord. But we must not be deceived into too great a reliance on government measures. Almost the only thing that our law can do for them is, to acknowledge and protect their right to personal liberty and property in land. But before this will be done, we must cease to combine the condemnation of slavery as a sin with its toleration in our churches, and the reception of compensation. Moral means are more effective than physical; but these, to be effective, must be consistent.

SCOTLAND.

It is very desirable that the object of the following letter should be placed in a more practical form; few things can be more important for Scotland.

EDITOR.

TO THE BAPTISTS, OF WHATEVER PARTY, LIVING IN SCOTLAND, ESPECIALLY THE WEALTHY MEMBERS OF THAT DENOMINATION.

CHRISTIAN FRIENDS—Permit one who has been a member of the denomination for many years, to address you on a matter of vital importance to the interests of religion generally, and your own body in particular. An attentive survey of events for the last quarter of a century, will show that a lively interest in your principles has been excited, and that in spite of circumstances of the most discouraging and untoward character. Few men of powerful talents have appeared to advocate your cause. Here and there some have been raised up by fortuitous events, burning and shining lights, whose influence has been felt far and near; but the body has put forth no efforts to perpetuate the existence of a race of men fitted to meet the enlightenment of the age, or to advance the dominion of truth and righteousness in the earth. When such have come forth, we have been content to admire their lustre, not to perpetuate it—to walk in their light, not to feed it. Whatever progress has been made, is owing more to the native and unaided power of truth, than to the weight of oral instruction extensively diffused. Moreover, there have been jarrings and contentions, divisions and separations, while the endlessly diversified shades of party colour playing in our horizon have afforded amusement to some, and poignant grief to many more. Nevertheless, the principle itself, by which we are distinguished from others, has been progressing. At this moment it has the cordial approbation of multitudes—besides those who actually profess to hold it—of judicious and pious individuals who have not openly declared in its favour. And why, let me ask, why do they not avouch their belief—or, having done so, retire within the pale of other denominations, and are heard of no more? For the same reason that many of our churches are either stationary, or dying out altogether—namely, *want of a talented ministry to edify and instruct them!*

If the numerical strength of the denomination be estimated at four times what it was twenty-five years ago, notwithstanding the unpropitious state of our affairs, what might it not have reached under a succession of educated, faithful, and devoted ministers?

However individuals may flatter themselves with dreams of future success under the system which is now pursued—of trusting to casualties for a supply of labourers—the matter is too plain to be controverted, that the intelligence of the age calls for superior attainments in public instructors, and that any scheme of church government which refuses to acknowledge the power of this influence must shortly be left to be swallowed up in that oblivion to which it merits to be consigned. Unless

our people set upon this fact—for a fact it is, which none but the blind will attempt to dispute—we shall be left immeasurably behind all other denominations in this country, and in full possession of the exclusiveness we have coveted—a handful of disciples meeting by themselves, unknown in society, and useless beyond the contracted circle of our own acquaintanceship.

Let us not deceive ourselves; the respected ministers who are yet among us are advanced in life; some of them not distant from its close; and the writer has occasion to know that several of them have been heard to say, that they knew not to what quarter to look for supply in prospect of their own removal; nay, that they are not without fears that their respective churches would, in that event, become extinct! And is it for us, in these deeply painful circumstances, to *look on* and do nothing? to *hope* it may be otherwise? to *trust* that the Head of the Church will raise up instruments—as the phrase is—while we ourselves do nothing effectively, under his direction and assistance, to save the cause we love from contemptible weakness, or absolute ruin?

Shall I be told by any that education, preparatory to the work of the ministry, is unnecessary, if not pernicious? Of such I would inquire, why have they always *selected* educated men, when they could be found in the church, in preference to others? If it be a good thing to *have*, it must be good also to *cherish* it; if it be judicious to appoint the intelligent and the learned to office, it cannot be less so to advance learning and intelligence. But while I throw out these hints for the benefit of one class, I will not go farther into the subject; it is for another class that I write, even for them whose minds have been extricated from the absurdities of a justly exploded system, but who have failed from other causes to supply its place with any thing better.

To you, then, whom Divine Providence has blessed with substance, above all with hearts enlarged by generous sentiments, and glowing with holy love; to you who would rejoice to see better days than have yet dawned upon our churches in Scotland, and who wait with anxiety for a fitting opportunity to do a service for *your own people*; to you I turn, not without hope, I confess, that you will at last arise to put forth a noble effort to roll away our reproach, to "build up that part of the wall which is opposite your own house;" to confer, under God Almighty, a boon upon posterity, wherein by your memory shall be blessed, and your very names become embalmed in the bosoms of thousands, as benefactors of the world, and pillars in the church of the living God.

1. Let a few public-spirited individuals unite to draw out the plan of an Institution, to be established in the city of Edinburgh, over which one of the three Ministers there shall be respectfully invited to preside.

2. Open the Academy with *four* Students, whose board and education will be covered by from £200 to £300 per annum.

3. Let the Students, as a *sine qua non*, be admitted to the benefit of the classes in the University, receiving, all the while, lectures in *Divinity* and *Church Government* from their own Tutor.

4. Let a brother Minister of talent and acceptance be appointed to visit the Churches in England, to collect funds, towards placing the Institution on a permanent footing.

5. Let the wealthier members of the body at home come forward simultaneously with generous offers of assistance, to encourage the undertaking at the outset. And,

Finally, Let such of us as have aught to leave behind us affix codicils to our wills, bequeathing of our property to the "Baptist Academical Institution," formed, or about to be formed, at Edinburgh, for supplying the Churches in Scotland with efficient teachers.

If such steps as these be taken, by even a small band of prudent and zealous men, and prosecuted with persevering ardour, the churches will soon see their interest in the attempt, and will not be slow to bless the individuals who move in a work of such disinterestedness and profit to the community at large. It is not necessary that a single day should be lost in one church waiting upon another, nor that it should be made a church affair at all. Only let a few spirited individuals come forward with specific offers of assistance to set the Institution agoing, and the thing is done. The writer has reason to know that there are *gentlemen ready to act* upon this suggestion, and he would employ all his efforts to stir up many more to adopt a like resolution.

There is no channel by which you can confer an equal amount of good upon that section of the universal church to which you belong, none by which remote generations can be blessed equal to this, and none whereby glory

to God may be more continuously promoted. He who is the instrument of saving *one* soul from death, has kindled, on an imperishable altar, a flame which shall ascend to the Deity for ever and ever; what, then, shall be said of the sequences of a plan which is calculated to secure for unborn generations the means of eternal salvation? Who can calculate the amount of blessedness springing from such an enterprise, or even imagine the interminable scenes of glory and felicity to which, in the order of means, it may give rise? Is money to be withheld by those who possess it, when the cry of imploring thousands falls upon our ear, asking to be delivered from destruction? Can or dare we build up every man his own house, and fill it with all desirable treasures, while the house of God lies waste? Or is the land of our fathers' sepulchres to be left destitute of the means of grace—in so far as we are concerned—while our money flows in every direction to benefit distant lands?

A deputation from the Baptists in Canada, who recently visited this country, collected, within a few days, more than £200, chiefly among ourselves, for educating ministers for that field of labour; and who will say that it was not a praiseworthy object? yet one farthing has not been raised for the same object at home! How is this, dear friends? Do preachers, among the rude inhabitants of the forest, stand in greater need of cultivated minds than those who address a well-educated people in the mother country? Serampore is assisted to cultivate India; and Bristol, and Bradford, and Stepney, to water all England; and Montreal is to be put in condition to bless the Canadians; your money is forthcoming for all these purposes, and many more—all of them most legitimate objects of Christian philanthropy;—but your *own* land, your *own* children, and your *own* churches, suffer neglect and hasten to decay; verily, we have kept the vineyard of others, but *our own* vineyard have we *not* kept. And yet could half-a-dozen individuals of spirit and enterprise, each contributing fifty pounds, originate an Institution to bless our country; but no one steps forward to proffer his assistance!

Many of us are old—are about to quit the militant church on earth, for the assembly of the skies—what then have we done, or what can we do for this church before we leave it for ever? or how shall we give account of our stewardship, if, after all the blessedness we have professed to receive in it, we take no steps to perpetuate and enlarge the same order of means to our successors? Can we employ the Psalmist's language honestly, "I will seek thy good," or can we, with confidence and hope, plead the accomplishment of the Redeemer's promise, "to give gifts to men," when no effort is put forth, on our part, to obtain, to stir up, to cultivate, and sustain them?

And now, dear friends, let none of us shift the responsibility from us; all of us are guilty of a mournful dereliction of duty to ourselves, our families, our church, our country, and our God; some more from the influence they possess, some less, but all in their measure. Let us acknowledge our sin of omission, and every one set his heart toward the house of God. "Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel." Especially let "the chief of the fathers"—whose spirit may "God raise up to build the house of the Lord which is in Jerusalem!"—let them come forward speedily, and may a hallowed impulse be given to the whole body, from its centre to the remotest extremities, waking us up to energetic measures, *in giving to the Baptist Churches in Scotland an* EDUCATED *as well as a pious and holy Ministry.*

September 26, 1836. SOCIUS.

SCOTCH BAPTIST ASSOCIATION.

Dear Sir,

By a combination of circumstances which I need not particularize, I have been prevented, till now, from sending you an account of the second meeting of the Scottish Baptist Association. This I deeply regret, as from various quarters I am given to understand, that many persons, both in England and in Scotland, who hailed with delight the forming of the Association, have felt considerably disappointed, by not being informed of its subsequent proceedings. To prevent complete disappointment, and to give all the satisfaction possible, I now, though late, send you the following particulars, which are, indeed, a mere copy of the minutes, as published with the circular letter, with the exception of the resolutions on Slavery, which I have not thought it necessary to transcribe.

Minutes, &c. of the Scottish Baptist Association, held at Perth, on Wednesday, the 27th July, 1836.

According to previous arrangement, met at 7 A.M. for prayer; when brother Innes, of Edinburgh; Aikenhead, of Kirkaldy; J. Arthur, of Kinghorn; and Morrison, of Campbell Town, engaged. Met again at 11 A.M. Brother Paterson, of Glasgow, commenced with prayer, and brother Thomson, of Greenock, preached from John iii. 30, and concluded with prayer. Assembled again at 3 P.M. for business. After prayer by brother A. Arthur, the Secretary's Report, and the letters from the churches were read. It was then (and by adjournment to other meetings) unanimously resolved:

I. That the Churches in Kirkaldy, Kinghorn, and Dumfermline, according to their request, be received into this Association.

II. That, as the present Meeting affords a favourable opportunity for giving expression to the sentiments of Baptists in Scotland, in reference to American Slavery, brethren D. Thomson, A. Arthur, and A. Greig, be requested to draw up resolutions on the subject. Resolutions were accordingly drawn up and adopted, strongly condemning the unchristian and horrid system, and declaring the impropriety of having any religious connexion with professed believers, until they had entirely and for ever abandoned it.

III. That in accordance with the recommendation of the church in Grantown, it appears highly desirable, that one or more of our ministering brethren, who can spare time, and bear their own expenses, should visit the churches in the Highlands; and that brother J. Arthur, in company with brother J. M'Ewen, be requested to undertake this work of faith and labour of love.

IV. That, as those churches which have paid most attention to Sabbath-school instruction, appear, generally, to be most prospered, it be recommended to the churches of this Association, to take into serious consideration, this interesting department of labour, with a view to their being more fully engaged in it than heretofore.

V. That the subject of the next circular letter be on "The Work of the Spirit in the Conversion of Sinners," and that brother Aikenhead, assisted by brother A. Arthur, be requested to draw it up.

VI. That the next meeting of Association be held at Kirkaldy on the second Wednesday of August, 1837; That brother Paterson, of Glasgow, preach on the occasion; and, in case of failure, brother Thomson, of Perth.

VII. That the Secretary be requested to continue his services for another year.

Re-assembled in the evening at 7 o'clock. Brother Innes introduced the services; brother Watson preached from Ephes. v. 1—6; and after the congregation was dismissed, the remaining business of the Association was concluded.

Thus ended the engagements of a day, in which a large portion of pure and elevated happiness was experienced by the assembled brethren; and it is confidently expected, from what was felt by those who were present, that the Association will hereafter exercise a highly salutary and beneficial influence on the Baptist denomination in this country. Many persons were present from other churches not yet in association; and, from what they saw and felt, there is much reason to conclude, that several other churches will unite against another year. I am sorry, however, that owing to their unacquaintance with the usual mode of procedure, some of the associated churches omitted to give all the information respecting their numbers, &c. &c. which was desirable. The consequence is, that I cannot exactly specify the increase during the past year. As far however, as they have given information, I am happy to say, that in ten of the associated churches, one hundred and seven persons have been added by baptism.

Things are, on the whole, looking well with the Baptists in Scotland at this time; and if they will now only be at peace among themselves, and cultivate the spirit of mutual forbearance which has happily begun to show itself, there can be no question respecting the certainty of their increase and prosperity. Above all, I wish from my heart, that both friends and foes may now let the Association alone, that it may have a fair trial, and stand or fall as it may be found to deserve. The time has gone by for forcing any thing upon churches; and I entreat, Mr. Editor, that you will suffer nothing to enter your pages, respecting the Association in particular, or the denomination at large, in which any harshness of expression is found. Scotus is my brother, in a double sense, and I highly esteem and love him; but if he does not mind, I shall, in behalf of the Association, be obliged to exclaim, "Save me from my friends!"

I remain, Dear Sir,
Yours truly,
ROBT. THOMSON.

Perth, Oct. 17, 1836.

LIST OF BAPTIST CHURCHES IN SCOTLAND.

COUNTIES.	CHURCHES.	Date of formation.	PASTORS.	Date of Settlement.	Number of Members.	Association to which attached.
ABERDEEN	Aberdeen, 1st Ch.					
	Aberdeen, 2nd Ch.					
ARGYLE	Inch	..	Campbell	..	30	
	Campbell Town	..	. . .	..	40	Scottish.
	Lochilphead	..	. . .	..	40	
	Oban	..	. . .	..	40	
AYR	Irvine, 1st Ch.					
	Irvine, 2nd Ch.	..	G. Barclay	..	100	
	Saltcoats	..	— Blair	..	50	
DUMBARTON	Dumbarton.					
EDINBURGH	Edinburgh, 1st Ch.	..	H. D. Dickie			
	Edinburgh, 2nd Ch.	..	W. Peddie	..	150	
			W. Pattinson			
	Edinburgh, 3rd Ch.	..	J. A. Haldane		240	
	Edinburgh, 4th Ch.	..	W. Innes	..	180	
	Edinburgh. 5th Ch.	..	C. Anderson	..	100	
	Edinburgh, 6th Ch.	..	A. Smith.	..		
			A. Carr.			
	Musselburgh	..	J. Sanderson.			
ELGIN	Elgin	..	. . .		30	
	Grantoun	..	P. Grant	..	130	Scottish.
	Kirkaldy, 1st Ch.	..	C. Arthur.	..		
			W. Scott.			
	Kirkaldy, 2nd Ch.	..				
FIFE.	Andrew's, St.	..	— Aikenhead	..	40	
	Anstruther	..	. . .	..	12	
			. . .	..	40	
	Auchtermuchty	..	G. Dron }	..	24	
			J. Dron }			
	Cupar	..	J. Watson	..	120	Scottish.
	Dunfermline	..	. . .	..	80	
	Ferry Port	..	. . .	..	20	
	Largo	..	J. Murray }	..	40	
			R. Kellock }			
	Leven	..	John Elder.			
	Kinghorn	..	— Arthur	..	30	
	Newburgh	..	J. Wilkie.			
			W. Gouslay }			
FORFAR	Dundee, 1st Ch.	..	A. Perrie }			
			S. Gilbert }			
	Dundee, 2nd Ch.	..	— Lauchlan.			
			— Mackintosh			
	Dundee, 3rd Ch.	..	J. Renney.			
INVERNESS	Kilmanivaig	..	— Hutchinson	..	50	Scottish.
	Nig	..	W. Frazer.			
LANARK	Glasgow, 1st Ch.	..	A. Duncan }	..	..	Scottish.
			D. Smith }		240	Scottish.
	Glasgow, 2nd Ch.	..	— Paterson	..		
	Glasgow, 3rd Ch.	..	A. M'Leod	..	50	Scottish.
	Glasgow, 4th Ch.	..	W. Shirreff	..	..	Scottish.
PERTH	Breadalbane	..	. . .	..	40	Scottish.
	Perth, 1st Ch.	1834	R. Thomson	1834	94	Scottish.
	Perth, 2nd Ch.	..	. . .	..	80	
RENFREW	Greenock	..	D. Thomson	1833	70	Scottish.
	Paisley, 1st Ch.	..				
	Paisley, 2nd Ch.					
	Galashiels		W. Berry.			
SELKIRK		..	J. Leitch.			
STIRLING	Falkirk		. . .	..	60	
	Stirling, 1st Ch.	..	W. Jaffrey.			
		..	A. Shearer.			
	Stirling, 2nd Ch.		M. M'Millan	..	60	

Besides the Churches thus reported, it is supposed that Scotland contains nearly fifteen hundred other Baptist communicants. The Rev. R. THOMSON, of Perth, has kindly engaged to make diligent inquiries preparatory to the report of 1837.

LIST OF BAPTIST CHURCHES IN IRELAND.

COUNTY.	CHURCHES.	Date of formation.	PASTORS.	Date of settlement.	Number of Members.
ANTRIM	Ballymena.				
	Ballymoney.				
	Belfast.				
	Brougshane.				
	Coleraine.				
	Grange.				
CORK	Cork	..	Thos. Smith	1836	
DERBY	Carrandaisey.				
	Tulbermar	..	A. Carson, A.M.	..	300
DONEGAL	Letterkenny.				
DOWN	Ballinafern.				
DUBLIN	Dublin.				
LIMERICK	Cloughjordan.				
	Limerick	..	W. Thomas.		
MAYO	Ballina	..	J. Allen	1829	60
MONAGHAN	Monaghan.				
ROSCOMMON	Boyle.				
SLIGO	Coolaney	..	John Bates.		
TYRONE	Allen.				
	Anghibey.				
	Balligawley	..			
	Blackforth.				
	Crilly.				
	Dungannon.				
	Moolayear.				
	Omagh.				
	Syskanore.				
WATERFORD	Waterford	..	C. Hardcastle.		
WESTMEATH	Athlone	..	W. Hamilton	1836	
	Killbegan	..	J. M'Carthy	1814	
	Moate.				
	Rahue.				

The Rev. JAMES ALLEN, of Ballina, states that twenty of the Baptist Churches in Ireland adopt the principle of mutual exhortation, that three others break bread every Lord's-day, and that the remaining part have the same constitution as the English Baptists. He considers the aggregate number of members in actual fellowship with the Baptist Churches in Ireland to be about nine hundred and twenty.

RECENT DEATH.

MISS CHARLOTTE BRADSHAW.

On the 6th of October, Miss Charlotte Bradshaw was removed from a state of severe suffering, to the rest which remaineth for the people of God. She had been an honourable and useful member of the Baptist church at Staines, for seven years. During her painful illness she was supported by divine grace, and often favoured with special manifestations of her Saviour's love; her hopes were built on the Rock of Ages; and inward consolations, flowing from the "covenant well ordered in all things and sure," enabled her to bow with resignation to the will of God, and desire to depart and be with Christ. Her last words were, "When shall I see his face? How long I have waited for him!" At length the summons came, and she fell asleep in Jesus, without a struggle or a groan. Her death was improved by her pastor on the sabbath after her funeral, from Psal. xvii. 15, "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness."

NEW PUBLICATIONS.

Just Published:

"Theory of the Hebrew Verb." By the Rev. W. Yates, Baptist Missionary at Calcutta. Second Edition. With a Preface, by the Rev. W. H, Murch. 12mo. 3s. 6d.

In the Press:

"The Union of the Holy Spirit and the Church in the Conversion of the World." By Thomas W. Jenkyn.

Also, by the same Author, the Second Edition of his Work on "The Extent of the Atonement in its Relations to God and the Universe."

"Memoirs of Samuel Bagster, Jun." By John Broad.

A New Edition of "Talents Improved." By the Author of the "Antidote to the Miseries of Human Life."

A New and Enlarged Edition of Mr. Sydney Aspland's "Practical Treatise on the late Marriage Act, and the Act for Registering Births, Deaths, and Marriages, 6 and 7 William IV., caps. 85 and 86, containing directions to Officers and parties interested in the provisions of the Acts, whether members of the Church of England, or Nonconformists; with the Acts themselves, and the Registrar General's Rule as an Appendix."

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. II. New Series. December, 1836.

A Letter from the Secretary, addressed to the Treasurer, dated November 16.

My Dear Brother,

The following notes of my Western journey may not be unacceptable to the Committee.

At Bristol, Taunton, Wellington, and Exeter, the interest felt in the Society is manifestly on the increase: in all these places the collections and subscriptions are larger than in any former year.

The willingness of the churches to co-operate with your deputation is exceedingly encouraging; and the excellent plan of a general change of pulpits, among the ministers of some districts, by which a whole section of country is swept as it were at one stroke, and all the little churches and congregations, in a given neighbourhood, afforded an occasion of contributing to the funds of his useful Society, is becoming more general. When this plan shall be universally adopted, through all our associations, the funds of this Society can easily be doubled; and collected at one half the present expense.

Your Mission in the North of Devon, is still in a flourishing state; particularly at Brayford, where that patient and laborious missionary, Mr. Cutcliffe, has been this year greatly blessed of the Lord. His captivity has been brought back, his labours owned, and his church increased with upwards of thirty members. This is cause for devout gratitude to the great Head of the Church; and for prayer that the Holy Spirit may, in like manner, be poured out on all parts of the missionary field; and then we shall be favoured with many pentecostal seasons, and the Lord will add to the church daily such as shall be saved.

In the vicinity of Exeter, also, your mission is prosperous; more especially at Thoverton, which is manifestly a rising and important station. Under the judicious care of Mr. Hockin, your Committee may anticipate, that, ere long, it will be independent of foreign aid. May the small one soon become a strong people, and the little one a thousand!

Minehead is the only station belonging to our society at present in a languishing state. What may be the cause of this, will afford matter for serious deliberation. It is too late now to go back to the old order of things, and resolve it into the sovereignty of God. God works by means; and ever blesses the laborious, believing, and prayerful use of those that are the wisest and best adapted. When prosperity is in abeyance with any church or mission, ground is afforded for serious examination, as to what is the cause why the windows of heaven appear to be shut.

My visit to the beautiful and romantic valleys of Gloucestershire, has been productive of unmingled pleasure. The churches are at peace; the ministers, active and devoted to their work; and a high degree of prosperity is the consequence. Shortwood, Stroud, Minchinghampton, Stanley, and sister churches, are greatly blessed of the Lord. Besides the pastors, each church has the aid of some valuable lay preachers; who are efficiently ministering the word of life, to the thousands of their surrounding fellow-sinners in these populous valleys. Shortwood and Stroud have warmly taken up the Home Mission this year; and, in addition to their local efforts, have contributed liberally to our Society. The young people, at both places, have shown a

generous desire to embark in this good cause; more especially the Misses Barnard and Overbury, of Shortwood, and Antill and Gardener, of Stroud. May the blessing of those that were ready to perish come upon them!

The amount of the collections in this valley, this year, is four times as much as last. The fact that pleased me most, in this visit, was the activity of the ministers of these large churches, and their increasing anxiety still farther to enlarge their boundaries, and spread around them the knowledge of Christ. Not content to sit down and enjoy themselves in inglorious ease, their one great object seems to be to build up their churches, and seek the conversion of poor lost sinners: and God is abundantly blessing them.

My stay in the rich and fertile valley of Evesham, Worcestershire, was short, but pleasing to myself, and, I hope, profitable to the cause of Home Missionary effort. I was so fortunate as to return from my visit to Hereford, just in time to attend the quarterly meeting of the new association, held at Alcester; present, Rev. Messrs. Davis and Blakeman, of Evesham; Smith, of Astwood; Keen, of Pershore; Wheeler, of Lench; and Mr. Price, minister of the place.

An auxiliary to our Society was formed; and a meeting, to mature their plans of operation, appointed to be held at Evesham, about the 23rd November. Their plan is as follows. Each minister to come to that meeting, with a list of the destitute villages in his immediate neighbourhood; with another list of the gifts in his church, which are available for the intended movement; from these two lists, to draw up, at this meeting, a plan by which each of these villages shall be visited, once or twice each Lord's-day, by either a local preacher, exhorter, prayer-meeting conductor, and sermon reader, or tract distributor. This plan to be printed; and each man to be at his post the day and hour appointed. In addition, they propose to employ a general missionary, whose duty it will be to travel over the whole of this district and preach once a month, if possible, in each of the villages He is also to be a superior man, capable of occupying the pulpit of each minister once a year; that brother going out and preaching three times; superintending the whole, and, during the Sabbath, as well as on all other available occasions, infusing into the operations as much life and soul as possible, keeping all moving forward, and working in harmony, so that thus every village and hamlet within the circle of their new association, may be fully evangelized.

Should our brethren, of this new auxiliary, be so happy, so eminently blessed of God, as to carry out into active and efficient operation this most excellent plan, I doubt not they will set the denomination at large a most noble and glorious example, which, by the blessing of God, will be extensively followed, and be the commencement of a new era in the history of the Baptists of England. No meeting, which I ever attended, afforded me more sincere pleasure than this; for here are the moral elements in preparation, which are fully and speedily to evangelize this land. Let all our associations act on this plan, and soon the Baptist Home Missionary Society will become a matter of history, known only from the record of the triumphs it has gained, the victories it has won, and the quota it has afforded towards arousing British churches to evangelize their too-long-neglected, though great and prosperous country.

It gives me pleasure to notice the active part which Mr. Keen, of Pershore, took this year in making arrangements for the visit of the deputation, so that a change of ministers was effected on the Lord's-day, which has very considerably aided the funds of the Society; here also the collections were this year double the last, and my persuasion is, that they will next year be double this year's; and that, by the blessing of God on efforts about to be made, this will prove one of our most efficient and prosperous auxiliaries. The Bristol auxiliary has this year done itself great credit, and the Secretaries and other officers of the Committee well sustained their character for activity and zeal. To the zeal and perseverance of young Mr. Cuzner, the Parent Society is very much indebted; and my prayer is, that his heart may be filled with the love of Christ, his life long spared, so that, blessed of God, he may prove increasingly a blessing to society at large. Allow me to observe, in conclusion, on a subject which lies near my heart, that prayer-meetings, for the outpouring of the Holy Spirit, to revive family religion, rouse the dormant energies of the Church, and bless the abounding labours of our ministers to the conversion of sinners, are generally and successfully resorted to by the oldest churches, and the best, the wisest, the most talented and pious ministers of our denomination.

Persuaded that, now the Lord has inclined his people's hearts to pray for this crowning gift, he will incline his ear to hear and shed down abundantly that Spirit which will bring to our churches times of refreshing from the presence of the Lord, and those pentecostal days when thousands were converted at once; I look onward with pleasure to the high noon of that day which begins to dawn, when the towns and the cities, the mountains and valleys of Britain shall become vocal with his praise whose we are, and whom we desire to serve.

I remain, in Christian love,

Yours sincerely,

C. H. Rose.

To the Rev. J. Edwards.

LIST OF SUBSCRIPTIONS AND COLLECTIONS.

A Methodist Friend at Diss, by the Rev. Mr. Smith, Shoreditch	100	0	0
John Forster, Esq. Don.	10	0	0
Do. Do.	2	2	0
Richard Forster, Esq. Jun. Sub.	10	10	0
Richard Peek, Esq. Don.	10	10	0
Samuel Salter, Esq. Trowbridge	10	0	0
A Friend per Rev. J. Edwards	5	0	0
Do. Do.	2	0	0
Church Street Auxiliary, per Mr. Hunt Trea.	34	5	4
Devonshire Square, do.	4	14	6
Mr. J. Vines, Hammersmith	5	0	0
Collection at Annual Meeting	35	11	2
Collected at Amersham	5	0	0
Walworth Auxiliary	6	15	8
Taunton Subscriptions and Collections, per Mr. Horsey, Trea.	31	1	3
Newbury.			
Collection	5	15	0
Mr. Gale Sub.	2	2	0
Mr. Vines Sub.	1	1	0
Mr. Brown	0	10	0
Poor Servant Girl	0	10	0
Reading.			
Mr. Rusher Sub.	1	0	0
Mr. Williams	0	10	0
Mr. P. Davies	0	10	0
Mr. Day	0	5	0
Devizes.			
A Friend	1	6	0
Exeter and Vicinity.			
Cards by Mr. Anstie's young People	7	6	7
Collection at Mr. Offord's	14	0	0
Do. at Mr. Anstie's	4	0	0
Do. at Refuge	0	18	2
Do. at Crediton	2	5	0
Do. at Honiton	1	14	4
Do. at Bradninch	2	16	0
Do. at Thoverton	2	1	1
Wm. Rouse, Esq., Torquay	4	0	0
Rev. Mr. Offord Sub.	0	10	0
Wellington.			
Wm. Cadbury, Esq., and Mrs. Cadbury Subs.	6	6	0
Collections	8	1	0
Messrs. Ellworthy	1	10	0
Charles Fox, Esq.	1	0	0
Henry Fox, Esq.	0	10	0
Misses Knevills	1	0	0
Mr. Horsey	1	1	0
Mrs. Horsey	0	10	6
Mr. Gay	1	0	0
Mr. Cook	0	15	6
Friends	0	16	0
Mr. Kingdon	0	10	0
Stogumber.			
Edward Hemming, Esq.	0	10	0
Minehead.			
Collection	4	7	6
Watchet and Willaton.			
Collection	2	0	0
Bristol.			
Collections and Subscriptions	115	5	0
Eeynsham.			
Collection	1	10	0
Cards by B. H. Draper, D.D., of Southampton	1	2	6
F. Stratford by Mr. Theobald	1	12	0
Alie Street, London	3	10	0
G. F. Angas, Esq., of Dawlish, for Education of Missionary Student	10	0	0
Birmingham.			
Bond Street Auxiliary per Mr. Lowe	5	3	1
Evesham.			
Collection at Rev. Mr. Davies'	8	0	0
Subscriptions per Miss Mann	2	5	0
Rev. Mr. Blakeman's Collection	2	10	8
Pershore.			
Collection at the Rev. T. C. Keen's Chapel	10	18	2
B. Risdon, Esq.	2	2	0
Alcester.			
Collection	3	5	6
Upton.			
Collection	3	2	
Stroud.			
Collections and Subscriptions	10	3	0
Shortwood.			
Collections and Subscriptions	20	16	4
Kingstanly.			
Collections and Subscriptions	5	10	0
Minchin-Hampton.			
Collections	2	4	0
Woodchester.			
Collections and Subscriptions	3	12	6
Wootton-under-edge.			
Collections and Subscriptions	1	8	0

White's Row Chapel, Portsea.			
Proceeds of a Bazaar in consequence of a visit from Mr. Roe	25	0	0
Newcastle-upon-Tyne.			
Collected by Miss R. Baker, and forwarded by the Rev. George Sample	7	8	5
Collected by the Rev. J. Edwards, at Chard	0	10	0
Mrs. Brown	0	10	0
Mr. S. Brown	0	10	0
Mr. John Brown	0	10	0
Mr. Toms	0	10	0
Mrs. Weston	0	5	0
Yeovil.			
Collections	7	10	11
Subscriptions per Mr. Allen	0	10	6
Mr. Whitby	0	10	6
Mr. Masters	0	10	6
Mr. Harvey	0	10	6
Mr. Porter	0	10	6
Three Friends	0	15	0
Rev. Mr. Brodie's Glasgow Glasgow Female Society per Mrs. Hastie	5	0	0
Collected at Chatham, by Rev. J. Edwards, at Rev. Mr. Lewis's	4	10	3
Edward Brock, Esq.	1	0	0
Captain Pudner	1	0	0
Mr. William Ackworth	0	10	0
Mr. James Ackworth	0	10	0
Mr. Joseph Ackworth	0	10	0
Mrs. Edwards	0	10	0
Mr. Stone	1	0	0
Mrs. Stone	0	10	0
Mr. Stephens	0	10	0
Mr. George	0	10	0
Dr. Martin	1	0	0
Mr. French	0	10	0
Mr. West	0	5	0
Mr. Young	0	5	0
Rev. J. Overbury and Friends	0	9	6

We have great pleasure in recording the benevolent reception experienced by the deputation at Wellington and Taunton this autumn. At the former place, the Secretary, on the Lord's-day, was cheered by the presence and contributions of several members of the Society of Friends, who manifestly took a deep interest in the objects of this Society. It is truly matter for devout and sincere gratitude to God, that this large, wealthy, and influential body of Christians, are so kindly disposed towards the Baptist Home Mission, and aid it so generously at this time in many parts of the kingdom, both publicly and privately.

At Taunton, the public meeting was favoured with the presence and addresses of the Sub-Treasurer and Secretary from London, and the ex-Secretary, the Rev. R. May, from Barnstaple, Rev. Mr. Offord, of Exeter, and several of the Independent and Baptist ministers of the town and neighbourhood. The interest excited was considerable; the collection was good. Collections and subscriptions this year, double those of last year. May the impression prove lasting and result in greater efforts for home, and more vigorous exertions for the more remote and utterly destitute parts of the kingdom.

*** *Donations and Subscriptions will be gratefully received on behalf of this Society, at No.* 6, *Fen Court, Fenchurch Street; by the Treasurers,* SAMUEL SALTER, *Esq., Watford, Herts; or Rev.* J. EDWARDS, *Clapham; by the Rev.* C. H. ROE (Secretary); *or any Minister of the Denomination.*

J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

IRISH CHRONICLE.

DECEMBER, 1836.

Subscriptions and donations received by the Secretary, Rev. S. GREEN, Walworth; Mr. DYER, at the Baptist Mission Rooms; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; H. D. DICKIE, 13, Bank Street, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Charlemont Street, Dublin; P. BROWN, Esq., Cardigan; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

From MICH. MULLARKY *to* MR. ALLEN.

Ardnaree, Sept. 19, 1836.

Rev. Sir,

With this you will receive a list of the principal stations I have occupied during the quarter. Together with visiting these stations, I have endeavoured for some time, to assemble small companies of roman catholics, in their own houses, for reading and conversation, both here and in Liney. Although I have failed in a few instances to obtain the desired attention, in other instances I have so far succeeded, that they joined me in prayer, and requested me to call again; and I hope, after a little time, to be enabled to bring them under more regular preaching of the word. To one observant of the signs of the times, the anxiety of the people to hear the gospel preached, the increasing attention paid to reading the scriptures, together with the solicitude manifested by seemingly awakened sinners, to become acquainted with the Redeemer, appear to be hastening the time, when roman catholics in general will yield to the force of divine truth, and become acquainted with the Lord, from the least to the greatest.

Many of our stations, at the present time, are favoured with tokens of divine approbation, calculated to encourage the society to persevere in the hope that their labours are not in vain. Lately, the priest of Crossmolina said to Mrs. Ormsby, "How is it that you, who were a roman catholic, not only attend the baptist preaching yourself, but persuade others also to attend." Mrs. Ormsby said, "Hitherto I was a roman catholic, but from this time I am determined to separate myself from that denomination." "Will you," said he again, "for baptist preaching, give up your own church—the church of your forefathers, and the salvation of your soul?" "Oh Sir," said she, "until I heard the gospel preached, I knew nothing about religion, but trusted to others for the salvation of my soul; now that I am favoured with the means of grace, I am determined to attend to them myself, and influence as many as I can to come under the preaching of the gospel." Mrs. Ormsby's sister, who a few weeks ago was introduced to me as a pilgrim, a name given to the most bigoted and invulnerable sect of the roman catholics, is now a regular attendant at our preaching; and, I trust, seriously inquiring for that truth which she before hated. She told me, that in her prayers, she left off the superstitious forms which she learned in her youth, and that it is only now she knows the value of prayer, in applying to a throne of grace, without the intercession of saints or angels.

The last sabbath but one, J. Wynn, formerly a roman catholic, told me, at Easky, that he was anxious to join the baptist church. He seems relying on the finished work of Jesus Christ for salvation.

At Mountain River, I met Jane Cook, whom I mentioned in a former letter, as repeating large portions of the new testament at the Easky school. This year she got married, and removed about nine miles from where she formerly lived. Although she parted with her relations and acquaintances, she said there was nothing she regretted more than being deprived of the means of grace. She seemed very much rejoiced, when I told her I hoped to be able, in a short time, to preach occasionally in her neighbourhood.

I rejoice to say, that in all parts of the country, a divine blessing is attending the means, and the cause of the Lord is prospering.

From JOHN MONAGHAN, *a school teacher, and reader, to* MR. BATES.

Ballinaglough, Oct. 1, 1836.

Rev. Sir,

I am happy to inform you, that the old commandment "Seek ye out of the book of the Lord and read," is an injunction much attended to in this neighbourhood, by many whose former lives formed an awful contrast to that sacred precept.

I had a conversation, not long since, with a man who told me that his only motive for withdrawing his son from a national free school, which had been taught near to his house, and sending him a distance of two miles, to the Baptist school, at Decheamede, was to obtain

a copy of the new testament, which he intended to study and read from that forth for himself and his family; and then requested that I would visit his house as frequently as possible; a request to which I have since complied; and have good reason to believe that he is not reading in vain.

Sept. 17. Being on my way to Boyle, I met a man who accompanied me about six miles of the road; and finding him a serious, intelligent roman catholic, I introduced a scriptural conversation, which he soon turned into a warm discussion, by attempting to maintain the doctrine of purgatory to be scriptural; which he strove to support from 1 Cor. iii. 13—15 verses inclusive, and 1 Pet. iii. 19, 20, verses. But in a short time, finding himself unable to maintain his point from these texts, he referred to Zech. ix. 11th verse, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water." "Now," exclaimed he, "this is proof which all the combined wit of protestants can never overturn—seeing there is no pit on earth, neither is it in heaven, therefore it must be a third place, which our church calls purgatory." Here a few persons who travelled with us seemed extremely rejoiced at the 'invincible force of his argument. "Well," said I, "in your last argument, deduced from 1 Pet. iii. 19, 20, you affirmed that the antediluvians were detained in purgatory until our Lord, after his crucifixion, entered that place and released them. But now, in your present argument, the prophet to whom you refer writes in the perfect tense, positively showing that the persons to whom he alludes, were already released, or sent forth, although he leaves us this on record about 580 years before the incarnation of our Lord. Now, admitting the existence of this supposed purgatory, although the admission is wrong, how, I ask could the prisoners liberated in the days of the prophet, be again found there, even at the end of 580 years after? Here your argument manifestly contradicts itself, and therefore must be false. Besides that, the mode of releasement spoken of in the text, is by the blood of the covenant, or, in other words, by the blood of Jesus Christ. But the church of Rome must obtain their liberty, who are supposed to be in purgatory, by prayer, alms, and principally by the sacrifice of the mass. But remember there can be no propitiatory sacrifice without shedding of blood. 'And without shedding of blood there is no remission of sins.' Heb. ix. 22. Besides, I will now prove, from the word of God, that the spirit, once separated from the body, can never profit by alms, prayers, or mass sacrifice, or by any other human effort or invention. For it is written, Eccles. ix. 5, 6, 'The living know that they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love and their hatred is now perished, neither have they any more a portion for ever in any thing that is done under the sun.'" Here all were surprised, that such a plain proof against masses for the dead, &c. &c. could be found in the word of God. The man who manifested the greatest rejoicement at my opponent's clever argument, now exclaimed, "I believe in my heart that we are imposed upon by our clergy, and that there is no such place as a purgatory; and, for my part, I will from this forth have the scriptures read in my house; and I hope the Lord will please to let me know if am imposed upon in other things also." I have since called at this man's house, and have reason to believe that his mind was according to his promise; and that he is now endeavouring to learn the way of salvation, as pointed out in the word of God, through an all-sufficient Redeemer.

My other leisure hours have I hope been as usefully spent as possible, in going from house to house, reading, and, in my feeble way, exhorting my fellow-men to read and study that blessed book, through which life and immortality are brought to light.

PATRICK GUNNING, *a scripture reader, to* MR. THOMAS.

Rev. Sir,

I feel happy to have it in my power to inform you, that many in this neighbourhood are daily becoming sensible of the benefits derived to them, from the exertions of the Baptist Irish Society, in sending the scriptures freely among them, both in the English and Irish languages.

At the request of some of the parents here, I have commenced an Irish sunday school; and I hope as soon as I see you again, that you will do me the favour of giving me a few Irish primers.

August 16. In Ballinaglough I visited a Protestant family. The old couple can speak the Irish language, and seem to take great delight in hearing it read. But after a long conversation on religious subjects, the woman of the house took the testament, and opening the fifth chapter of the gospel according to St.

Matthew, she pointed to the 25th and 26th verses, saying, "This passage has been brought against me as a support for purgatory, and I hope you will give me an explanation of it." After I had endeavoured to do so, she seemed to be much delighted; and confessed her ignorance in being led to believe that it was of any support to the doctrine of purgatory. A roman catholic who visited me a few days after, in my own house, seemed so well pleased at the answers received on the same occasion, that he said he would often pay me a visit during the long winter nights.

From Mr. BATES *to the* SECRETARY.

Coolany, Sept. 17, 1836.

Dear Sir,

During the past month I have inspected most of the schools, and visited some of them several times. In a general way they are well attended, and many of the children are making considerable progress in the elements of learning. The schools at Drumahair and Castle-Nayno have been opposed lately by the priests, on which account some of the children have been kept away; but I hope that this opposition will cease before long. The Gurtern school is very thin.

There is much darkness and superstition around us at present in this popish country. Some of the priests in this neighbourhood have lately returned from Lough Derg, in the North, where they have been to do penance, and on their arrival at home their feet were so sore that they were not able to walk to chapel to attend mass; yet, such is the ignorance of the people, that they think such persons have reached the perfection of holiness, and will have their names immortalized as saints for ever. But the gospel is spreading, and superstition is most certainly, though very slowly, wearing away. Many know that such things are wrong—some are anxiously inquiring after the truth—others are converted from the error of their way, and evidence the reality of the change by holiness of life.

The preaching stations are well attended, and in many places there appears to be an increasing prospect of usefulness. May the Lord direct and bless his servants who labour amongst them, that they may have seals to their ministry, and souls for their hire.

From the same.

Coolany, Oct. 21, 1836.

Dear Sir,

This last month I have visited some of the schools, and found as many children there as might be expected at this busy season of the year. The state of the poor people this season is truly deplorable, on account of the harvest being so late, the weather so wet, and many of the crops almost a failure. I feel persuaded that scriptural knowledge is on the increase; but as far as my observation and experience give me information, I think that our attempts to remove the ignorance of the people will be very much impeded by their extreme poverty, as these two are in close connexion. I think that their poverty, perhaps, might be ascribed to a want of encouragement to industry from the landed proprietors, and in some measure to the hardihood of their constitution, as there is no doubt that the Irish peasantry would live and increase where many others would absolutely perish in a state of starvation.

Whilst, however, the missionary may sympathize with the inhabitants around him in a temporal point of view, he will feel more pungently for the salvation of their soul. I apprehend that the operations of our Society, and especially that of the scripture readers, are just adapted to meet the necessities of the people, in raising them from that moral degradation into which they have gradually fallen, by carrying the gospel to the cabins on the mountains and bogs, where they generally dwell, and which alone can enlighten their mind and place them in the society of man.

Respecting the qualifications of a scripture reader, we want men of sterling piety, who are constrained to persevere in their work from the love of Christ ruling in their heart; at the same time they must be men who can endure hardness, as a good soldier of Jesus Christ.

From Mr. M'CARTHY *to the* SECRETARY.

Nov. 8, 1836.

Dear brother,

My hours have been so fully occupied since I last addressed you, I had not time to reply to your last letter. Lord's-day, September 25th, I baptized Henry Shea, at Moate; and though a great number of persons witnessed it, there was not the slightest degree of irreverence observable in any of the spectators. This was after my forenoon sermon. We then returned to the meeting-house, and commemorated the death of our divine Lord. We were well attended in the evening. Monday, inspected the school; and Tuesday, went about sixteen miles to see a sick member—her mind was happy, and she was resigned to the will of God

in her death: she has since taken her flight to the world of immortality. Wednesday, preached at Tullamore. Thursday, inspected the school, which has an addition of children every visit. Lord's-day, October the 2nd, preached at Rahue; the 5th, at Tullamore; the 6th, Clonkelly; the 7th, at Maryborough; and the 9th, proceeded to Abbeylieux. And on that day I was much pleased with the attendance, both morning and evening; and indeed, I may say the same of all the places which I visited the last week. Monday, proceeded to Dunnaghmore; lectured in the evening, and preached the following evening; and on my way to Cloughjordan, visited Roscrea, Shraduff, and Arbourhell. Roscrea is a large and populous town, where we have not as yet been able to bring our forces to play upon the common enemy, owing to our not having any place to preach in. What a pity! It lies just in my way from Abbeylieux to Ferbane, and we have some friends there and about its vicinity, who would willingly hear us. If allowed, I will take a suitable place there. Lord's-day, the 16th, I preached at Cloughjordan, and had remarkably good attendance. A more compact and eligible district, for an active agent, could not be pointed out in Ireland, than what lies between this town and Abbeylieux. There are meeting-houses in both these towns, where he could alternately each Lord's-day, taking Dunnaghmore, Burross in Ossory, and Roscrea, in the way, and many other places, to which, if he had a missionary's soul, his prudence and his zeal would quickly carry him. I remained for some time at Shraduff to recruit my strength, and then proceeded to Ferbane, and on the 19th preached, and on the 20th at Moate; and at both of these important stations my audience was satisfactory. I then returned home, and on Saturday left home again, and on the 23rd preached at Ferbane; the church commemorated the death of their divine Lord, and in the evening my hearers were numerous and attentive. Returned home on Monday, after having travelled about 153 miles. You may form some idea of the extent of country I have travelled by tracing the map. As I had promised the Rev. Mr. Durham, the Independent minister of Maryborough, that I would occupy his pulpit on the 30th, I had to leave home the next morning, and inspected the school at Tullamore that day, and preached in the evening. The next evening visited Kilalerg, where I have some members; and on Friday made a fruitless attempt at opening a door at Mountmelick, a large and populous town, twelve miles from this, in vain. Saturday, arrived at the intended place; and on Lord's-day, the 30th, preached in the forenoon, and also in the evening, to a large and respectable audience. The next morning breakfasted in the jail, after which I expounded a psalm, and had one of the most refreshing prayer-meetings I ever remember: though in jail, we prayed and sang praises unto God. I visited Newtown, Clonkelly, and Tullamore, on my way home. And on Lord's-day, the 6th of November, I preached at Rahue, and notwithstanding the day was exceedingly inclement, we had many to hear. One man came prepared to be baptized; but it was not to be expected our friends could accompany us to the river, and we therefore agreed to postpone it till next Sunday, when, if the Lord shall spare me, I purpose preaching at Moate.

CONTRIBUTIONS.

From October 19 to November 21.

Collections by Rev. S. Davis:—			
Devizes	11	18	10
Frome	4	16	2
Bradford, W.	4	5	8
Bristol	26	14	0
Golear	5	1	10
Salondine Nook	5	0	0
Lockwood	5	5	0
Huddersfield	10	17	0
Farsley and Stanningley	4	3	1
	78	1	7
Trinity Chapel, Southwark, by Rev. B. Lewis	10	0	0
Mrs. Bradley, for the "Providence School," by Mr. Pritchard	16	0	0
Preston, Leeming-street Baptist Female Association, by Rev. W. Giles	10	0	0
Newbold, near Rugby, by Rev. E. Fall	2	11	0
Sevenoaks, Ladies' Association,	8	0	0
Mr. Harrison	1	1	0
	9	1	0

A few useful articles of clothing, &c., have been received from Mrs. Sibley, of Ipswich, which will prove, we doubt not, very acceptable.

Also from Mrs. Burls—as we presume.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

MISSIONARY HERALD.

CCXVI. DECEMBER, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

From a journal kept by Mr. De Monte, who labours diligently in connexion with our European brethren in this city, we select a passage illustrative of

The objections raised by Hindoos and Musulmauns against the Gospel.

Most of my time having been spent at the villages, I have had but few opportunities, comparatively speaking, of labouring in the city of Calcutta. However, when not engaged in the southern parts, I often preached at the Ján Bázár chapel, and occasionally at Háurá chapel, and at Sibpur, at the Rev. G. Pearce's house. At the Ján Bázár chapel the number of hearers varied from twenty to fifty on each occasion; and, in general, the word of God was listened to with attention. Nay, at times, some of them were so much interested with the things they heard, that they strongly reproved those who interrupted me with frivolous questions. Sometimes, however, I was obliged to contend with my hearers, who maintained their own dogmas in opposition to what I advanced; but I endeavoured to show my opponents how inconsistent their ideas of religion were. I will here relate some of the conversations I had with different persons on various subjects, at which times I seldom permitted such persons to leave me without exhibiting to them the absurdity and sin of many of their religious practices, and particularly of deifying any creature whatever, and adoring it as the creator. A 'Brahmin once' observed, "Though Christianity be a true religion, sir, I would not change my own creed, for my shasters provide me with the means of salvation." Preacher. "And pray, what are those means by which you expect to be saved?' B. "Why, among many atonements that might be mentioned for the expiation of my guilt, if I but once only bathe in the Ganges, I shall be purified from every sin, and be saved." P. "How can this be true, since your inward part, your immaterial soul, is contaminated by sin; and the water of the Ganges, in which you bathe, cannot touch that, it can only remove the filth of your body, but it cannot efface the stains of iniquity from your soul, which you have contracted by sinning against God? If your supposed holy water have the power of cleansing what it was applied to, still it cannot touch your heart, how then shall it purify it, and expel the evil propensities that harbour therein? For instance, suppose this box (pointing to a desk that lay before me in the chapel) to contain some clothes that needed washing, and suppose it was water-tight, and you were to take it to some river and immerse it, and afterwards scrub the outside with sand and water, do you think, by so doing, the clothes within would be rendered clean?" B. "True, they would not be cleansed by thus washing them, but still Ganggá is very efficacious in purifying the heart." P. "But, my friend, your mere assertion will not do, you must give me some proofs of its power to cleanse the heart." B. "Our shasters tell us that a bath in the water of the Ganges will remove every sin from the heart, and save the sinner from his deserved punishment. Nay, in some of our shástrás it is written, that if

a very poor and sick man remembers only the holy river with faith, it will make him rich as well as healthy." P. "Can you believe this, when you see thousands of indigent, sick, and wicked Hindus bathe in your sacred river, and still they remain as sickly, and poor, and wicked as they were before their bathing in it?" B. "Their want of faith is the reason of their not obtaining the desired object." P. "But how can you say so, since you see persons come from a distance of three and four miles in the cold season, or in the month of December, and that before the dawn of the day, to bathe in the river? Now, can you think that if these men did not firmly believe on the virtue of washing in it, they would subject themselves to so much inconvenience?" B. "There must be some defect in their faith that they get not the things which they need, because our shástrás plainly and repeatedly teach us that bathing in the Ganges is productive of much fruit." P. "For a moment lay your shástrás aside, and exercise your reason, and then you will know what is true; but if you be deaf to its dictates, you must be bewildered, and lost in a labyrinth of endless errors; and be assured, my friend, that you will have to give an account of the use you make of this silent monitor: however, as you so often have recourse to your shástrás, and blindly give credit to the declarations contained therein, I will show you thence, that bathing in Ganggá will be of no avail to a sinner; and if you consult them you will find among many passages that might be cited to the purpose, the following, in your shástra, called Shudditotto—'Ganggátoeno Kritsneno mridbhároischonogapomoi, Amritá matokaschoibo bhábodusto no shusdoti.' And the meaning of this sentence perhaps you know is this—'Should a man, whose heart is impure, rub his body until he had expended a mountain of the mud of the Ganges, and bathe in its water down to the very last period of his existence, still his heart would not be cleansed.'" Hearing this passage, the man waved giving me an answer; and, in the meanwhile, I implored him to take refuge in Christ, telling him that *his* blood only cleanseth from all sin. I also urged him to consider the many palpable contradictions contained in his shástrás, such as are seldom to be found in compositions professedly human. After this the man heard all that I addressed to him in silence, and at length promising to follow my advice, bade me adieu. At another time, two Mussulmáns interrupted me while I was speaking to a large concourse of people, on the efficacy of the death of Christ. One of them observed, that it was very wrong in me to persuade men to forsake the religion of their forefathers, and to profess another. I replied, "then Mahámed also acted wrong, in that he not only called on men to forsake their religion, but compelled them, by dint of the sword, to receive the precepts and doctrines of his Korán?" M. "When did he do so?" P. "Consult your Korán, and you will find that he not only did so, but also commanded all his followers to do the same, telling them that, if in doing this they were to lose their lives, they would immediately enter the heavenly mansion, and be happy for ever!" "True sir," says the other Mussulmán, "it is the will of God that we bring unbelievers to a knowledge of him." P. "Then you see I am acting conformably to the will of God in exhorting sinners to turn to Christ." M. "It is good to preach to the Hindus, but not to us, who have the instructions of the true prophet." P. "But if the instructions of your prophet are not calculated to fit you for heaven, it is desirable, nay, indispensably necessary, that you should look out for some other guide who is able to reconcile you to God, and to lead you to heaven." M. "Sir, you blaspheme! for the Korán is the word of God; and what can be more effectual in leading the heart to him than his word?" P. "My friend, to be plain with you, I do not believe that your Korán is the word of God, and that Mohamed is his prophet. I am aware, indeed, that he has inserted in his book some passages of the Old and New Testaments, and these, I own, are instructive, and are the true word of God, if they are inserted as they are recorded in the Bible; but in most, if not all cases, Mohamed has so artfully transcribed such passages, and perverted their meaning, that their primary signification is lost, and they are rendered susceptible of many ambiguous explanations; and if you, for a few minutes, lay aside your prejudice, and impartially examine the verses alluded to, and compare them with the original, you will soon perceive the truth of my remarks. I can also tell you from whom your prophet got the Scriptures, and who assisted him in selecting and inserting those passages in his Korán." M. "You Christians have corrupted the word of God yourselves, and it is a great sin to hear you;" and so saying, with hasty strides, they left the chapel. Alas! how blinded are the votaries of the impostor; and how strong the chain that holds them fast in their fatal delusion! but, as the Lord can and will break off these shackles of ignorance, and emanci-

pate them from the thraldom of the wicked one, we ought not to desist from preaching Christ to them, seeing "there is no other name given under heaven among men whereby they can be saved."

Mr. De Monte gives the following account respecting the

Progress of the cause at Luckyantipore.

Since the date of my last journal, it is pleasing to observe that we have lost no adult brother or sister at this station by death; and, though the additions that have been made from the heathen to the Christian population are small, yet I have every reason to thank God for his mercy in blessing my humble labours in these villages. Four Hindus, with their families, (who heard the word of God for a length of time), have been brought to give up their caste, hoping to be saved through Christ alone. The names of these persons are as follow:—Akur Buddi and his mother, and wife of Dhánkata; Bhim Mandol and his wife Adoni, of Choukitolá; Kasinath Bar and his wife, of Ladásipur, and Bindá Moudol, of Marápái. Akur Buddi and his family, and Kásináth and his family particularly, heard the word of God from me, both at the Dhánkátá chapel and at their houses during the last two years; and, as the attendance of these persons on the means of grace is regular, I hope they will be made meet to be partakers of the inheritance of the saints in light; and, if angels rejoice at the conversion of one sinner only, how ought we also to rejoice at the conversion of sinful men, and be excited to abound more in the work of the Lord, since we see that our labour is not vain in the Lord. As some of these converts can read, I hope in time they will become useful members of the church. In regard to the different villages mentioned in the first paragraph of my journal, and which are situate around Lakhyántipur, I have not ceased to visit them as often as I could save time from my stated engagements, and hundreds of people have been addressed at Ladásibpur, Bámná, and Banspalla; and it is encouraging to report that most of them heard attentively the word of God. At Magráhát, or market, where I preached almost every Thursday when I lived at Lakhyántipur I had vast numbers of hearers. My auditors in general approved the word of exhortation, and such as could read gladly received tracts. At one time, however, to my great sorrow, some of my hearers said, "What is the benefit, Sir, of professing Christianity, when those who do so are no better than they were before; nay, some of them often act very outrageously and proudly." I replied, "My friends, such is not the effect of Christianity; it is rather calculated to inspire men with the contrary virtues, such as humility and probity, and also to produce in them fervent piety towards God, and benevolence towards all their fellow-creatures." H. "We would believe this if we did not know the facts we mention." He mentioned afterwards some improper things which he said had been committed by Christians, but of which I knew nothing. I then added, "I am not aware how far your statement is correct; however, I can assure you this, that those persons whom you charge with such evil actions do not belong to us; and, whether what you say is true or not, I can only say this, that such a line of conduct is quite unbecoming a Christian. But now permit me to observe, that impropriety of conduct is not a good reason to reject the Saviour, whose blood (only) cleanseth from all sin." As none answered again, I enforced on them the necessity of repentance, and of faith in Christ, as the only and sure means of salvation.

He closes his journal by detailing a visit paid to several villages south and south-west of Luckyantipore, scarcely ever visited by Christian Missionaries before.

The first village we visited is called Bánchábrá, and it has a pretty large population, peopled by respectable and well-informed persons. We spent a day here in preaching; in the course of which not less than two or three hundred people visited us. Many heard the word attentively; but a few Bráhmáns contended awhile that the Hindu incarnations were able to save them, and that they needed no other foreign Saviour. However, when the characters of Rám, Krisno, &c., were examined, these supposed gods appeared to be but sinful men, and great monsters of iniquity; and, therefore, I observed, that to depend upon them for salvation is great folly. My opponents soon held their peace, and I believe some of them felt the truth of what was said. In the meanwhile the majority of my hearers seemed to approve the word of God, and heard of the love of Christ with attention. In the afternoon the daroga (chief police officer), and the munshi, his assistant, of this village, came to see Mr. Pearce in our tent. The darogá appeared in the habiliment of a Hindu, and the munshi

in that of a Mussulman; and no doubt they pass as such among their neighbours. However, when I commenced speaking with the munshi, and Mr. P. with the darogá, we perceived them to be loose believers in their respective creeds. In short, discoursing to them on the necessity of an Almighty Saviour to make an atonement for sin, they observed that they did not see any need of him; they thought that a little repentance of their past sins, honesty in dealing with men, and piety towards God, are sufficient to make them the favourites of that merciful Being, who, they said, is himself willing to save all mankind. Indeed their prepossessions were so great, that though Mr. P. endeavoured his utmost to convince them of their mistakes, yet they held fast their errors with firmness, and therefore, after advising them to reflect on what they heard, we left them. The next village we came to is called Biddádharpur. Here about fifty persons heard the word of God; and, what is pleasing to observe, almost all gave heed to the word addressed to them. None contradicted me. Some of them repeatedly acknowledged the truth of the arguments made use of to show the utter inability of idols and of the Hindu gods to save sinners from their deserved punishment. They listened to me with seriousness and docility and a boisnob or the worshipper of Krisno, particularly appeared to be affected at what he heard, and offered to forsake idolatry; but as now and then he took occasion to intimate his extreme poverty to us, and as he had heard the word of God for a short time only, there is reason to think he was actuated rather from sordid principles in his professions, than by any just regard for the religion of Christ. On my asking, therefore, the reason of his taking so hasty a step in an affair of the highest importance, he replied, that, on a certain occasion, he received a Bángáli tract from me at Mitri market, entitled, "The True Refuge," by reading which, he perceived that none but Christ could save him, and that the Hindu shastrás were but a collection of fables. Hearing these, I further instructed him in the saving truths of the Bible, and advised him to come to the Dhánkátá chapel, where, he was told, he would obtain means of grace calculated to lead him in the way of salvation. He promised to do so, but he has not since made his appearance. Leaving this place, we entered another village, called Doyárampur, where we preached to many Hindus the word of life. Some of these people assented to what we declared, and seemed to listen to me with great attention; however others contended awhile that they did every thing, whether good or evil, according to fate; and one of them, if possible, more silly and ignorant than the rest, observed that he expected to be saved by worshipping his Gúru (teacher), who, he said, would not fail to take him to heaven. On hearing our replies, however, these men perceived their mistakes, and approved the word of Christ. While Mr. Pearce remained at this village I went as far as Culpi, distant about six miles to the west from our tent. Here was a village market, where I preached to about two hundred Hindus and Mussulmáns, who heard me with attention on the condescension and love of the Lamb of God that taketh away the sin of the world. Seeing a temple situate at the southern extremity of this market, I went to it, and took my stand at the door. Here were exposed to the view of the populace three large idols—Káli being placed in the centre, on her right hand side was a new idol, invented in these parts, called Foujdárthákur, or the great police officer, and at her left side stood Panchánondo. Five Brámons sat near these images, receiving presents and homage from the people, who gathered around me from every part of the market, in such great numbers, that I was almost suffocated by them. I expatiated on the great sin of worshipping these dumb idols, and, I hope, showed to the conviction of some of my auditory, that idolatry was opposed both to the word of God and to the dictates of sound reason. Afterwards, perceiving that one of the Brámons who attended on the idols was drunk, and consequently was indulging in many frivolous questions, I exposed the inconsistency of his conduct to the populace, and endeavoured to show them the various ways by which these false guides deceive them, and keep them in utter darkness, in order that they may live upon them. The people with one accord boldly declared that I said nothing but the truth, and seemed to look on them with disapprobation. After this the Brámons observed silence, and this enabled me to discourse, without interruption, on the depravity and blindness of the human heart, and on the necessity of its thorough change, and also on the provision that is made in the Gospel for sinners. The people, who perhaps never heard the Gospel before, were now made acquainted with the power, love, and works of Christ. Many of these seemed to feel a concern at what I had stated, and heard me out, until I was spent with fatigue. Some of them who could read accepted tracts with eagerness, and promised

to read them with attention and to come to us for further instructions on these subjects, when their circumstances would allow them. May the Holy Spirit enable them to do it without delay. The next day we journeyed to Gábbere, but the people of this place appeared very indifferent to the concerns of their souls: a few persons only came near us, and this, I fancy, was rather from curiosity than a desire of knowing the will of heaven. They were, however, addressed on the necessity of repentance and of faith in Christ, but they soon withdrew from us, not caring for what we said. In this village we met with more Brámons than usual, which accounts in some measure for the indifference of the people. The last village where we preached is called A'krábere. The inhabitants of this place seemed by far the most civil, considerate, and hospitable that we had seen. At first indeed the people here, both men and women, were much afraid of us, not being aware of the purport of our errand; perhaps they thought, that our stopping there would be attended with some injury to them. However, when they understood that our object in visiting them was simply to do good to their souls, their fears were removed. Some of them ran to furnish us with fire-wood, while others did every thing they could to supply our wants. This was at night; for it was quite dark when we got here: on the morrow we spoke to them the word of God, and they heard it with seriousness. While I was speaking on the danger and sin of idolatry, one of my hearers accosted another in the assembly thus: "Durgá-parsad, see now, how foolish and wrong it is to worship idols." To which his companion seemed to assent. In the course of the day the report of our arrival being spread over all the neighbouring villages, three Brámons, with a number of Hindus, came to hear us. These people listened well, and appeared to receive what we said. Some of them promised to visit our chapel, and Dhánkata on the Sunday. During the night we where here we had a severe thunder storm, and a heavy shower of rain for half an hour, but we were well secured in the tent. The people who carried our baggage were all glad to take shelter in the tent too. In the afternoon we left this village, and on our return to Dhankáta visited in our way Háuri, a large market, where Mr. P. spoke a considerable time to a large congregation.

As a postscript to this article we subjoin the following particulars given by Mr. Thomas, dated Sulkea, March 28, 1836:—

I have considerable hopes of shortly receiving into our little church several, who appear to be the subjects of a work of grace. Two are proposed, and two or three more will be proposed very soon. The widow of the man of whom I gave some account in the 15th Report, will soon be baptized, should her health permit, and probably her mother, both of whom afford reason to hope they have experienced a change of heart. The wife of one of my native members has, I hope, passed through the same change. A young man, formerly in my school, and now engaged to instruct my children, appears to love the Lord, and prays in a pleasing manner; he has thrice engaged in our prayer-meeting for native Christians. A respectable Brahman appears determined to cast in his lot with us, and has for some time been very regular in his attendance. A Mughal has repeatedly visited me, and I really think he is the subject of a begun work of grace. He comes from a distant part of the country, and never had an opportunity of becoming acquainted with the religion of Jesus until he came to me. I have been exceedingly pleased with him, and from many things which appear in him, I cannot help hoping and believing that he is a vessel of mercy. He makes no secret of his change of religion, and appears concerned to bring others to Christ. He has asked for baptism; and should he continue to make the advances he has hitherto made, I shall not long hesitate about receiving him. The heart is deceitful I know, and hence I rejoice with trembling, but I know the grace of God is all-sufficient, and we are assured that its sufficiency shall be tested and abundantly proved in the conversion and salvation of countless multitudes; all the ends of the earth are to see the salvation of God—all nations shall praise the Lord.

SPANISH TOWN.

We gladly comply with the request of a much esteemed friend to insert in our Number for this month the following remarks, extracted from a letter written by Mr. Phillippo to himself, under date of 13th July last. It will be perceived that Mr. Phillippo's observations were elicited by the inquiries of his friendly correspondent, who had made him ac-

quainted with the secret insinuations, and private statements, circulated, with much assiduity, some months since, to the disparagement of our Jamaica brethren. We trust that after the present article, taken in connexion with several others equally satisfactory, which have already appeared in our pages, we shall have no farther occasion to recur to this subject. As for the individuals who have condescended to engage in this petty and dishonourable warfare, we sincerely wish they may become imitators, both in labours and success, of the men whom they have fruitlessly endeavoured to degrade in public estimation.

When individual churches comprise such members as are comprised in most of our churches in Jamaica, and when it is taken into the account that most of our converts have suddenly emerged from a state of semi-heathenism, it is scarcely to be expected that they should endure a critic's eye, or that there should not be found amongst them occasional inconsistencies and sins; this the more especially, as from the influences of unjust and oppressive laws, we, as ministers, have been precluded access to the dwellings of our flocks, and have been unable to see the influence of religion on them in their families. Any instance of dereliction among them, each missionary deplores as deeply as the pastor of any other church, and I feel confident that none could more diligently labour, both in the pulpit and out of it, to prevent them.

In the admission of members, it is impossible for us to be more cautious. I hesitate not to say, indeed, that we carry matters in this respect to an extreme. Seldom is it the case, that we admit any one to communion under a two years' probation, whilst it is the common case that they have been three, four, five, and even seven years. As an evidence that we are not less particular in the admission of members than our brethren in England, permit me to mention two or three cases, out of many that I could select. On Mrs. Phillippo's return to England some years ago for the benefit of her health, she was accompanied by a young woman, a native, who had been connected as an inquirer with the church at Spanish Town, for a period of five years. A minister in the country having had some close religious conversation with her, was surprised that she was without the pale of the church, and proposed her being baptized without delay. Mr. and Mrs. Burchell were accompanied home by a similar individual, under similar circumstances; and very soon after their settlement (pro tem.) in London, the church under the care of Mr. Upton, sen., were so satisfied with her piety that their venerable pastor baptised her.

When in England myself, a year or two ago, I was sought out by a young black man who had made his escape from slavery. He had been attached to the church at Spanish Town, and subsequently to the church at Old Harbour, as an inquirer for years. After private conversation with the minister and Christian friends, and after an application to me by the venerable and zealous pastor of the church at Eagle-street, he appeared before the church, was unanimously accepted as a proper subject for Christian fellowship, and was accordingly baptized by the Rev. Mr. Overbury.

At this very time I am engaged with the church in examining candidates for baptism. Among the number are some very intelligent and respectable young people, who have been inquirers, I may say, probationers, for a period of upwards of twelve months, their conduct during that period having been perfectly consistent, and their piety, so far as we can judge, undoubted: but because they are young, and have afforded such inadequate opportunities in point of time for judging of their sincerity, they have been recommended to postpone their application a little longer. They received the advice with tears, and from that moment to the present, I am informed, their uneasiness has scarcely had a respite.

As ministers of Christ—as men who can judge of the piety or otherwise of our fellow-creatures, by external appearances only, what are we to do under such circumstances? Evidently, to baptize them, every church in Britain would respond, and leave all consequences to God. Believe me, my dear friend, that, great as the numbers are that we annually admit to our communion, we could admit hundreds more if we were influenced by no higher motives than a mere increase of numbers. Among these even selected from the mass as giving evidence of superior qualifications, many are turned back; and our principal concern on such occasions is lest we have rejected many whom Christ has not rejected, rather than lest we should have received those whom Christ has not received. Of the former, as an error of judgment, I, as an individual, have often had painful evidences, as well as of the latter. This was

the case a short time ago, one instance of which I will adduce. On the morning immediately following the day on which I had administered the ordinance of baptism, I was thus accosted by my brother missionary, the Rev. J. Edmondson, the Wesleyan minister in this town: "My servant is in great trouble, crying from morning till night, because you did not baptize her yesterday. She tells me she was objected to because she did not express herself clearly on some essential points, but I can assure you, from the testimony of my predecessor, and from my own opportunities of judging, that I believe her to be a truly sincere and pious Christian. Such indeed is my opinion of her that I should be glad to receive her into the church under my care."

So much for the admission of members —now for discipline. Most of us have a church-meeting every week; and having one or two deacons (or those who act as such, by assisting us in the discharge of our pastoral duties) on almost every estate, numerous as our churches are, scarcely a single act of serious discrepancy can arise without our knowledge. Things indeed of the most trivial nature, and others less trivial, but which are connived at at home, are brought for adjustment before our churches here. As soon as any one is convicted of being in the indulgence of actual sin, the preliminary steps of course being taken, he is instantly excluded, and the cause of that exclusion is publicly proclaimed. To show to the world our intolerance to sin, in whomsoever it is found, we have been apt to exceed the apostolic command; hence 'suspensions' are very little known amongst us, and of those who are the subjects of excision, scarcely one in ten turns back again into the world. So far as my own church is concerned, and I have a right to presume that others of the same standing are equally uncorrupt, I am persuaded that a purer church, under the same circumstances, does not exist in any missionary station in the world. I might have gone further, and put it on a footing with the churches with which I am acquainted in England and America. But if the churches in Jamaica are inferior to them in piety and sound scriptural knowledge, what has been the cause, and who are to blame? Not the missionaries and their flocks, but British Christians, in so scantily supplying the field with labourers. I, for instance, have a church amounting to nearly 1500 members, with perhaps an equal or a greater number of inquirers. This, together with preaching at three subordinate stations, exclusively of regular week-day services at Spanish Town, with marriages and funerals, and chapel and school-house building, &c., &c. I can, therefore, scarcely be supposed to perform so many pastoral visits, or to possess so many opportunities for communicating private instruction, as a pastor at home, who has less than one-third of such duties to perform.

Our incessant and earnest cry to Britain, as missionaries, has ever been, "Come over and help us; for the harvest is great, and the labourers are few." One thing is certain, that there is neither might nor counsel against the Lord, and those of us who have been long labouring in this vineyard, feel persuaded that *He* is on *our side* whom no stratagems can baffle, and against whom no combinations can succeed. I have frequently heard, within these few months past, that many very uncharitable things have been said respecting us, but as some of the parties were young, all of them inexperienced, and most of them disappointed in their prospects, it has been thought the wisest course by those implicated, to abstain from all notice of them whatsoever, leaving them to the control of that benignant and Almighty Providence, which worketh all things after the counsel of his own will.

LIST OF LETTERS LATELY RECEIVED.

East Indies.—Rev. W. H. Pearce, Calcutta, April 9 and 13, and June 5; J. D. Ellis, Chitpore, April 23; George Pearce, Seebpore, April 15; Andrew Leslie, Monghyr, April 4; Henry Beddy, Patna, May 4; Ebenezer Daniel, Colombo, May 4, and June 27; G. Bruckner, Samarang, June 24.

West Indies.—Rev. W. Knibb, Falmouth, July 18; John Clarke, Jericho, July 21; T. F. Abbott, Lucea, August 2; T. Burchell, Montego Bay, July 26, and Aug. 22 and 30; J. Clark, Brown's Town, July 19, and August 22; Mrs. Coultart, July 18; W. Dendy, Bethtephil, August 29; Samuel Oughton, Montego Bay, August 23; T. E. Ward, August 22; A. Henderson, Belize, July 17, and August 31.

Rev. J. Burton, Nassau, September 17; Joseph Bourn, August 10; Ebenezer Quant, Turk's Islands, August 8, and September 12.

HOME PROCEEDINGS.

OXFORDSHIRE AUXILIARY SOCIETY.

The Twenty-first Anniversary of this Society was held at Chipping Norton, on Tuesday, October 4th, 1836. Rev. D. Wassell, of Fairford, preached in the morning, and Rev. J. P. Mursell, of Leicester, in the evening.

At the public-meeting in the afternoon, H. F. Wilkins, Esq., was called to the chair. The Secretary read the Report, and the addresses delivered on the occasion produced a deep impression on the assembly, both in regard to the increasing tokens of the Divine blessing on Christian missions, and as to the vast and urgent importance of all Christians combining their energies to put an end to slavery, in all its forms and degrees, throughout the world.

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1836, not including individual subscriptions.

Aston Clinton, collection, &c., by Mr. Amsden	3	5	0
Chenies, part of collection, by Rev. John Goodrich	7	0	0
Cambridge, Auxiliary Society, by Edward Randall, Esq.	63	18	1
Olney, subscriptions, by William Andrews, Esq.	12	6	0
Rugby, Ladies' Association, by Rev. E. Fall	5	0	0
Paisley, Rev. Mr. Smart's congregation, by Mr. Hardie	10	2	6
Bristol, Auxiliary Society, on account, by R. Leonard, Esq.	30	0	0
Oxfordshire Auxiliary Society, viz.:			
Abingdon, by Rev. John Kershaw, subscriptions and collection	21	7	3
Donations for Mr. Knibb's *Waldensia* chapel	21	0	0
	42	7	3

DONATIONS.

Friends, by Miss Daniel, for *Byamville* Chapel	50	1	6
Thomas Gurney, Esq.	25	0	0
Thomas Farmer, Esq., *Gunnersbury*	10	0	0
William Key, Esq., by the Secretary	1	0	0
Mr. John Anderson, *Spittal*	1	0	0
T. F. M.	0	10	0

LEGACY.

Mrs. Taylor, late of *Greenock*, by Rev. George Barclay	4	18	1

The Committee of the Baptist Missionary Society discharge a pleasing obligation in publicly acknowledging the great kindness and liberality shown to their brethren, the Rev. Edward Steane and C. E. Birt, who have just concluded a tour through Scotland on behalf of the Society. The ministers and Christian friends who have received and assisted their brethren in their journey, will accept the cordial thanks of the Committee. An account of the collections, &c., will appear in our next number.

TO CORRESPONDENTS.

A box of sundry articles of clothing, &c., kindly forwarded by Mrs. Horsey, and other Ladies at Taunton, for the Rev. Thomas Burchell, of Montego Bay, has been duly received; as also, a parcel from Mr. Francis, of Nailsworth, for the same destination.

J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.

Freeman sculp. Lizars Edinr.

Yrs affectly
Joseph Swinney

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THE

BAPTIST MAGAZINE.

SUPPLEMENT, 1836.

MEMOIR OF THE LATE REV. JOSEPH IVIMEY.*

(With a Portrait.)

THE Rev. Joseph Ivimey was born at Ringwood, in Hampshire, May 22, 1773. This town appears to have been, for a lengthened period, the residence of his ancestors, concerning whom, however, little correct information can now be obtained. His immediate parents, Charles and Sarah Ivimey, had a family of eight children, of whom Joseph was the eldest. It was the privilege of his father, in early life, to attend upon the evangelical instructions of the Rev. Messrs. Crowle and Clayton, the former at that time exercising his ministry at Founders' Hall, and the latter at the King's Weigh-house. Though powerful impressions appear to have been made, in connexion with these advantages, yet, in the absence of that sacred influence which is essential to a divine change, the salutary effects were of short duration. Corrupt appetites and unholy associations so entirely gained the ascendency, that their consequences were long and painfully experienced by every member of the family; and it was not until very late in life, as was afterwards seen, that this appeared to be an eminent instance in which "the long-suffering of our Lord is salvation."

The counteracting influence of maternal care and tenderness, on the mind of the son during this period of trial, though unaccompanied by any open profession of religion, seems to have been, in a high degree, beneficial. And but for this influence on the father, it is exceedingly probable, that his expensive habits would not have permitted his son Joseph to have received even the elementary education supplied by an ordinary school at Ringwood; for, at the age when youth commonly begin to perceive the desirableness of increased effort to attain literary information, he was removed from the usual means of mental improvement; and, in connexion with his father, by trade a tailor, commenced learning his business, that, by early industry, he might contribute towards the support of a numerous family. Whatever of transient conviction he experienced in this early stage of his history, especially in connexion with much that was truly excellent in the character and conduct of his amiable mother, yet, being himself a stranger to the constraining power of personal religion —more than destitute of the signal benefit frequently derived from the example of a pious father, and

* Extracted from "Memoir of the Life and Writings of the Rev. Joseph Ivimey, late Pastor of the Church in Eagle Street, London, and twenty years gratuitous Secretary to the Baptist Irish Society. By George Pritchard." We are happy also to add, that a memoir of the late Rev. Dr. Newman, may shortly be expected from the same pen.

possessing no other advantage, from public instruction, than what was obtained through the medium of an Arian ministry, it might well, in after life, become an occasion of devout admiration and thankfulness, that the absence of more favourable circumstances was not suffered to induce the total rejection of revealed truth, and that the indulgence of youthful follies was never permitted to involve him in the commission of gross criminality.

After having for some time received instruction from his father in his business, various domestic circumstances, whose detail it is unnecessary to record, occasioned his being placed under the care of a maternal uncle, residing in the same town; by whom he was assisted to attain a more perfect knowledge of his temporal calling. This change of residence brought him immediately under the superintendence and instruction of a pious aunt. Here it was his happiness, not only to listen to the inculcation of principles which had not been previously impressed upon his mind, but to witness, also, their influence on the temper and conduct of the excellent individual who thus benevolently urged them on his attention. Here, too, he was introduced to a religious assembly in which the distinguishing truths of Christianity were clearly stated, and their practical tendency conscientiously maintained. He appears ever after to have retained a grateful recollection of the benefits he derived from the devout solicitude of this Christian female on his behalf.

After Mr. Ivimey had entered his eighteenth year, there appeared to be a very merciful movement upon the minds of several young persons in the town of Ringwood. They were almost simultaneously illuminated to discover their imminent peril as transgressors of the divine law, and they were assisted to seek deliverance where only it can be obtained.

Two of his maternal aunts participated in similar spiritual benefits. They also were deeply concerned to flee for refuge to the evangelical hope. In connexion with such circumstances, who, but those that have passed through them, is able to estimate the privilege of a Christian guide? These pious women appear to have been assisted, in the beginning of their spiritual conflict, by the seasonable counsel and conversation of a Mr. Thomas Williams, who was subsequently engaged as an Independent minister at Bradford. In one of his interviews with them, in the presence of their nephew, having conversed with them on the subjects which most deeply interested all their thoughts and affections, he turned to Mr. Ivimey, and impressively said, "Young man, do you know any thing of these things?" With an honest promptitude, by which his whole life was characterized, he unhesitatingly replied, to this serious and pointed inquiry, "I know nothing at all about them." But to "these things" he was to remain a stranger no longer. The arrow of conviction, thus graciously and unerringly directed, at once penetrated his heart; and nought but the balm of Gilead, and the Physician there, could heal the wound. "Surely," said he to himself, "there is something more in religion than I am acquainted with." The first ray of heavenly light was sufficient to make the darkness of his spiritual condition manifest: he was aroused, distressed, and alarmed. Up to this point in his history, he had attained to no very distinct knowledge as to the manner in which God exercises his love in the salvation of sinners; his benighted mind was not yet fortified with those evangelical principles which are essential to assuage the keen anguish arising from an impressive consciousness of moral pravity, or to resist the malignant assaults which, on such occasions, the adversary seldom fails to attempt, that he may induce despair.

But the subject of this memoir was not suffered to remain very long without partial relief. The first ray of heavenly light, which at this season penetrated his mental gloom,

was derived from the following stanza:—

"In the world of endless ruin,
It shall never once be said,
There's a soul that perished suing
For the Saviour's boasted aid."

The impression produced by the above lines was as the opening of the door of hope in the valley of Achor. They did not elevate the mind of Mr. Ivimey to that degree of spiritual peace and Christian enjoyment which he subsequently possessed; but, in checking the influence of that despondency under which he was then labouring, they were highly beneficial. A more distinct and believing view of the glories of the cross was to administer a fulness of spiritual joy not before experienced, and to induce that degree of Christian confidence which ordinarily precedes a course of obedient and vigorous exertion. The mystery of mercy, as manifested in eternal salvation by the mediation of the Son of God, was now presented, in its divine fulness and freeness, to his admiring and believing mind. Through the medium of a light which can never mislead, he distinctly saw in the infinite benevolence which originated that amazing expedient, an irrefutable answer to every objection arising from the deepest consciousness of innumerable offences; and effectual relief under the strongest conviction of merited perdition. For a short season, at least, fear and grief had taken their flight, leaving humble confidence and unutterable joy to exert their refreshing influence upon his renewed spirit.

At this period of his history, Mr. Ivimey formed a close intimacy with two young men, who were members of a small Baptist church at Wimborn, in Dorsetshire. They both survive him; one of them sustaining the office of a Christian minister, and the other that of a deacon, in a Baptist church. With these friends he frequently "took sweet counsel, and walked to the house of God in company," from Ringwood to Wimborn, a distance of nearly nine miles. In their society, and especially in connexion with the ministry of their pastor, the Rev. John Miall, the subject of Christian baptism was brought under his consideration. Like the majority of persons, he had, up to this time, been content with the ceremony which had been imposed upon him when in unconscious infancy, without ever suspecting the validity of the service which had been performed, or the authority by which it had been enforced. To examine for himself was ever a predominant feature in his character; and his attention being now directed to this particular inquiry, he soon discovered, on referring to the New Testament, that, as there is but "one faith," so also there is but "one baptism;"—that both are personal and voluntary acts;—and that, as the existence of the former is indispensable to admission to the latter, the rite to which human authority had previously subjected him could not be the baptism required by Jesus Christ and his apostles.

In one of his visits to Wimborn, about eight months after he had been delivered from the dominion of spiritual darkness, he heard a discourse by the Rev. William (now Dr.) Steadman, on the words of the Saviour, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone," &c. He appears to have been so greatly encouraged openly to profess his faith in the Redeemer, and to follow the footsteps of his flock, that, like the man in the house of the interpreter, whom Christian heard say, "Set my name down, Sir," he could not forbear presenting himself to the pastor of the church, at the close of the public worship, as a candidate for baptism and Christian communion.

The house of one of the deacons of this church was situated on the bank of the river that flowed near the town, in which, on the 16th of September, 1790, the subject of this memoir was baptized, by the late Rev. John Saffery, many years

pastor of the Baptist church at Salisbury, and between whom, until the death of the latter, a few years since, the most friendly intercourse was uniformly maintained. In conscientiously regarding this Christian institution, he appears to have found, what multitudes have experienced, that in keeping the divine commands "there is great reward," and, like the distinguished person mentioned in the Acts, to have gone "on his way rejoicing." It may not be improper here to add, that the ordinance of believers' baptism, as to its subject, mode, and necessity as a term of admission to church fellowship, has seldom, if ever, possessed a more zealous and consistent advocate.

On the fourth of June, in the following year, Mr. Ivimey removed from Ringwood to Lymington, in the same county. He had just commenced his nineteenth year. On his arrival at Lymington, from his natural unreservedness, he soon became intimate with the Christian brethren, and especially with the Rev. James Barnett, who was pastor of the Baptist church there at that period, and who, though very much enfeebled by age and infirmities, still survives, and is a respected member of the church in Eagle-street, London. This worthy man, like another Aquila, appears to have had the honour of expounding to Mr. Ivimey "the way of God more perfectly." His continuance at this place was not of long duration, yet it forms an important page in his history. Here his ardent attachment to evangelical truth became increasingly manifest,—here his religious character and spiritual gifts began to be more fully developed,—and here, too, the zeal and benevolence of his disposition were introduced to more vigorous exercise. He seems, in a very desirable degree, to have practically exemplified the apostolic injunction: "Not slothful in business; fervent in spirit; serving the Lord."

So gradual was the advance of Mr. Ivimey towards the ministerial office, that more than ten years appear to have elapsed between the early indications of incipient talent, and its matured exercise in the onerous exertions of a devoted minister. At the meetings for social prayer at Lymington, he discovered a fervour, an enlargement, and a facility of expression, which, in young persons, have often been considered as favourable intimations of future usefulness.

This visit to Lymington (for so it may be regarded, continuing as it did only a few months) seems to have been accompanied with much spiritual advantage and enjoyment. But Mr. Ivimey, with a view to improvement in his temporal calling, contemplated a journey to London, where he arrived in the month of April, 1793. The person into whose employ he was introduced being a member of the church then under the pastoral care of the late Rev. John Martin, of Keppel-street, he generally attended the ministry of the word, and communed at the Lord's table in that connexion: occasionally hearing, with peculiar pleasure, the late Rev. Joseph Swain, of Walworth, who at that period preached a Lord's-day evening lecture at Devonshire-square meeting-house, where he drew a very numerous audience.

London, however, had no attractions for Mr. Ivimey; and after residing amidst its crowded population and commercial bustle for about four months, he returned to his native place.

At what time he finally removed his residence from the retired town of Ringwood, to become an inhabitant for some years of the large and populous sea-port, Portsea, is not exactly known; but it is highly probable that this removal occurred in some part of the year 1794. In various important relations this event may be considered as the commencement of a new and interesting era in his life. His residence at Portsea was distinguished by several interesting events. The first, to which particular reference is necessary, was his marriage to Miss Sarah Bramble, which occurred July 7, 1795. In

this pious and amiable female he obtained, what even in wedded life is not always found, a mind so congenial with his own, as to afford the prospect of what was fully realized, a considerable measure of domestic harmony. The only children Mr. Ivimey had were in connexion with his first marriage—two sons and four daughters, of whom only one son and one daughter survive to mourn the severe loss they sustain by his lamented death.

Family expenses beginning to accumulate, Mr. Ivimey applied himself with renewed diligence to his commercial engagements. Having at this time no other prospect of meeting the claims arising from a growing family, the whole energy of his character was laid under contribution in this direction; and, during the eight years that he was known in Portsea as a tradesman, he maintained an unblemished reputation. Integrity and uprightness preserved him. Respected and encouraged, he set an example, by patient and vigorous effort, of providing things honest in the sight of all men, worthy of universal imitation.

Divine Providence, however, designing this to be but a prefatory arrangement to exertions of a superior order and more absorbing interest, did not permit his mind to become so secularized by the enticements of commercial enterprise, as to diminish his attachment to the exercises of piety, or induce indifference to the cultivation of spiritual gifts. Yet, up to this time, whatever degree of strength any desire to be occupied in the work of the ministry might have acquired, he seems to have sedulously concealed its operation, until the senior pastor of the church at Portsea, of which he was a member, perceiving, as others had perceived, that he possessed talent which to a certain extent ought to be made available, without further delay encouraged him to commence village preaching.

The village of Denmead, in the forest of Bere, distant about ten miles from Portsea, must have been peculiarly interesting to the recollection of Mr. Ivimey, as the original scene of his itinerant exertions. Early in the year 1803, when he had nearly completed the thirtieth year of his age, the church to whose communion he was united conferred upon him the public recognition of a Christian minister. For some time his services were divided among the churches at Lymington, Romsey, Southampton, and certain stations at the back of the Isle of Wight. But towards the autumn of this year, application being made to the Rev. Daniel Miall from the church at Wallingford, Berkshire, of which the Rev. Mr. Lovegrove was then the pastor, for the purpose of ascertaining whether in the church at Portsea there was a young minister who might be suitable as his coadjutor, and to labour in the surrounding villages, Mr. Ivimey was strongly recommended by his pastor, as possessing the essential requisites for such a situation. In the month of September, 1803, with his wife and two children, he removed from Portsea to Wallingford.

When Mr. Ivimey had been a short time at Wallingford, he made certain discoveries which led him to conclude that his continuance there for any lengthened period was more than questionable. The proposed remuneration, also, he found to be quite unequal to meet the claims of his temporal necessities. About this time the church in Eagle-street, London, became destitute, by the resignation of their pastor, the Rev. William Smith; and Mr. Ivimey having been recommended to their attention, they sent him a request to pay them a visit. To this invitation he returned an answer in the negative, but not in such unqualified terms as to preclude a second application. Accordingly another letter was sent from Eagle-street, soliciting him to preach there three Lord's-days in the month of April. To this request, after mature deliberation, he assented, and, at the expiration of the time, returned to Wallingford; probably with little expectation, and even less desire, to repeat the visit. But the event was

intended to present another illustration of the memorable words, "My thoughts are not your thoughts; neither are your ways my ways, saith the Lord." Very soon after his return he was followed by a letter, dated May 22, 1804, inviting him to enter upon a probationary period of service, with a view to settlement as the pastor of the church in Eagle-street, which finally he concluded it was his duty to accept.

The day selected for his ordination was the 16th of January, 1805: on which occasion the Rev. Messrs. Shenston, Upton, Miall, Dore, Martin, Groser, and Gray, were severally engaged; all of whom, with the exception of the Rev. William Gray, now of Northampton, have since rested from their labours. The first year of his residence in London appears to have been distinguished by an unusual measure of success and enjoyment. And it is deserving of particular attention, that the hope he expressed that he might be sustained during life in the exercise of his ministry, and conclude it at Eagle-street, has been most graciously fulfilled.

In the early part of the year 1807, Mr. Ivimey was bereaved of his beloved companion. Under the first impulses of his grief he refused to be comforted. Though naturally sanguine as to the future, he appears to have considered his loss to be irreparable; but the arrangements of a gracious Providence on his behalf, in this season of extremity, became the more conspicuous, and their development excited in him the strongest emotions of admiring and devout thankfulness. In his retrospect of the past he thus writes: "Never shall I forget with what a heavy heart I began the last year: still, I remember my affliction and my misery, the wormwood and the gall; my soul hath them still in remembrance, and is humbled in me. Through the first six months I laboured under an inexpressible degree of depression; my heart was almost broken; every thing appeared to make against me; and I said, 'I shall no more see good in the land of the living.' I now see this was my infirmity, and have learned by experience what great blessings the Lord had in store for me. He has put off my mourning, and girded me with gladness. He has had pity on me, and given me one of the best of women as a wife. What a mercy for me,—and for my children,—and for the church!"

The original name of the excellent female to whom Mr. Ivimey was now so happily united, was Anne Spence. At the age of sixteen she was baptized and admitted to the communion of the church at Portsea, by which Mr. Ivimey was encouraged to devote himself to the ministry. She became the wife of Mr. Price, a deacon of the same church, whose death occurring in the year 1794, she was left a widow with three children; in which state she continued till her marriage with the subject of this memoir, January 7, 1808.

The efforts of Mr. Ivimey, as an author, commenced about this period; in which character he subsequently appeared before the public with a frequency, it may be presumed, altogether unanticipated by himself.

For the titles of these multiplied productions of his pen (books and pamphlets extending probably to twenty), and the history of the circumstances which induced their publication, we must refer to the extended memoir from which this rapid sketch has been extracted.

The preface to Mr. Ivimey's first volume of "The History of the English Baptists" is dated January 1st, 1811, in which he says, "The subsequent history is an attempt to prove that the English Baptists held the genuine principles of the Reformation, and pursued them to their legitimate consequences: believing that the Bible alone contains the religion of Protestants, they rejected every thing in the worship of God which was not found in the sacred oracles."

The preface to his second volume is dated the 19th of April, 1814; that to the third, Dec. 10, 1822; and the preface to the fourth and last volume is dated April 30, 1830. In the review of his labours, with characteristic simplicity, he observes:—

"It is now upwards of twenty years since the author commenced the compilation of this work. The materials have been collected from a variety of sources, and nothing has been withheld which he considered important to give a correct and full History of the English Baptists. He has neither disguised nor exaggerated, but has related facts as he found them. He looks back, without regret, on the labour and expense which its compilation has cost him, as a small tribute of respect which he owes to a body of Christians from whom he has received a degree of respect beyond his expectations, and support equal to his necessities and wishes.

"And now, in the prospect of the final account which he must soon render, while he is conscious of many imperfections in these Four Volumes of Baptist History, he declares with great sincerity, 'he has not written a line which he wishes to blot;' and, therefore, hoping it may, probably after he has been called to his rest, serve the cause of God and truth, in this and in future generations, he consecrates it, solemnly and devoutly, to the blessing of his God and Saviour, the Lord Jesus Christ, adopting, he humbly trusts without mistake or vanity, the language of Paul, '*Whose I am, and whom I serve.*'"

Mr. Ivimey was among the most early and constant contributors to this monthly periodical; and, some time after its management was transferred to London, he became one of its editors, and so continued until the termination of his life.

Every one at all acquainted with the subject of this memoir would conclude, à priori, that, from the commencement of his religious character, he was a warm friend and zealous advocate of missionary enterprise. It was not, however, until 1812, that he was admitted to any share in the management of the Baptist Missionary Society; from which period, to the close of his days, he contributed essentially to assist its various deliberations and strengthen its benevolent efforts. His personal friendship with its late eminent and devoted secretary, the Rev. Andrew Fuller, to whom his references were remarkable, both for their frequency and their uniform respect, appears to have been a source of peculiar advantage and satisfaction to him. Indeed, in the elements of their character there was a striking resemblance; which connected with the similarity, in many respects, of their sentiments and pursuits, may sufficiently account for the attachment which existed, and those expressions of mutual regard by which it was manifested.

The Baptist Irish Society, which was instituted in the year 1814, opened a new sphere for the exercise of Christian philanthropy and benevolence; and, as is well known to all acquainted with its history, drew largely on the energies, and deeply interested the feelings, of our departed brother.

From its commencement its operations derived, under God, no inconsiderable share of their usefulness from the energy and perseverance of its valuable secretary. All the leisure that he could abstract from paramount duties was cheerfully devoted to its interests; and for many years, comparatively unaided, he gratuitously laboured in its service, animating its agents, directing its movements, and conducting its correspondence. He had the high gratification of perceiving that this portion of his labour was not in vain in the Lord —that the cause in which he had so generously embarked was countenanced and supported even beyond his expectations, and that from year to year it was diffusing its benefi-

cent influence upon multitudes of the Irish population. For many years the laborious efforts of Mr. Ivimey were unassisted; but his health becoming much impaired, and the demands upon his energies in various directions exceedingly numerous, he solicited one of his ministering brethren to become a coadjutor with him in the secretaryship of the Society, and the result of this application appears in the report read at the annual meeting, 1823. He alludes to it in the following manner: "The committee report, for the information of the Society, that, owing to the long and serious indisposition of their secretary, and his inability, without neglecting other and paramount duties, to conduct the business of the institution, he requested them to invite the Rev. George Pritchard to consent to be nominated to the office of joint secretary. They are happy to add that this invitation, which was affectionately and unanimously given, has been as promptly and cheerfully accepted."

January 22nd, 1829, it pleased Divine Providence again to bring Mr. Ivimey into the deepest affliction, by the death of his beloved wife, in the 61st year of her age, with whom, in the enjoyment of much conjugal harmony, he had lived more than twenty years. The anguish of his mind consequent upon this domestic calamity, which came upon him rather suddenly, was almost overpowering. He had lost one in whom he could safely trust, and whose life, from the day of their union, had been devoted to promote his comfort and usefulness, both in his private and his public character. Dr. Cox, of Hackney, and the Rev. Thomas Griffin, then of Prescott-street, London, were engaged in the funeral service, which was published; and to which Mr. Ivimey appended a "Brief Memoir" of the deceased, where every thing is said that the strongest affection may be supposed to suggest. The health and spirits of our afflicted brother, through the whole of this year, were too much disturbed to admit of his being regularly engaged in his ordinary pursuits, either public or private. Retirement, and visiting several friends in different parts of the country, occupied the principal portion of his time. Gradually, however, he recovered from the severe shock he had been called to sustain, and was seen proceeding again in the accustomed track of his laborious duties.

Mr. Ivimey was evidently formed for social rather than solitary life; having, therefore, been providentially conducted to a suitable associate, there could be no motive for deferring the union beyond the period which mutual convenience might suggest. Accordingly Mr. Ivimey was married to Mrs. Elizabeth Gratwick, September 21, 1830. How kindly was it then concealed from both, that, within little more than three years and a half, another separation would take place, leaving the bereaved widow to mourn the comparatively early departure of her beloved husband! Did not delicacy prohibit enlarged encomiums upon the living, it would be gratifying to expatiate on the happiness Mr. Ivimey derived from this connexion during its continuance, the solace he experienced from the unwearied attention he thus received when nature was gradually sinking into the grave, and the affectionate veneration with which his memory continues to be cherished.

In the early part of the year 1833, Mr. Ivimey became painfully conscious that "his natural force" was rapidly abating. Many circumstances had concurred to draw extensively upon his physical energies, among which the excitement he experienced on the question of slavery abolition, which was now approaching a triumphant decision, had no inconsiderable share. He was unable to attend the July meeting of the committee of the Baptist Irish Society. Though exceedingly unwell, he was present at that meeting in the following month; but it was for the last time! Under these circumstances, it could not be surprising, however painful, that he should determine to

resign his official connexion with the society. This he accordingly did in a letter to his coadjutor dated October 3, 1833.

"It was always a settled principle with me, that when my duties as secretary of the Irish Society interfered with those of pastor of the church, I should resign. That time is now come, as I am not able to attend even the monthly meetings of the committee. The small remains of my strength I must devote exclusively to the church, especially as my obligation to serve it has been lately increased."

In consequence of Mr. Ivimey's resignation, a meeting of the Committee of the Baptist Irish Society was specially convened on the eighth of October, when, it being considered that to request the continuance of his services would not only be entirely useless, but might even have the appearance of unkindness, an appropriate and affectionate resolution was unanimously adopted. Subsequently, the Committee, anxious to testify their sincere regard for their late Secretary, by a deputation of eleven of their number, visited him at his residence, and presented him with a copy of the resolution, accompanied with expressions of affectionate sympathy. With this interview with those among whom he had so frequently sat in deliberation to promote the welfare of Ireland, he appeared much gratified. As to the services he had rendered to the Society, he expressed himself with great tenderness and humility, which, added to the appearance of his attenuated person and the sound of his tremulous voice, considerably affected all who were present on the occasion.

A short time previously, the church in Eagle-street had, with exemplary unanimity, invited Mr. Overbury to become the permanent assistant of their esteemed and honoured pastor. The invitation having been accepted, Mr. Ivimey addressed an affectionate and impressive discourse to the church, founded on 1 Cor. xvi. 10: "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do." To this connexion he often referred, with peculiar satisfaction, during the residue of his few remaining days.

His health was now so impaired, and his strength so prostrated, that every additional exertion occasioned him an expense of physical energy which he could scarcely sustain. Yet, so intense was his desire to secure the erection of the "Monument to commemorate the abolition of Colonial Slavery," before he left the world, that, collecting the falling fragments of himself, as for a final effort of benevolent zeal, he closely applied himself to the consideration, and, as far as he possibly could, to the execution of such measures as appeared to him best adapted to accomplish the object which now almost exclusively engrossed his attention. His mental fortitude rendered him superior to his physical debility. When the time arrived, therefore, after a religious service, which was conducted in the meeting-house, a considerable number of persons assembled round the spot where the first stone was to be laid, to whom Mr. Ivimey delivered a short address. After this service he returned home in a state of complete exhaustion, and sought relief in retirement and repose.

The closing scene was now commencing; it was solemnly impressive and interesting, and extending through a period longer than was expected, afforded to those who were privileged to witness it, many opportunities of perceiving the supporting and animating influence of Christian principles in the dying hour. From this time, with now and then an interval of partial revival, he gradually became weaker and weaker, until Saturday, February 8th, 1834, when, in the peace and hope of the gospel he had successfully preached, he entered the heavenly rest. *

* For an account of the faithful testimony which our esteemed brother was enabled to bear to the all-sustaining effi-

Having already occupied more space than is usually allotted to this department of our work, we cannot now enter into any analysis of the character of our departed brother, but must close this imperfect sketch of a life unusually eventful, supplying numerous instances of moral enterprize and mental energy, benevolence of purpose, ardency of feeling, promptitude and perseverance in action, the benefits of which may extend to distant generations,* and the fragrancy of which shall ever prove grateful to the affectionate recollections of his family and friends.

Against the eastern wall of the boys' school is placed a marble tablet, inscribed as follows:

THIS TABLET
IS ERECTED TO PERPETUATE THE MEMORY OF
THE REV JOSEPH IVIMEY
WHO WAS ORDAINED PASTOR OF THE BAPTIST CHURCH
IN EAGLE STREET
16 JANUARY 1805 AND DIED 8 FEBRUARY 1834
AGED 60 YEARS
THE INTELLECTUAL POWER MORAL COURAGE
AND PHYSICAL AND MENTAL ENERGY
OF THE MAN
AND THE DEEP PIETY
DISINTERESTED BENEVOLENCE AND ARDENT ZEAL
OF THE CHRISTIAN
RENDERED HIM EMINENT
AS A PREACHER AN AUTHOR AND A PHILANTHROPIST
THE LAST PUBLIC ACT OF HIS LIFE WAS THE
FOUNDING THIS EDIFICE
INTENDED ALIKE TO PROMOTE THE INTERESTS OF
THE EAGLE STREET SUNDAY SCHOOL
(WHICH COMMENCED UNDER HIS AUSPICES IN 1808)
TO CONTRIBUTE TO THE COMFORT OF THE AGED POOR
AND TO CELEBRATE
THE ABOLITION OF COLONIAL SLAVERY
(HE WAS BURIED IN BUNHILL FIELDS 15 FEBRUARY 1834)

cacy of divine grace, in his last affliction; and also for a statement of the funeral solemnities which accompanied his mortal remains to their long home, the reader is referred to the twenty-sixth volume of this periodical, Number for March, 1834, p. 122—125; and for a still more extended report, to the ampler pages of the work to which we are indebted for the present memorial.

* The following societies, supported by the church and congregation at Eagle Street, were all established (with the exception of the first) after Mr. Ivimey commenced his ministry among them. 1. Compassionate Society for relieving the sick. 2. Auxiliary Missionary Society for India and Ireland. 3. Sunday School. 4. Dorcas Society. 5. Penny Fund, for assisting the poor of the congregation. 6. Tract Society. 7. Sunday School Library. 8. Provident Fund, for purchasing the freehold of the meeting-house.

COMMUNION WITH SLAVEHOLDERS.

DEAR SIR,

IT is a matter of great surprise to me that among Baptists, professed adherents to the Scripture in all questions affecting the order of God's house, the question, as to the lawfulness of communion with slaveholders, should have arisen; and surprising too, that amid all the discussion of the question which I have heard and seen, scarcely any notice has been taken of the Scripture on this subject: nay, so determined are some to settle the question their own way, that an appeal to the Scriptures is spurned as unnecessary! and one violent disputant candidly confessed, that he had never consulted the Scriptures on the question—presuming that every one ought to see, as with a sun-beam, the matter as it appeared to him! I do not mean, however, to examine the whole Scripture evidence, but refer you to one passage in 1 Tim. vi. 1—5 as decisive on the point: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that *have believing masters*, let them not despise them, because *they are brethren*, but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort." Then the apostle goes on to dissuade from attending to the advice of those who argued from pride or gain; applicable to those who confound the question of civil and religious liberty, as if they were on the same footing. Slavery is a political question in its abstract nature, though its cursed fruits involve numerous moral considerations; but my design now is simply to affirm that, according to the above passage, there were slaveholders in the Christian church in primitive times; and such were to be esteemed and looked upon as brethren, faithful and beloved partakers of the benefit of redemption. If this position be correct, and I should like to see it disproved, where is the ground for excommunicating persons whose only crime is that they hold the same situation as these "believing masters" did?

I have no time to write more. You may make what use you please of this. Many other passages may be brought in confirmation of the above statement; but I observe among us *a fear to come to Scripture*, lest one should be thought the upholders of slavery. Slavery I abhor as a political evil; but with the Bible in my hand, cannot regard it as *abstractedly* sinful.

Yours, constantly,

CHRISTIANUS.

BAPTIZED CHRISTIANS PRIESTS OF GOD.

IN *The Pulpit*, for Oct. 20th, 1836, No. 734, it is stated, that the collections at St. Bride's, Fleet Street, for the erection of new churches amounted on Oct. 16th, to £267 17*s.* 4*d.* In the parish of Islington £2,000 has already been raised for the erec-

tion of three other churches there. And that the amount at present subscribed towards the Metropolitan Churches' Fund is not less than £90,000.

I greatly rejoice in this appeal to the voluntary principle, and hope that it will have a beneficial influence in many ways. Such responses of Christian generosity will at least remove the occasion for those complaints which have been brought against a source of supply so exceedingly productive. A more convincing method could scarcely be used by which to shame and subdue the advocates for compulsion; and, when the churches have been erected, it is hoped that the people will claim their freedom in electing their ministers, and voluntarily raise the funds for their support.

In the sermon preached for this object at St. Bride's, by the Rev. H. Melvill, B.D., the following passage occurs: "I entered the church when my parents and sponsors brought me to the priest, and he baptized me in the name of the Father, the Son, and the Holy Ghost; and I have never been made more actually a member of the Christian church than I was then. And though ordination, with its mysterious sacredness, gave me special duties to perform in the church, on which, otherwise, I could not have entered, yet it *did* not, it *could* not, engraft me more thoroughly into the church, nor give me a stronger fellowship than I already possessed. It follows, therefore, that every one of you (if he have duly received Christian baptism) is as actually a member of the church as myself, who have been appointed to minister in holy things. I am indeed a *minister* of the church, but not on that account more a *member* of the church than any of those among whom I officiate."

On this principle he proceeds to show, that every baptized man is a royal priest; that every parish of baptized men is to the surrounding world a community of priests; and every baptized nation is to surrounding nations what the ordained priest is to the church. The private member has received the "ordination of baptism;" the public minister has received the "ordination of laying on of hands." The private Christian is, therefore, bound to become a priest to the world, as much as the ordained minister is bound to become a priest to the church. And finally, when duty has been neglected in either case, the sin to be censured is, that "perjured infidelity," which only consecrated men are able to perpetrate.

This reasoning agrees in its *method* and *phraseology* with that which we find in the apostolical epistles: and Mr. Melvill has founded on it the strong appeal made to his congregation for aid in erecting a new church, in which, what he calls "the half heathen population of that parish might be instructed." But who are the persons which form this "*half-heathen population?*" The answer is: That mighty mass of baptized "profligates," &c., who he had before said were as fully and as really brought into the church as he himself had been. The words are very distinct: "*I entered the church when my parents and sponsors brought me to the priest, and he baptized me in the name of the Father, the Son, and the Holy Ghost; and I have never been made more actually a member of the Christian church than I was then.*" This is the ordination of baptism which most

of those "profligate" thousands had also received, and with the same solemnity.

The reasoning of Mr. Melvill in the mouth of an apostle was consistent, because the case before him admitted of a clear and just application. Every man who was baptized into the apostolical churches confessed his sins, and gave proof of his regeneration. Hence, by virtue of his own profession, he either became exalted as a priest, or censurable for hypocrisy; and, when the latter was proved in any case, exclusion followed; and, therefore, Peter could say to these churches, "Ye are a royal priesthood." But this could not be said respecting the profligate parishioners of St. Bride's. Whatever their other sins, they would not plead guilty to this dreadful charge. They never claimed the credit of converted men; and, therefore, could never be condemned for having forsaken the the duty of converted men with "perjured infidelity."

To distinguish between a convert and a baptized man in any other way than by proving the unbaptized convert disobedient, or the baptized man to be an hypocrite or an apostate, is to reduce the whole reasoning of Scripture to absurdity. This misfortune attends the appeal made in this sermon wherever a profession of repentance has not been made. Mr. Melvill seems to feel this himself, when he says: "Let a parish of *nominal* Christians be converted into a parish of *real* Christians," &c.; yea, when this is done, we shall have a "parish of priests;" and then, it may be added, will his appeals become dreadful through their consistency.

I have often endeavoured, but without success, to ascertain what the real effect ordinarily is upon the minds of illiterate sponsors and parents, when they hear the priest of God offering to-day a solemn thanksgiving, because the Lord has graciously regenerated the infant, and made it an inheritor of the kingdom of heaven; whilst the very same priest will in a short time urge, both on them and on it, the absolute necessity of its being born again. Such a contrast between the language used in special prayer, and that employed in daily teaching, must be universally most pernicious. Mr. Melvill asks: "What, then, is it, but the avarice, the pride, and the voluptuousness, which we find amongst the members of the Christian community, that interferes with the administration of that community to the tribes that are sitting in darkness?" I answer, that, in addition to this very grievous obstruction, there is another which originates in the unauthorized extension of divine ordinances beyond the range of what is believed to be real piety. This obliterates all distinction between the church and the world, obscures every inducement to repentance, and diminishes the force of every appeal to the heart by rendering it incompatible with the sentiments uttered before God by his own minister, when employed in a most solemn act of devotion.

Without adding more on this solemn thought, I will just quote one sentence from the *Christian Observer* for Nov., 1834: "I must really confess, dear Mr. Editor, that I have no hopes that any attempts, individual or collective, ecclesiastical or civil, to reform the present state of our church effectually, whether in doctrine or discipline, will be at-

tended with success, so long as so much uncertainty exists among churchmen as to the principles on which our church, and every sister church of the reformation, seems to be built—salvation by promise—of which the sacrament of baptism, received by faith in that promise, is the initial *sign, pledge, seal,* and *means,* &c., &c. Creating and maintaining those baptismal sympathies by which each parish should be connected in one Christian communion, &c.

The following is from Knox, the reformer, and shows that this matter has been regarded with solemnity in former days; whilst the position of Mr. Melvill when delivering the above discourse, affords a most powerful illustration of it: "For like as the wisdom of the most wise earthly man in God's presence is nothing but foolishness, so are the ordinances of God in man's presence; so naked and so bare, that man always thinketh he can devise a more perfect honouring of God, than that which himself has commanded: witness the Israelites in the desert; the ten tribes under Jeroboam; the Pharisees and the rest of the sects in Christ's time; and the Papists before and in our own time. For let any of them be demanded: How know ye that these your works, rules, and ceremonies, please God; seeing ye have not his commandment to do the same? Straight they shall answer: They are laudable, they are honest, they are decent, they have good signification, they pleased our fathers; and the most part of the world use the same. And thus, the corrupt children follow the footsteps of their forefathers into idolatry."

No pleasure should be entertained in looking on the embarrassing condition of our fellow-Christians; but these passages may form a just ground of appeal to all parties who contend for such versions of Scripture, and such practices in the church, as obscure this great duty of personal repentance; whether it would not be far more wise, and every way more useful, to change the course; and give to truth its full influence in rectifying affairs which have been so fatally wrong, and for so many ages.

C. Stovel.

Nov. 1, 1836.

RELIGION IN WALES.

To the Editor of the Baptist Magazine.

Mr. Editor,

Having seen a letter in your Magazine for October, signed S. N. N., in which some severe reflections are made upon the state of religion in Wales, and some unfavourable allusions to the state of things in the county of Glamorgan, I think it my duty to send you the following statement, and hope that you will insert it in your next number.

From the said letter having appeared in the "Baptist Magazine," I am led to think, that the writer refers, either in whole or in part, to the churches of that denomination; in which opinion I am confirmed by his referring to a resolution which was passed at a quarterly meeting, in consequence of remarks which had previously appeared in your Magazine, in reference to the circular

letter of the Baptist Association in the county of Monmouth. What I shall communicate, therefore, at this time, relates exclusively to Baptist churches, and those churches situated in the county of Glamorgan. I wish it to be understood, that I am not writing at the request of any meeting; neither do I hold any office in our association but that of a Christian minister, and that not of a Welsh church; but my acquaintance with the Welsh churches in this county is such as may enable me to put you in possession of some facts, which do not appear to have attracted the attention of your correspondent.

It is now full thirty years since my connexion with the Baptist churches in this county commenced. At that time we had thirteen churches, one of them newly formed, consisting of six members; several of them very small, and three of them without places of worship. Though I cannot be positive as to the exact number of communicants in them all, yet I feel satisfied that they did not exceed seven hundred. At the present time, the churches which constitute our association are thirty four; the chapels which they occupy are forty; and the number of communicants are three thousand, five hundred, and eleven, according to the last circular letter. There are three other churches, which are formed on the free communion plan, and, as such, not united to the Association. All the chapels belonging to our denomination in this county, with the exception of six, have been built, rebuilt, or greatly enlarged, within the last twenty years. The expense incurred by building has been very great; I think, including the free-communion chapels, and taking into the account the debt existing at the time to which I refer, that it has exceeded £18,000; exclusive of them, it amounted to more than £14,000. I have not, however, at my command, the means to ascertain this with exactness; but I believe my statement to be nearly correct. The debt incurred has pressed heavily upon our resources, and the *interest* itself proved a burden which some of the churches were scarcely able to sustain. We have received considerable assistance from our fellow-Christians in different parts to reduce it; for which we feel thankful to them, and to Him who hath disposed them to contribute their aid. But the churches in this county, exclusive of paying the interest, have contributed from four to five hundred per annum towards the payment of this debt for several years. I have documents before me which prove that they did collect £500 in the year 1833, £460 in 1834, £448 in 1835, and £1910 6*s.* 11*d.* in 1836. These contributions relate exclusively to the associated churches; and their remaining debt amounts to £2179 10*s.* 6½*d.*

To some this, perhaps, may appear but a small effort; and, not knowing the limited nature of our resources, they may still charge us with the want of Christian exertion. But, let such allow one to speak who knows the state of the churches as to pecuniary resources better than a stranger can, who comes in contact with but few individuals, and those generally the most affluent that belong to our community. The truth, then, is this; we have many individuals in our communion who are in respectable circumstances, but very few who are affluent. Our

churches in towns consist principally of mechanics and labourers, and some few persons engaged in trade; those in the country are composed of farmers and labourers; and those in the mining districts, of miners, colliers, and others, who are employed in the iron works. The greater part of these have difficulties to encounter in providing means of subsistence for their families; and, if they contribute a shilling for the support of religion, it is frequently the very last in their possession. Your correspondent is but imperfectly acquainted with our churches, and seems to have formed his estimate of their state from the circumstances of those few with which he himself has had occasion to associate.

As to the charge which S. N. N. urges against us on account of not contributing more liberally towards the support of public institutions, I readily acknowledge that this has been to me a matter of great regret; but, permit me to say, that there has appeared within the last few years a considerable improvement in this respect, at least in this county. In the year 1834, the contributions towards the Baptist mission in Glamorgan amounted to £115 2*s*. 2*d*; in 1835, to something above that sum; and, if I am not mistaken, the present year has produced more than either of the former. Now, when you take our circumstances into consideration, perhaps you will find reason to think that we have contributed according to *our power*, equal to some of those whose praise for liberality is in all the churches. Besides this, allow me to mention, that some of us have continued our contributions until the present year towards the Serampore Mission, and that a missionary effort has been commenced two years ago in Brittany, a department of France; which, though under the direction of the Baptist Continental Society, has been supported almost exclusively by the churches of Monmouth and Glamorgan. It is not by way of ostentation that I have dwelt upon this point; but I wish our case to be understood; while I know that we have not done what we wish to do, and what, if Providence will enable us to remove our present incumbrance, we may hereafter be able to perform.

With regard to the support of the ministry, some of our churches may not have taken a right view of the subject. But I firmly believe, that the deficiency in this matter does not exist so much for the want of disposition, as for the want of power. Here are churches lately formed, comparatively poor, and involved in debt; and what can they do? The churches in this county that can, do support their ministers; and I know of many which do it to the utmost of their power. I believe this duty is better understood, and practised more conscientiously, in this part than in some other parts of the Principality. I do not wish to apologize for my countrymen in any instance in which my conscience tells me that they are in fault.

As to the present low state of our churches, it is to us a matter of sincere regret, and I believe, to many of us, of genuine humility; but still it is nothing but what might be expected after a powerful excitement. For, if we believe that the kingdom of heaven is like unto a net cast into the sea, which gathereth all manner of fishes, there must be a separa-

tion made by Christian discipline in the present state, though the final one will not be made until the end of the world. Allow me to state, that an astonishing excitement commenced in this part of the Principality in the year 1827, which continued to prevail and to extend until the latter end of 1830. At that time, our Association contained all the Baptist churches in the counties of Glamorgan, Monmouth, Brecon, Radnor, and a part of Montgomery; but the excitement, as far as our Association was concerned, was confined to Glamorgan and Monmouth. In 1832, the churches in Monmouthshire separated to form a county association; and those of Glamorganshire did the same the following year. As the excitement had prevailed in these two counties, the consequent fall off is noted in their separate circular letters. In 1827, the number baptized was 577; in 1829, 1133; and, in 1830, 915. Since that time, there has been a considerable fall off; but still, there are hundreds of those who were received during that excitement, who walk worthy of their profession, and adorn the doctrine of God their Redeemer. This state of things is, I believe, a common feature in the history of religious excitements, not excepting what took place at the first promulgation of the gospel, as appears from the Epistles of Paul, and seems clear in the case of the Galatian and Corinthian churches.

I have before me an account of the changes which have taken place in our associated Churches from the year 1762, when our fathers began to notice them in their circular letters, to the year 1830; and from these documents I learn that, after a period of great apparent success, there has been, uniformly, a time of religious declension. I have been a witness myself, of three periods of excitement in this part during my religious life,—though I have never experienced one in the church of which I am pastor,—and each of them was followed by many exclusions; but, whether they have operated for or against the cause, may be seen by the comparison which I have instituted between the state of religion thirty years ago, and what it is at the present time.

Independently of these, there are seasons in which Associations which have experienced no excitements have had their reverses, even under the directions of the ablest ministers which our age hath produced. I have a few circular letters, and other accounts, in my possession, by which I see, that, in the year 1801, the Kent and Sussex suffered a decrease of eight; and the Northampton Association, in 1803, was decreased by forty-four; while the Northampton, in 1802, the Midland, in 1803, and the Shropshire, in 1814, did little more than sustain their previous number. And, as late as the year 1827, the Bucks. Association decreased three, and the South Devon nine; besides a secession of twenty-one in the same year. It gives me the most unfeigned pleasure to learn, that the churches which compose these Associations are now in a prosperous state; and my prayer is, that their progress may be like the light of the sun, which waxeth brighter and brighter unto the perfect day.

As to the number of exclusions noticed from year to year in our circular letters, the following rea-

sons, I think, will account for them. Many of our churches are situated in the mining districts; some of them are very large, and composed of a class of men which come in contact with temptations almost peculiar to their own situation in life; and it is among them that these fluctuations principally occur. The discipline which is exercised in the Welsh churches, as far as I can judge, is strict, perhaps severe; and, in my own view, in some instances, rather precipitate. Suspension from communion is not practised here so much as in English churches, as it is viewed expedient only while a case is undergoing investigation, and, when a person is proved to have fallen into sin, the discipline is summarily executed; and, hence it is, that so many are restored, as well as excluded, in the churches of the Principality. In churches which are not situated as above, I think that the proportion of exclusions, except what occurs after a powerful excitement, does not exceed what occurs in England. In forming an opinion upon this point, I find that the Shropshire Association, in 1814, baptized eight, and excluded six. The Northampton, in 1807, baptized a hundred and nineteen, and excluded twenty-eight; in 1802, baptized eighty-five, excluded twenty-two; in 1803, baptized thirty-six, and excluded twenty-seven. The Midland, in 1801, baptized seventy-five, and excluded nineteen; in 1803, baptized a hundred and one, and excluded thirty; and, in 1804, baptized sixty-six, and excluded twenty-eight. I have not the means to ascertain the changes of late years; but, from these documents, upon comparing them with the account I have before me of the changes in our own Associations, I cannot discover the disproportion to be so great as some have represented it.

As to what your Correspondent insinuates touching the social intercourse of members, or what he calls our Monthly Sabbaths, I am perfectly at a loss to conceive to what he refers; but this I can say, that I have frequently communed with Baptist churches in England, and with very many of those which are in Wales; and that I have never seen any thing on these occasions which would justify the remark which he has made. I know that our churches are imperfect, and, at the present time, in a very low state; but let not our brethren who are in more prosperous circumstances add to our distress, but rather pray that the Lord may restore unto us the joy of his salvation.

I am far from finding fault with your Correspondent for the remarks which he has made; but still, I think, persons travelling through a country may sometimes form mistaken opinions of the character of a Christian community. I say this as the result of my own experience; for when I had occasion to visit many of the churches in England fourteen or fifteen years ago, which were at that time in a disunited state, I returned home with very different views of the state of religion in England in general, from what I entertain at the present time. We hope that the imperfections of professed Christians in Hindoostan, South Africa, the islands of the South Sea, and in the West Indies, are not equal to what some have supposed; and that their accusers have imposed upon

themselves, forming their estimate of the whole from some unfavourable specimens with which they came in contact. And although the churches in this part are now in a very low condition, yet one of your correspondents is greatly mistaken when he thinks we are indifferent to the exclusion of unholy men; which supposition receives no countenance from the number of exclusions which have unhappily appeared of late years in our circular letters. Wishing that the waste places of Zion may be repaired, and the churches of the saints replenished with converts of righteousness;

I remain, respectfully yours,
W. JONES.

Cardiff, Oct. 12, 1836.

REVIEWS.

Divine Inspiration. The Congregational Lecture. Fourth Series. By the Rev. DR. HENDERSON.—London: Jackson and Walford. 1 vol. 8vo. pp. 574.

On the Miraculous and Internal Evidences of Christian Revelation, and the Authority of its Records. By THOMAS CHALMERS, D.D., LL.D.—12mo. 2 vols. Works Vols. III. and IV. Collins, Glasgow; Hamilton and Co. London.

Guido and Yulius; or, the True Consecration of the Doubter. By the Rev. G. A. D. THOLUCK, D.D.—Ball, London. 12mo. pp. 243.

These works relate to the same subject, but by each a different purpose is effected, so that the perusal of one should not supersede the study of the rest. Our brethren of the Congregational Union have rendered us a very great service by directing the attention of their best scholars to those departments of sacred doctrine and literature which require the greatest attention. Many great ends may be accomplished by this measure; works will be obtained to which the whole body can appeal; and, in a few years, these may be made to comprehend the most important treasures of divinity.

Such works might easily be obtained from the conductors of our academical institutions. But the lectures which are there delivered to candidates for the ministry require to be more scholastic, and would appear abstruse to general readers; an advantage, therefore, is gained by the Congregational Lecture in rendering the topics of divinity more popular; whilst a greater amount of elementary instruction will be communicated than could be conveniently brought into ordinary pastoral exercises.

Human affairs are always marked with imperfection. And, with all the superiority of our voluntary system, the Dissenting interest has, hitherto, laboured under some disadvantages. Freedom in action has been too much confounded with disunion, and liberality in sentiment has too often been supposed incompatible with uniformity and stability of belief. If either of these were true, there could be neither virtue nor harmony in heaven. The plans adopted by our Congregational brethren, if prosecuted with a strict regard to duty, will, by the blessing of God, prove that such misfortunes are not necessarily connected with the church on earth. Brotherly consultations will unite the vigorous energies of Christian men, who value their liberty beyond all earthly treasure; and, by consecrating their highest endowments to free and united study, every generation will approach nearer towards the healthful uniformity of incontrovertible truth.

Dr. Henderson's Lectures are in-

tended to give a bird's-eye view of the whole subject of inspiration. Presenting the different modes of inspiration, and the gifts communicated by it. The inspiration of Scripture is proved in Lectures V. and VI. The different modes of operation employed by the Spirit are stated in VII. and VIII. The ninth defines the canon of Scripture; and, in the tenth, the cessation of inspiration is proved. The whole course is constructed with a view to present usefulness; and, therefore, adapted to the errors of our age. It is hoped that the work will be extensively read, and that the Union will be permitted to reap an abundant harvest of usefulness both at home and abroad.

Dr. Chalmers has constructed his work with a view to that aspect of infidelity which it assumed through the subtle levities of David Hume. That man seemed to possess an instinctive aversion to truth of all kinds. When admitted into his writings, it seemed to be through necessity, because mankind were unable otherwise to receive his prodigious falsehoods. And this is not to be confined to any one department. In philosophy, where his hatred to Christianity could have no place, a plausible error seemed to him more pleasing than an obvious fact. His mind was every where imbued with a pernicious baseness, which seemed delighted by nothing so much as making the *worse* appear to be the *better* argument.

With such a propensity, Hume was prepared to assail Christianity more artfully, and with a more persevering malignity, than most of his fellow-labourers. He brought a few metaphysical facts to bear on the doctrine of miracles with what appeared at first to be an irresistible violence. But, though the doctrine of cause and effect had been greatly obscured in our schools, and the truth of Hume was, by many, rejected in order to avoid his pernicious falsehood, Providence provided, in the person of Dr. T. Brown, a man who not only saw the truth of Hume's premises, but perceived and proved the falsehood of his conclusions. All the infidel's reasoning on causation was thus turned against himself. The fowler was taken in his own snare, and confounded by his own imaginations.

The literature of our country has scarcely produced a more splendid victory than that which was achieved by Dr. Brown; but it seemed unfortunate that he should have died before his works had passed under his own revision through the press. As they exist, however, his works are of great value; and we are not permitted to arraign the acts of God. Perhaps it might be better thus; for Dr. Chalmers, in following the same track, has given the whole argument a more decidedly theological character. It is thus more adapted to the use of Christians than it otherwise would have been.

We would not say that Dr. Chalmers has slavishly imitated Dr. Brown. He has taken the same ground; but the two authors preserve their individuality through the whole of their writings. Dr. Chalmers has also added much on that kind of evidence which is gathered from Christian experience. His work will be found of great worth to such as have felt the baneful influence of philosophical scepticism; and is more free than some others from errors which result from the Doctor's constitutional tendency to diffuseness.

Doubts respecting Christianity may arise either from superficial views of the evidence which supports its claims to divine authority, or from an imperfect knowledge of its doctrines and revelations. It is to the last kind principally that Dr. Tholuck has addressed his work. It is formed for extensive utility. Every inquirer should possess it. And yet it would have been more valuable in this country, if the illustrations in its reasoning had been more scriptural and less classical.

A reason for this feature may be found in his circumstances. At Halle, and through the Universities of Germany, the study of classical literature is prosecuted with ardour.

Many young men become acquainted with heathen writings, and feel their minds embarrassed with the Bible systems of divinity; and daily lectures entangle them, and one difficulty follows another, until belief itself amounts to little more than indifference to truth or falsehood. In the case of Guido and Yulius, a short and easy course is suggested for students who are thus tried. In the four letters which make up the work, each reader is directed, first, to a practical study of his own heart. And when, like Guido, he is brought to know himself, he is directed to the Propitiator, whose character and work are so explained as to remove the bitterness of sin, and destroy its power. Guido, at first entangled with doubts, is led to "taste and see that the Lord is gracious." This experiment made on the truth of Divine mercy is so successful that it destroys all doubt, by imparting a peace which passeth all understanding, combined with a joy unspeakable and full of glory.

The Pastor's Wish for his People: containing the Substance of Two Sermons preached by the Rev. Mr. KENT, *in the Baptist Meeting-house, Claremont Street, Shrewsbury.*— Edgerly, Shrewsbury; and Showell, Birmingham. 8vo. pp. 40.

This unassuming tract was intended for local and pastoral use. The people who are blessed with such care and spiritual cultivation may be expected to flourish in the house of their God. Scriptural truth and tender affection are combined by their pastor in these discourses in a way which indicates a more than ordinary concern for the welfare of his people. We trust that the author will be permitted to enjoy, for many years, the richest results of his devoted and strongly individualized exertions.

A Short Exposition of the Order for the Burial of the Dead, with a View to the Improvement and Consolation of the Living. By an Old College Incumbent.—Seeley and Burnside. 18mo. pp. 88.

A neat volume, adapted to cover, though not to justify, the indiscriminate judgments passed in that service on persons altogether unknown, or on such as are known to have died in sin and impenitence. Thus, from the morning of life, when parents and sponsors bring an infant to be made in its baptism an inheritor of the kingdom of heaven, until the earth has covered his mortal remains in the silent grave—the ordinances of religious worship are so constructed as to envelope with the greatest possible obscurity that change of heart on which the eternal destiny of every man is suspended. Thus, with desperate skill, the very bread of life is poisoned in our ecclesiastical establishment.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Mother's Offering. 18*mo. pp.* 226. *Ward and Co.*—This is a book of poetry, containing many useful lessons for children; some bad rhymes and halting measures; numerous wood-cuts, and a few hard words: on the whole, worthy of attention; but every verse reminds us, that our loss in the departure of Jane Taylor will not soon be repaid.

Sacred Philosophy of the Seasons. Winter. By the Rev. H. Duncan, D. D. 12*mo. pp.* 393. *Edinburgh; Oliphant: London: Hamilton and Co.*—Dr. Duncan has presented this volume as the first of a series which, by unfolding the leading facts of nature as they become most prominent in the several seasons of the year, and combining them with suitable expressions of religious feeling, is intended to facilitate our daily communion with God in all his works. We hope that the intention will be fully realized. The volume before us is written with good taste, very instructive; and its most important positions are sustained by the highest authorities.

Edinburgh Cabinet Library.—Circumnavigation, from Megelan to Cook.—The conductors of this series maintain, by this volume, their merit of public sup-

port. As a digest of voyages and discoveries it is drawn up with care, and introduces the inquirer to most of the original authorities, to which he may apply for further information. Such works should not supersede more extensive inquiry, but they form an excellent introduction to it.

The Sacred Casket; or, Gems from the best English Authors. Ward and Co., London.—A very beautiful little book; adapted to improve the taste, and purify the heart.

1. *The Use and Abuse of Creeds and Confessions of Faith.* 8vo., pp. 102. *Simpkin and Marshall.*

2. *Christian Journal; conducted by Members of the Relief Church. No.* 46. *Vol.* 4.

3. *Slavery in America. By the Rev. T. Price. Nos.* 2, 3, *and* 4.

The first of these works is the substance of a speech intended to have been delivered before the Synod of Ulster, in August, 1836. The hearing of it was prevented by a manœuvre; but the perusal will, we trust, lead to an advancement of religious liberty. The Christian Journal has a spirited paper "on the proceedings of the late general assembly of the Scottish church;" with verses on baptism, in which there is more poetry than good sense. The numbers of Slavery in America are too well known, through its author, to require our recommendation.

Nos. 1 *and* 2 of *The Dissenter* will present to our reader the commencement of a monthly periodical, intended to take the most decided ground on the question of religious liberty; and to bring forward whatever may be of importance to those bodies of Christians who are not connected with the Established church.

Discourses on the grand Subjects of the Gospel; chiefly designed for Villages and Families. By the Rev. W. Oram, Wallingford. pp. 244. *Jackson and Walford.*—Mr. Oram intends this as a supplement to the works of Burder and others, who have previously entered this field of labour. With few pretensions, the volume has many excellencies; and will not be extensively read without real advantage. Village teachers and parents will find it a very useful auxiliary.

OBITUARY.

WILLIAM NAPIER, ESQ.

Our departed friend was born in Scotland, January, 1756. At an early period of his history he came to this country; and, being, by the good providence of God, brought under the ministry of the word, was assisted to discover his need of a Saviour, to embrace the gospel, and to cleave with purpose of heart to Jesus Christ. After some time he was also led to perceive the nature and importance of Christian baptism. He was baptized at Eagle Street, upon a profession of his faith, and united to the church of Christ meeting there; and for a number of years he honourably and usefully filled the deacon's office in that community. In the year 1822 he removed his communion to the church meeting in Keppel Street; where, in 1825, he was also elected a deacon, which station he occupied much to the edification and comfort of his brethren. His circumstances enabling him to retire from the active duties of commercial life, he relinquished the sphere in which for many years he had diligently and successfully moved, and increased his efforts in connexion with the kingdom of Christ. At length he determined to spend the remnant of his days amid rural scenes, in some sequestered spot, and selected, for this purpose, the village of Little Waltham, in Essex, as the place of his residence; still, however, retaining his relation to the church in Keppel Street, and uniformly taking an affectionate interest in all its concerns. For the last year or two his health evidently declined, and his final visit to London was paid in May last. A few weeks after this, he went with his beloved wife (now his mourning widow) to the sea-coast; but his strength rapidly diminishing, he returned home; and, on Lord's-day morning, Aug. 7, 1836, in the 79th year of his age, in the blessed peace and glorious hope of the gospel, he entered the rest which remaineth for the people of God. His mortal remains were brought from Waltham, and interred in the family vault in Bunhill Fields; and his pastor preached his funeral discourse, from Col. i. 12. Mr. Napier was truly evangelical in his principles, firmly attached to his own denomination, a cheerful contributor to missionary effort, a constant and devout attendant upon the means of grace, holding the mystery of the faith in a pure conscience, and sincerely endeavouring to adorn the doctrine of God our Saviour in all things.

RELIGIOUS INTELLIGENCE.

FIRST ANNUAL LETTER, FROM THE PASTORS AND REPRESENTATIVES OF THE BAPTIST UNION, ASSEMBLED IN LONDON, JUNE 20, 21, 22, & 24, 1836.

Addressed to the Churches and Associations they represent.

Dear Brethren,

In addressing to you our first annual epistle, in pursuance of a resolution passed at the last general meeting of the Baptist Union, we are reminded how often and how long it has been an occasion of regret, that, as a distinct denomination of professing Christians, we should hitherto have had no more intercourse with each other, and have acted so little in concert. Our fellowship has, we conceive, been too incidental, our communications too casual and indirect for our common benefit; and consequently, our operations, in carrying on the holy warfare in which we are engaged, have been, for the most part, so detached and insulated, that our resources have not been employed with that advantage which would attend a more combined and well organized movement. If it has always been considered proper to learn even from an enemy, surely we may profitably receive lessons of instruction from our friends; and do not our brethren who occupy other sections of the Christian church teach us, how much the efficiency of any extended community may be increased by the nearness of their union and the harmony of their movements? To admit that our peculiar views of divine truth are unfavourable to unity beyond the confined limits of a single society, or the boundaries of a district association, and that they thus necessarily present an obstruction to combined action on a larger scale, might well generate a suspicion as to the scriptural nature of those very peculiarities. Should any attempt be made to interfere obtrusively in your concerns as individual churches, to fetter your consciences, and to subject you to any authority but that of the great Lord and Master, "whose we are and whom we serve," we should say with the strongest emphasis, "stand fast in the liberty wherewith Christ hath made us free." But ought we not, at the same time, to beware lest a jealousy of our independence should place us at too great a distance from each other, prevent enlargedness of heart, and obstruct those combined efforts which the present circumstances of the church and the world render so necessary? Brethren, we disclaim the remotest wish to "have dominion over your faith," but permit us, as those who would be "helpers of your joy," to express our desire, that the union of our churches may become more close and general, and that our denomination may be increasingly effective in maintaining and extending the cause of the Redeemer.

While there are many things which we hold in common with "all who love our Lord Jesus Christ in sincerity," there is one particular in which we differ from all. Receiving the Scriptures as our only rule of faith and practice, and adopting the right of private judgment in their interpretation, we not only are constrained to differ from the church government of some of our brethren, and the doctrinal views of others, but feel ourselves bound by the dictates of conscience to make a stand for the initiating ordinance of Christianity. Though we are fully aware of many disadvantages to which we are subject from our limiting this sacred rite to a credible profession of faith, and attempting to maintain it in its primitive form, yet we think that the truth involved in these peculiarities is so important, and their connexion with the spiritual nature of the kingdom of Christ so intimate, as fully to justify us in the stand we make. Our position among the churches of Christ renders it therefore necessary that we unite all the kindness and candour of genuine charity with firmness of principle. Remember, brethren, that truth is precious, and conscience sacred; and that an honourable consistency is demanded of us by our great Master. If we have the truth, let no false charity, or shame, or fear, induce us to sell it, or hide it, or betray it. A vacillating indecision, or lukewarm indifference to what we profess to regard as truth, will neither secure to us the esteem of those who differ from us, nor the approbation of our own consciences. But let us, on the other hand, beware of a sectarian feeling; let not our peculiarities so engross our attention as to contract our views, or induce us to forget the many and important points in which we cordially agree with other portions of the Christian church. What should prevent the free and friendly intercourse, the interchange of ministerial services, and the

readiness to unite for any common object with any or with all the followers of Christ? We trust that our denomination will not be the last nor the least, in a practical exemplification of the Redeemer's prayer, "THAT THEY ALL MAY BE ONE."

We scarcely need remind you, brethren, of the important difference that must ever exist between the Christianity of the New Testament and a religion established by secular authority, and identified with the state. Whatever tenets such establishments may adopt, whatever form of church polity they may severally patronize, they must necessarily embody such worldly elements, and work on principles so contrary to the spiritual nature of the kingdom of Christ, as will prove that they are as injurious to the interests of genuine religion as they are unscriptural. The history of all the attempts which have been made to subject the laws of Christ to the amendments of civil legislation, to enforce them by human authority, to dress up his religion in worldly honours, and invest it with political power, is a lamentable record of the deteriorations which Christianity has suffered from the officious meddlings of carnal policy, and of the various ways in which its simplicity has been destroyed, its beauty marred, and its efficiency impaired. Our very existence as a distinct and separate body, holding those peculiarities which form the basis of our union, has been a standing protest against the evils of church establishments. And dearly did our forefathers pay, in ruinous confiscations, imprisonment. and exile, for the liberty which they claimed of thinking for themselves, for daring "to obey God rather than man," and for their consequent resistance to spiritual usurpation. As persecution subsided, and a better spirit arose, these wrongs were forgotten, at least to all practical purposes, and we rejoiced to recognize the piety and worth of many of our brethren of the establishment, to give them "the right hand of fellowship," and to allow them to take the lead in any great and good work in which they would unite with us. We were, of course, unwilling to obtrude our peculiarities unnecessarily on the notice of others; we could not, however, suppose that it would be understood that by such a union any of our distinguishing views or principles were abandoned. But recent circumstances having directed public attention strongly to the question of the justice and expediency of church establishments, those who conscientiously dissent from such institutions have been called on to stand forward with more than usual prominence, if they would avoid the charge of pusillanimous inconsistency. A collision has been the result, which, though it might have been expected, and though we believe important good will eventually ensue, has been productive of painful consequences. It has but little moved us that "men of corrupt minds," who can neither understand our principles nor appreciate our motives, have loaded us with abuse, and that plain indications have been given that power only is wanting to render the spirit of persecution as mischievous as ever; but to have experienced from some whom we have loved and respected, and with whom we have been accustomed most cordially to co-operate, an estrangement of affection, a reluctance to unite in even common objects, and, we regret to say, in some cases a bitterness of invective, and a determination to misconstrue all our motives, is what, we trust, we have not deserved, and what we were scarcely prepared to expect. Brethren, painful as this is, we must not compromise principle, even to please our friends, nor shrink from the obloquy to which an advocacy of truth and righteousness may expose us. But let it be our concern that, if "evil" be spoken against us, it may be "falsely," and for his "sake" in whose sacred cause we have embarked. While we shrink not from the odium of bearing our testimony against whatever tends to secularize the religion of Christ, and to deteriorate and enfeeble the great instrument of regenerating the world, let us watch over our own spirits, and see that our "faith" be furnished, not only with courage, but also with "brotherly kindness and charity." "Let all bitterness, and wrath, and anger, and clamour be put away from you." Let us bear with those whose hereditary predilections, and long established opinions, are shocked by the decided avowal of what we believe to be important and scriptura truth. Let us endeavour to maintain the cause, and advance the interests of Christianity in its own benignant spirit, assured that truth must ultimately be triumphant.

By the nature of our civil institutions you are frequently called on, brethren, to exercise your rights and perform your duties as citizens of a free state. You are aware that, as Christianity places us in no new position in socia life, it neither abridges these rights, nor releases

us from these duties. To suppose that the religion of the Saviour rendered us insensible to the interests of that community to which we belong, indifferent as to whether it was well or ill governed, especially while we were capable of exercising an influence on that government, would be to admit that its tendency is unfavourable to men's temporal happiness, and injurious to the welfare of society; an admission for which infidelity would thank us. To draw back from the performance of any public duty, because we are Christians, to leave to men uninfluenced by religious principle the sole management of all public affairs, to make the spirituality of our views a reason for neglecting the temporal interests of the community, is conduct which is not likely to bring honour to our profession, and which ill comports with the declared tendencies and designs of the religion of the gospel. Is the beneficial influence of Christianity confined to any rank, or station, or calling? Does it require the magistrate to cease from his functions, the judge to leave the bench, or the sovereign to abdicate his throne? Is it not destined, in its progress to universal empire, to occupy every department of state, to infuse its own spirit into the business of legislation, to purify and regulate all the transactions of commerce, and to transform the whole world into the Christian church? We trust, then, brethren, that you will not be backward in the discharge of every duty, in the employment of every means by which you may benefit your respective localities, your country, or the world at large. But great care is requisite. Political contentions, the strife of parties, the conflict of opinions on public matters, are tempestuous elements, to pass through which in safety requires a well-trimmed vessel, a steady helm, and a watchful eye. The dignity of the Christian must not be sacrificed to the heat of the partisan; the consistency which the gospel requires must not be destroyed by the tumult and excess of political excitement. "Ye are the salt of the earth"—"Ye are the light of the world."

Never, perhaps, did circumstances exist which made a louder call on the Christian church for prompt and vigorous exertion than the present. In the heathen world and in Christendom, in our distant colonies, and in every town and village—we might almost add, and in every street and lane of our crowded population, claims on our compassion and zeal present themselves; and with these claims, opportunities and means of meeting them are, to an unprecedented degree, within our reach. We cannot consider that the church of Christ is as yet by any means fully awake to due vigilance and exertion. All that is to be done in the conversion of the world—and how much is yet to be done!—is to be effected by the instrumentality of the Saviour's followers. We are to expect no miracle, to wait for no new revelation. We have our warrant in God's word; our means of success in his promised aid. When, in obedience to the divine mandate, we go forth "in the strength of the Lord God," to perform his work, ought we not, in humble but unwavering faith, to expect that his blessing will not be withheld; that his Spirit will be communicated? In what part of the world, in what line of usefulness, by what community or congregation, or individual, has a vigorous and persevering attempt been made to subserve the interests of the Redeemer's kingdom, unattended with such a measure of success, as warrants the expectation, that still greater and more general efforts would meet with more enlarged success? Were our churches to employ individually all the resources which they could command, what might we not expect! Were they all to unite more closely, and to act with a more combined movement, what an impulse might be given to the cause of truth! Let it not, in the meanwhile, be forgotten, that an obligation to personal exertion lies on every disciple of Christ, whatever be his station in the church or the world. We may connect ourselves with various associations, formed expressly for the diffusion of truth and the promotion of human happiness, and yet almost lose sight of this; we may feel as though our relation to a Christian church, and a name on the subscription list of a few Societies, discharged all our obligation, and exonerated us from any further concern. But what limit ought we to fix to the efforts of our zeal, but that which is marked by our means and opportunities? Is not our obligation to do good commensurate with our ability? Is there a talent intrusted to us, for the due employment of which we are not accountable? And who is so poor, so obscure, so powerless, as to be unable to contribute a certain share of influence towards effecting the regeneration of the world? Who is there who has no property to employ, no time to spare, no knowledge to communicate; who has none within his reach whose spiritual benefit he might advance? "She hath

done what she could!" Were every follower of Christ in a condition to receive this commendation of his Lord, how great an alteration would speedily be produced in the whole state of society! And why should not this be the case with every one who bears the Christian name? Can he be satisfied without it? Does not the Saviour expect it of him?

But personal exertion, from motives such as God can approve, and commensurate with our obligation, will never be made but under the influence of deep and habitual piety. A love of bustling activity may have the appearance of Christian zeal; but unless our heart be right with God, unless we enjoy "peace through the blood of the cross," and live in holy intercourse with the Father of our spirits, our zeal will become disproportioned and misdirected, or, when not sufficiently stimulated by the activity of our associates, the publicity of our doings, or the immediate success of our plans, will subside into indifference. Nothing can produce a sustained effort, "a patient continuance in well doing," an uninterrupted series of pious exertion to the full extent of our capabilities, but frequent and fervent communion with God, a daily consecration to his service, a "walking by faith and not by sight," a "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." It was this full realization of the truth of the gospel, this complete devotion of soul to God, this living for eternity, that gave such life and power to the efforts, and maintained the zeal of the first publishers of Christianity. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them and rose again."

This is the spirit, brethren, which we wish to see pervading all our churches, animating every Christian Society. How few of our churches are, in this respect, all that we could wish them to be! Are there none of our little communities whose capabilities of usefulness are neutralized by a want of "the unity of the spirit in the bond of peace!" Does "brotherly love continue" in all that fervour, and with all those blessed fruits, without which a Christian church, whatever be its numbers or its wealth, is almost powerless for purposes of good? Is there no Society to which the address to the lukewarm church of Laodicea, or at least, the reproof given to the church at Ephesus, is applicable? "Suffer the word of exhortation," beloved brethren. If Christian churches are to be the means of evangelizing the districts in which they are planted, and of renovating the whole face of human society, how inconceivably important it is, that they should be so pure, so lively, so replenished with holy love, and distinguished by their "righteousness, and peace, and joy in the Holy Ghost," as to be in a condition to fulfil their high calling. We have often heard with surprise and pleasure, mingled perhaps sometimes with a degree of incredulity, of those revivals of religion which have passed through many of the transatlantic churches, producing a most remarkable alteration in their spiritual condition, multiplying the number of their converts, and presenting extraordinary indications of the presence and the power of the Divine Spirit. But latterly, something of the same kind has been seen in some of our own churches. A holy and powerful influence has seemed to descend like a fertilizing shower after a season of drought. A spirit of deep humiliation has been accompanied with unusual fervour of supplication, in meetings continued day after day; a deep and solemn feeling of the importance of religion has extended, many have been awakened to a serious concern for their salvation, while the zeal and activity of the followers of Christ have been greatly renewed. Would not meetings of this kind, and for similar objects, varying as local circumstances might require, be generally conducive to the increase and prosperity of our churches? While we would guard against the effervescence of enthusiasm, and the extravagance of mere excitement, are we not warranted in seeking, in a more ample manner, the accomplishment of those promises of the Saviour, contained in the xiv., xv., and xvi. chapters of John's Gospel, respecting the grace and power of the Divine Spirit, "the Comforter?" Is the energy of this blessed Agent impaired? Does the promise of the Redeemer fail? Or have we failed in expecting and seeking its accomplishment? Can any thing short of the full enjoy-

ment of this blessing put the Christian church in a position to achieve its predicted triumphs, and to effect the renovation of the world? Must not the fermentation be far more active than it is at present, before the whole mass of society partake of the sacred leaven?

Allow us, brethren, before we close, to offer a few remarks on some modes of usefulness, which we think deserving of attention. In doing this, we mean not to enlarge on the necessity of far more vigorous efforts on behalf of foreign missions. Our obligations and encouragements of this nature have been frequently pressed on our consideration. No Christian society can feel itself justified in refusing its aid, while millions of our fellow-creatures are destitute of the blessing which it is in our power to send them. If all in our congregations who possess pecuniary means, had but the heart to make those sacrifices which the case demands, how many more labourers might be sent to the fields which are "white already to harvest." But we now refer more particularly to home operations, fully sensible that whatever increases the extent and efficiency of the Christian church in Britain, must be eminently favourable to missionary enterprise abroad. And first we would affectionately suggest the propriety of every church situated in a populous district, providing itself, if possible, in addition to the pastorate, with an evangelist or town missionary; one whose especial object shall be to preach the gospel from house to house, to visit the crowded streets and lanes with tracts to give or lend, to inquire kindly into the state of their inhabitants, and to recommend their attendance at some place of worship where the gospel of our salvation is proclaimed. How important an auxiliary would such a labourer prove to every Christian society. The efficiency of such a plan might be still increased if a number of the more active members of our churches would unite in countenancing the labour of their missionary by their occasional visits, by assisting him in holding prayer-meetings, and perhaps, by furnishing some little temporal relief to cases of great need. Another object which we would recommend, is the religious instruction of the children of our Sabbath schools. This, we are aware, is more or less attended to in every school; but we are inclined to think that in but few cases is it so effective as it might be made. It should ever be remembered, that teaching children to read is but the means, and not the end. And we trust the time is not far distant when this elementary process may be altogether needless; when every poor child will have the opportunity of acquiring elsewhere this first step, so that it may be unnecessary to occupy any portion of the Lord's day with learning to read. It deserves serious inquiry whether the most has been yet made of the means of usefulness thus presented to us. If instruction of a strictly religious nature, adapted to interest the minds of the young, were kindly and judiciously given from sabbath to sabbath, to one, two, or three hundred children, how much greater results might be expected than any we have yet seen. And should not some means be devised of continuing the tuition and securing the attention of the children, at that interesting period when they generally leave the school? Might not this be made, in a great many instances, a kind of transition state from the school to the church? Would not such young persons form a most valuable part of our congregations, trained up in warm attachment to the place and people, and prepared to render valuable aid in many departments of Christian usefulness? Nor should we, brethren, by any means overlook our own families. Every inmate of our own house claims our care; and in the education of our own children, all that is merely ornamental, that is literary, that promises temporal advantage, should be held subordinate to the inculcation of religious principle, and the formation of pious habits. Let the salvation of our children's souls, and their usefulness in life, be the paramount object in the plans of tuition which we adopt, the preceptors we select, and the seminaries at which we place our beloved offspring. Then, using such means, and pursuing such end, we may with propriety, and with every hope of success pray, "Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."

NAME of ASSOCIATION	Date of its Formation.	No. of Churches Associated.	PLACE AND TIME of MEETING.	MODERATOR.	SECRETARY.
Midland . .	1665	35	Ledbury, May 24, 25, 1836	. . . . .	T. Waters, A. M., Worcester.
Northern .	1699	11	Stockton-on-Tees, May 24, 25, 1836	W. Leng, Stockton .	R. Pengilly, Newcastle-on-Tyne.
Old Association (Welsh.)	1700	35	Llangyndyr, June 2, 3, 1835	J. Evans, Ponrhydyrynn	B. Price, Newtown .
Northamptonsh.	1764	22	Kettering, June 9, 10, 11, 1835	W. Robinson, Kettering	W. Robinson, Kettering
Do. . .	..		Clipston, May 24, 25, 1836	Mr. Gough, Clipston .	W. Robinson, Kettering
General Baptist.	1770	117	Castle Donington, June 30; July 1, 2, 3, 1835	J. Wallis, London, *Chairman.* J. Goadby, Ashby, J. Jones, March, *Moderators.*	J. Goadby, Leicester .
Kent and Sussex	1778	22	Eynsford, June 7, 8, 1836	W. Savory, Brighton .	W. Groser, Maidstone.
Yorkshire and Lancashire.	1787	60	Sutton in Craven, May 24, 25, 1836	J. D. Marsh, Sutton in Craven.	J. Harbottle, Accrington
Northern (Wel.)	1790	45	Holywell, June 24, 25, 1835	J. Evans, Holywell .	. . . . .
Suffolk and Norfolk	1793	14	Ipswich, June 2, 3, 1835	J. Sprigg, Ipswich .	C. Elven, Bury . .
Essex . .	1796	11	Saffron Walden, May 19, 20, 1835	J. Wilkinson, Saffron Walden.	W. Humphries, Braintree.
Do. . .	..	11	Colchester, May 17, 18, 1836	G. Francies, Colchester	W. Humphries, Braintree.
Oxfordshire .	1802	20	Cirencester, June 9, 10, 1835	. . . . .	T. Coles, A.M., Bourton
Do. . .	..	20	Fairford, May 24, 25, 1836	T. Coles, A. M., Bourton	T. Coles, A.M. . .
Shropshire .	1809	17	*No Returns.*		
Buckinghamsh.	1811	19	Fenny Stratford, May 13, 1835	J. Cooper, Amersham .	P. Tyler, Haddenham
Do. . .	..	19	Haddenham, May 10, 1836	H. H. Dobney, Great Missenden.	P. Tyler, Haddenham
Bedfordshire .	1815	18	*No Returns.* . . .	. . . . .	J. Brooks, Ridgmount
Berks. and West London.	1816	11	*No Returns.* . . .	. . . . .	J. Tyso, Wallingford .
Bristol . .	1823	35	Melksham, May 25, 26, 1836	J. Russell, Melksham	T. Winter, Bristol .
Southern . .	1823	19	Portsea, June 9, 10, 1835	C. E. Birt, A. M., Portsea.	T. Tilly, Portsea . .
Do. . .	..	23	Poole, May 24, 25, 1836	S. Bulgin, Poole . .	T. Tilly, Portsea . .
Western . .	1823	41	Wellington, June 9, 10, 1835	J. Baynes, Wellington	H. Trend, Bridgewater
Do. . .	..	44	South-street, Exeter, May 25, 26, 1836	P. Anstie, Exeter .	H. Trend, Bridgewater
South Devon & Cornwall.	1824	14	Falmouth, May 13, 14, 1835	. . . . .	W. F. Burchell, Falmouth.
Do. . .	..	18	Helston, May 11, 12, 1836	S. Nicholson, Plymouth	W. F. Burchell, Falmouth.
E. & N. Ridings, Yorkshire.	1830	11	Hunmanby, June 9, 10, 1835	R. Harness, Bridlington	B. Evans, Scarborough
Do, . .	..	12	Grimsby, May 24, 25, 1836	S. Marston, Grimsby .	B. Evans, Scarborough
Norfolk & Suffolk (New) .	1830	15	Little Stonham, May 12, 13, 1835	J. Nunn, Ipswich .	G. Wright, Beccles .
Do. . .	..	18	Friston, May 10, 11, 1836	W. Reynolds, Sudbury	G. Wright, Beccles .
Monmouthshire	1831	33	Nebo, Penycae, May 24, 25, 1836	E. Oliver, Nebo, Penycae	D. Phillips, Caerleon .
Cardiganshire .	1832	14	*No Returns.*		
Carmarthensh.	1832	32	*No Returns.*		
Glamorganshire	1832	34	Ystrad-Dafadog, June 17, 18, 1835	D. Naunton, Ystrad .	J. James, Bridgend .
Pembrokeshire	1832	26	*No Returns.*		
London . .	1834	16	Henrietta-street, April 20, 1836	J. J. Davies, Tottenham	J. Davis, Church-street
Norfolk & Norwich.	1834	16	Norwich, Sept. 29, 1835	J. Cozens, Chairman .	J. Puntis, and J. Green Norwich
S. W. Essex .	1834	5	Ilford, June 2, 1836 . .	J. Cubitt, Ilford . .	T. Finch, Harlow .
Notts. & Derby	1835	12	Derby, April 5, 6, 1836 .	W. Hawkins, A. M., Derby	— Vickers . . .
East Kent .	1835	9	St. Peter's, Thanet, May 31; June 1, 1836	E. Davis, Deal . .	J. M. Cramp, St. Peter
Leicestershire .	1835	8	Appleby, April 5, 1836 .	J. Barnett, Appleby .	I. New, Arnsby .
Scotland .	1835	13	Tullimet, July 29, 1835 .	. . . . .	R. Thomson, Perth .
Herts. & South Beds.	1835	6	Hemel-Hempstead, Oct. 6, 1835	. . . . .	H. Burgess, Luton
North Essex .	1835	4			
Lincolnshire .	1836	6	. . . . .	. . . . .	Dr. Perry, Boston .

CIRCULAR LETTER.	WRITERS.	INCREASE.			DECREASE.				Clear Incr.		Number of	
		By Baptism or Profession.	Letter.	Restoration.	Death.	Dismission.	Withdrawment	Exclusion.	In Churches.	In Members.	Churches.	Members.
. . . . .	. . . . .	242	36	11	52	31	23	29	20 ..	154	35 ..	2,078
No Letter	. . . . .	..	..	..	..	..	..	..	.. ..	..	11 ..	598
Brotherly Love . . .	R. Williams . .	185	3	34	34	12	..	26	35 ..	150		
History of the Association .	W. Robinson, Kettering	81	9	5	39	14	44*	6	.. ..	..	17 ..	1,062
Family Instruction . .	J. Craps, Lincoln .	..	..	..	..	..	..	..	24 ..	27		
Union of Christian Churches	R. Ingham, Nottingham	1000	145	80	219	111	146	178	117 ..	571	117 ..	12,295
Hints to Church Members .	W. Matthews, Canterbury.	119	22	4	24	28	..	13	22 ..	80	22 ..	900
Importance of a Christian Spirit to the Prosperity of a Church.	J. Crook, Hebden Bridge.	410	49	13	93	36	19	57	60 ..	345	60 ..	4,713
Church Covenant . .	Hugh Williams . .	209	6	81	55	5	..	134	45 ..	102	45 ..	3,365
Means of Church Prosperity	C. Elven . . .	152	15	13	23	31	..	20	14 ..	108	14 ..	1,791
Long-Suffering . . .	J. Pilkington, Rayleigh	60	..	4	17	5	..	6	6 ..	36	6 ..	546
Nature of a Christian Church	J. Wilkinson, Saffron Walden	59	5	..	17	4	..	30	9 ..	13	9 ..	788
Love to the Redeemer . .	W. Copley, Oxford .	110	6	..	22	17	..	5	20 ..	72		
Christian Zeal . . .	W. Elliott . . .	32	16	1	16	9	..	7	20 ..	67	20 ..	1,270
The Prayer of Faith . .	T. Davis, Chenies .	132	14	6	39	27	..	28	19 ..	58	19 ..	2,073
Duty of Churches to Young Members.	W. Payne, Chesham .	121	13	5	37	19	..	17	19 ..	66	19 ..	2,136
Injunction to Believers to Marry only in the Lord.	J. S. Bunce, Devizes .	316	49	15	90	66	..	27	35 ..	195	35 ..	5,182
Duty of Mourning for the Sins of Others.	C. E. Birt . . .	109	..	..	24	6	..	36	.. ..	43	.. ..	1,818
Government of the Tongue	C. Cakebread, Portsea	93	23	..	25	14	..	16	19 ..	61	19 ..	2,097
Christian Union . . .	W. Coombs, Taunton .	258	15	5	45	35	..	47	41 ..	151	32 ..	2,028
Spiritual Improvement of the Association.	H. Trend . . .	230	27	10	47	85†	..	26	44 ..	109	35 ..	2,007
Social Prayer . . .	E. Clarke, Truro .	92	13	8	11	19	..	5	14 ..	78	9 ..	778
Justification . . .	W. H. Fuller, Penzance	112	19	4	13	15	..	21	18 ..	86	16 ..	1,127
Bible Classes . . .	B. Evans . . .	49	5	2	20	8	..	8	11 ..	20	10 ..	622
Improvement of Social Prayer Meetings.	R. Johnston, Beverly .	91	5	..	12	3	..	5	12 ..	76	12 ..	769
Duties of Church Members	G. Wright . . .	93	22	5	22	12	..	15	15 ..	71	15 ..	1,422
Sympathy of Christ . .	Mr. Norris, Rattlesden	125	30	14	31	22	..	20	18 ..	86	18 ..	1,741
Christian Humility . .	E. Oliver . . .	170	35	71	64	17	..	108	33 ..	87		
The Love of the Christian.	D. Naunton . .	175	35	110	89	31	..	139	34 ..	61	34 ..	3,453
Causes of Declension in Churches.	S. Green, Walworth .	330	109	8	54	116	..	35	16 ..	242	16 ..	3,316
No Letter	. . . . .	95	21	10	21	6	6	15	16 ..	78	16 ..	1,122
No Letter	. . . . .	24	4	2	11	11	..	4	5 ..	4	5 ..	400
The Obligation of Churches to promote the Gospel in the District of the Association.	G. Pope, Collingham .	49	9	1	9	10	3	10	12 ..	17	9 ..	931
The Adaptation of Christian Character to the existing circumstances of the Church.	T. Steadman, Ramsgate	47	9	2	16	10	..	6	6 ..	26	9 ..	800
No Letter	. . . . .	29	4	..	15	2	..	1	8 ..	15	8 ..	676
. . . . .	. . . . .	..	..	..	..	..	..	..	.. ..	..	13 ..	954
Introductory Address .	. . . . .	..	..	..	..	..	..	..	.. ..	..	6 ..	683

* 31 of these withdrew to form a separate church.

† 62 of these were dismissed to form three new churches in the district.

SUMMARY.

From these statements it will appear that in the *forty* counties of England, there are, at least, 1,158 Evangelical Baptist churches; that in 665 of these churches there are 59,585 members; that 577 are united in local associations; that 289 of them compose the Baptist Union; that in connexion with 386 of them, 58,788 children receive Sabbath-school instruction; and that 173 of them supply 533 village or other preaching stations.

INCOME AND EXPENDITURE OF THE PRINCIPAL PUBLIC INSTITUTIONS CONNECTED WITH THE BAPTIST DENOMINATION DURING THE PAST YEAR.

MISSIONS.

SOCIETIES.	Formed	Income.	Expenditure.
		£. s. d.	£. s. d.
Baptist Missionary Society	1792	23,924 4 2	27,016 13 5
Baptist Home Missionary Society	1797	1,856 9 4	1,957 4 1
Baptist Irish Society	1814	2,896 2 10	2,580 18 10
General Baptist Missionary Society	1816	No returns.	—
Serampore Missionary Society	1827	No returns.	—

COLLEGES.

PLACES.	Founded	No. of Students.	Income.	Expenditure.
			£. s. d.	£. s. d.
Bristol	1770	16	972 15 11½	859 11 8
Wisbeach	1793	..	No returns.	—
Bradford	1804	15	776 14 7	838 9 1
Abergavenny	1806	6	No returns.	—
Stepney	1810	24	1,435 1 11	1,594 15 11
Loughborough	1825	5	228 19 0¼	198 11 3

MISCELLANEOUS SOCIETIES.

SOCIETIES.	Founded.	Objects.	Receipts.	Expenditure.
			£. s. d.	£. s. d.
Baptist Fund	1717	Education of Ministers, Assistance of Poor Churches, &c.	2,901 1 1	2,667 4 0
Baptist Western Society	1807	Relief of Widows & Orphans of Ministers	364 0 5	343 19 6
Baptist Magazine	1809	Relief of Ministers' Widows	.....	179 0 0
Bath Society	1816	Support of Superannuated Ministers..	354 8 4	285 15 2
Baptist Building Fund	1824	Erection of Chapels...	850 6 11	878 0 8
New Selection of Hymns	1829	Relief of Widows and Orphans of Ministers and Missionaries....	149 11 6	123 0 0

ASSOCIATIONS.

HERTS. AND SOUTH BEDS.

The last Meeting of the Herts. and South Beds. Union of Baptist Churches was held at St. Albans, on Tuesday, April 11th, 1836, and was numerously attended. The state of the churches was then reported to be as follows:

Churches.	*Ministers.*	*No. of Members.*	*No. of Sunday Scholars.*
Albans, (St.)	W. Upton	138	200
Boxmoor,	Various	46	180
Hemel-Hempstead,	T. Hopley	134	260
Leighton-Buzzard	E. Adey	60	248
Luton,	H. Burgess	250	630
Market-Street,	J. Heath	55	120

Treasurer, C. Young, Esq., St. Albans.
Secretary, Rev. H. Burgess, Luton.

GLAMORGANSHIRE.

At a Quarterly Meeting of the Glamorganshire Baptist Association, held at Hengoed, Nov. 2 and 3, 1836, a communication in the Baptist Magazine for October last, reflecting upon the character of Welsh Christians, having been read, and likewise the explanation sent by our beloved brother, the Rev. W. Jones, Cardiff, to the editor of the said publication; it was resolved unanimously,

That the said communication contains reflections which tend to injure the churches of professing Christians in this country.

That the *Defence* written by Mr. Jones is approved of by this meeting.

That as the Editor of the said Magazine has thought fit to publish the said false accusations unto the world, he be requested to publish in the next number of the said Journal the *Defence* with which he has been furnished, together with these resolutions.

(Signed)
John Jenkins, *Moderator.*
John James, *Secretary.*

Bridgend, Nov. 14, 1836.

*** The paper referred to will be found in page 578, and was in type prior to our receipt of the above resolutions. —Ed.

ORDINATIONS.

HUNMANBY.

On Wednesday, the 22nd of June, Mr. Joseph Caldwall Wyke, late of Horton College, Bradford, was set apart to the pastoral office over the particular Baptist Church at Hunmanby. In the morning, the Rev. J. Normanton, of Driffield, read suitable portions of Scripture and prayed; the Rev. B. Evans, of Scarborough, delivered the introductory discourse, elucidating the principles of Dissent, asked the usual questions, and received the confession of faith; Dr. Steadman, of Bradford, offered up the ordination-prayer, with imposition of hands, and gave an affectionate charge, from Josh. i. 5, 6; the Rev. L. Nichols, (Indep.) of Muston, concluded the service with prayer. In the evening, on account of the large attendance, we met in the Wesleyan Chapel, which was kindly granted for the occasion; the Rev. J. Hithersay, of Kilham, read and prayed; the Rev. R. Harness, of Burlington, preached to the church from Phil. i. 27; and the Rev. B. Evans closed with prayer.

PILL, NEAR BRISTOL.

Mr. J. H. May, late pastor of the Baptist Church at Croyell, Devon, has received a unanimous invitation to take the pastoral charge of the Baptist Church at Pill, near Bristol, lately under the care of the Rev. David Evans, who died March 19, 1833. This invitation, Mr. May has felt it his duty to accept, and commenced his stated labours there, Sept. 4. On Oct. 18, this union was recognized; the Rev. W. Elson, (Indep) of Pill, commenced the service by reading and prayer; Rev. E. Probert, Pithay, Bristol, asked the questions, and prayed for a blessing on the union; Rev. T. S. Crisp, president of the Baptist College, Bristol, gave the charge from 2 Cor. v. 9, 10, 11; Rev. T. Winter, Counterslip, Bristol, preached to the people, from Deut. i. 38, "Encourage him," and closed the service by prayer. The attendance on the occasion was overflowing, and there is reason to believe that Mr. May has commenced his labours there with very encouraging prospects.

HENRIETTA STREET, BRUNSWICK SQUARE, LONDON.

On Wednesday, October 5th, Rev.

W. A. Salter, of Stepney College, was ordained to the pastoral office.

Rev. G. Pritchard commenced the service by reading the Scriptures and prayer; Rev. J. J. Davies delivered the introductory discourse, and asked the usual questions; Rev. J. Dyer offered the ordination prayer; Rev. W. H. Murch gave the charge from Col. iv. 17; Rev. J. Woodwark (Indep.) concluded with prayer.

In the evening, Rev. C. W. Overbury commenced; Rev. Dr. Cox addressed the church from 2 Cor. xiii. 11; and Rev. J. Wallis concluded.

From the narrative read on the occasion, it appeared, that the church, consisting of thirty-one members, was formed in Burton Street, in 1817. The first pastor was the Rev. W. Belsher, now of Greenwich, during whose pastorate their freehold chapel was built, and opened in 1821. Mr. B. resigned in 1825, and a long and trying period of widowhood succeeded. In 1828, Rev. T. Thomas, of Stepney College, became pastor, and continued his successful labours until April last, when he yielded to the solicitation of the committee of Welsh and English Baptist Educational Society, to succeed the Rev. Mr. Thomas. During his ministrations the number of members was raised from forty-seven to two hundred and four; the debt was reduced from £1,500 to £800; and the chapel considerably enlarged and improved.

The officiating ministers seemed affected with the goodness of God in so soon providing another pastor, and Rev. Mr. Davies remarked, that when the church at Birmingham refused to give up Samuel Pearce for missionary labour, God took him to heaven; but when the church of Leicester surrendered Carey, he gave them Robert Hall.

STONY STRATFORD, BUCKS.

The ordination of Mr. E. L. Forster, late of Bristol Academy, took place on the 27th of October, in the Baptist chapel, Stony Stratford, Bucks. The introductory remarks relative to the constitution and discipline of a church formed according to the model of the New Testament, were made by the Rev. G. Jayne, of Roade, who afterwards proposed the usual questions to the minister and deacons. The ordination prayer was offered up by the Rev. T. P. Bull, President of the Evangelical Academy, Newport Pagnell. The charge was delivered by the Rev. William Forster, (Indep.), of Jersey, brother of the minister, from 1 Timothy iv. 16. The charge to the deacons was delivered by the Rev. F. A. Cox, D.D., LL D. In the evening the Rev. F. Franklin delivered a discourse on the duties of the church to its pastor, from 2 Phil. xiv. 16. The Rev. J. James, of Olney, preached to the congregation from Matt. xii. 6. The devotional services were conducted by the Rev. Messrs. J. Barker, Towcester; W. J. Wager, (Indep.), Stony Stratford; Aston, (Indep.), Buckingham; E. Theobald, Fenny Stratford; Adey, Leighton; Tunley, Northampton; Denton, (Indep.), Winslow; Spring, Newport Pagnell Academy. The chapel was crowded to excess on both occasions. The spirit of love and harmony manifested by the neighbouring churches was highly encouraging to the newly-ordained pastor, who has before him pleasing prospects of success.

CHARD, SOMERSETSHIRE.

After a pleasing union of nearly eleven years with the church at Paulton, in Somersetshire, the Rev. Thomas Clarke has accepted the unanimous call of the church at Chard, in the same county, and entered on his regular duties as pastor on the first Lord's-day in October.

CHAPELS OPENED.

BEDLINGTON, DURHAM.

On the 3rd of April, 1836, a Baptist church was formed at this town, consisting of five members, by Mr. Banks, pastor of the Scotch Baptist church, Newcastle.

This cause was begun by Mr. Tyndall, of Gloucestershire, who came here in the year 1829. He was assisted by a Presbyterian, who afterwards became a Baptist. In the year 1830, a young man was baptized in the river Blyth, an account of which appeared in this Magazine. Mr. Tyndall, leaving in the year 1833, was succeeded by Mr. Dickinson, member of the Scotch Baptist church, Newcastle, three of whose daughters, at the respective ages of eleven, thirteen, and sixteen, and another person, have been recently baptized. Much prejudice exists against them, but we trust the Lord will continue to add to their number such as shall be saved. The brethren acknowledge the assistance of the ministers and lay preachers of neighbouring Baptist

churches. Bedlington is surrounded by a populous district, affording a wide field for missionary labour. Much remains to be done by the Baptists in the North; but as Mr. Roe has called attention "to the destitute condition of the Northern counties," we trust they will respond to the call, by "increasing their subscriptions," to the Home Missionary Society, and the Committee will send forth missionaries to every destitute part of our island.

COLCHESTER.

Upwards of two years since, the ancient Baptist chapel in Colchester, being found in a dilapidated state, it was determined to rebuild it in a neat and substantial manner, capable of seating upwards of one thousand persons, which having been accomplished, all that could be raised by the friends, together with collections at the opening and among other churches and friends, did not amount to more than £450; and the place, from the difficulty of obtaining a good foundation (as a new situation was preferred), has cost £2,200. We are happy to state, that the senior deacon, B. Nice, Esq., has recently paid off the remainder of the debt, after having previously purchased a residence for the minister at considerable expense, and a burial-ground at the cost of nearly £300, and presented both to the place; and, above all, has endowed the place with the interest of £1000, 5 per cent for ever.

The above respected individual, by the blessing of the Almighty, has been able thus liberally and munificently to manifest his love to the cause of his Redeemer at Colchester, as well as at other places, and now survives at the age of eighty-four, to see a temple raised for the worship of God, to the praise of him who bestowed wealth and a disposition to devote it to his service. Surely we may say of such a man, "He loveth our nation, and hath built us a synagogue; verily this man shall be blessed in his deed." But while we are grateful to the donor, we give God the glory. May future generations therein rise up to call the Redeemer blessed, when those who have felt such a warm interest therein have joined the church triumphant above.

PROVIDENCE CHAPEL, NEAR SHOREDITCH CHURCH, LONDON.

On Tuesday, the 20th of September, 1836, the above new Baptist chapel was opened by an early prayer-meeting; discourses were delivered on the occasion by Rev. E. Steane, Rev. J. Smith, and Dr. Reed. Rev. Mess. Hargraves; Davis, of Tottenham; Davis, of Church Street; Peacock; Woolacott; Dickerson; Denham; Lewis, of Highgate; Brown; Shenston; and Dr. Cox, engaged in the devotional parts of the service. It was distinctly announced, that the sum expended for the ground, the building, the inclosure, the title deeds, and other incidental charges, would exceed £2,000, and that the contributions previous to that day somewhat exceeded £850; that the ground was freehold, and the whole property was vested in trust for the denomination, and enrolled in the Chancery court. The building is spacious and substantial, but without galleries. It is light and airy, and gives general satisfaction, and there is reason to expect a congregation sufficient to fill it. The committee would feel greatly encouraged and assisted by the loan of a little money for one, two or three years. Two individuals offered to lend £50 each, and one generous friend, present at the opening, £100. If a few others would imitate their example, and prevent the mortgage of the property, it would be essentially serving this rising interest by a saving of much trouble and expence. The attendance through the day was very encouraging; the collections amounted to £103.

WALTHAM ABBEY.

A new Meeting-house for public worship, was opened at Waltham Abbey, Essex, on Thursday, Oct. 20, 1836. The Rev. J. J. Davis, of Tottenham, preached in the morning, from John xv. 8; the Rev. N. M. Harry, of Broad Street, London, in the afternoon, from Rev. xxii. 17; and the Rev. Dr. Cox, of Hackney, in the evening, from Psalm xlviii. 12, 13, 14.

The devotional exercises were conducted by the Rev. Messrs. Brawn, Smith, Cubitt, Norton, and others, (Bap.); and by the Rev. Messrs. Tozer, Wilks, Fielding, and others (Indep.); and by the Rev. Mr. Fisher, (Wesleyan). The attendance was numerous and respectable, and the collections of the day amounted to £85.

On Lord's day, Oct. 23, the Rev. Eustace Carey preached in the morning from Heb. xiii. 20, 21, the Rev. J. K. Foster, President of Cheshunt College, in the afternoon, from Psalm

cxli. 2; and the Rev. James Hargreaves, the minister of the place, in the evening, from Heb. xiii. 22. The sum collected on both days, was £110 2s. 7d.

The friends of the cause wish to express their grateful acknowledgments to all who have rendered them assistance whether at home or at a distance; and especially to those kind friends from London, and its vicinity, who, on the day of opening, cheered them with their presence, and assisted them with their liberal contributions. The most prompt measures will be taken by the church and the pastor to liquidate the remaining debt, which is yet considerable. For this purpose an appeal will be made to those neighbouring churches, who have not yet been applied to. Success beyond expectation has attended the applications which have been made. Let the Lord be glorified!

BAVARIA.

The following note to the Editor will show the state of funds which have been raised for our brethren in Bavaria, whose case will be found at page 358 of this volume; we hope that the public will not suffer an object so desirable to solicit its patronage in vain.—Ed.

"*No. 2, Jeffery's Square, St. Mary Axe,* 18 *Nov.*, 1836.

"Sir,

"The only sums which I have received for Mr. Reeder's case, since the statement appeared in the Magazine, are:

W. Morton, per Rev. John Dyer	£1	0	0
Friend at C.	5	0	0
Rev. T. Russell, per Rev. C. Stovel	1	0	0
	£7	0	0

"C. Hanman."

BOURN ANNIVERSARY.

The first anniversary services of the opening of the Baptist chapel, Bourn, Lincolnshire, were held on Lord's-day and Monday evening, Sept. 17 and 18; and sermons were preached on the occasion by the Rev. Joseph Goadby, of Leicester, and the Rev. Thomas Scott, of Norwich. The proceeds of subscriptions, collecting cards, Female Working Society, opening collections, &c., were £609 8s. The collections at the anniversary amounted to £38 12s. It is very grateful to reflect that nearly £650 have been realized in about a year and a half, towards the erection of this new house of prayer, the enlargement of the burying-ground, &c. May the erection of this house of God prove a blessing to the town, and the numerous adjacent villages, where there is an awful destitution of the gospel.

Mr. Peggs's labours are extended to several of the neighbouring villages; and it is encouraging to see that the word of the Lord does not return unto him void. B. P.

NOTICES.

We regret to state, that the Rev. T. Price, of Devonshire Square, after a trial of his voice on two Sabbath mornings, during the early part of last month, found himself incapable of concluding his second service; and, in consequence, has been compelled to resign the pastoral office. We take this opportunity of correcting the erroneous impression which the report of this event in the *Patriot* newspaper may have made. It was not stated by his medical advisers that his voice was irrecoverably gone, so as to prevent his ever again engaging in continuous public speaking; their recommendation simply was, that he should altogether abstain from such efforts for three or four years, hoping at the termination of that period, that the organ would be sufficiently strengthened as to admit of a gradual return to such exercises.

BAPTIST CHAPEL, CLAPHAM.

We are happy to learn that a public meeting will be held, D.V., in the above place, on the 3rd of January next, in consequence of a unanimous resolution of the church under the pastoral care of the Rev. John Edwards, to devise immediate measures for the enlargement of the said chapel, and appoint a Building Committee, &c. W. B. Gurney, Esq., has kindly engagedto take the chair.

We understand the Trustees of the late Mr. Atkins, have fully authorized the undertaking; although it is ascertained that no part of the Trust property can legally be applied to that object.

The Rev. Stephen Joshua Davis, of Weymouth, has accepted the invitatien of the church at Salter's Hall Chapel, London, to become their pastor; and is expected to commence his labours on the first Sabbath in January.

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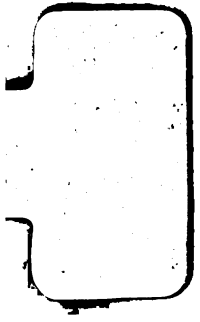
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